





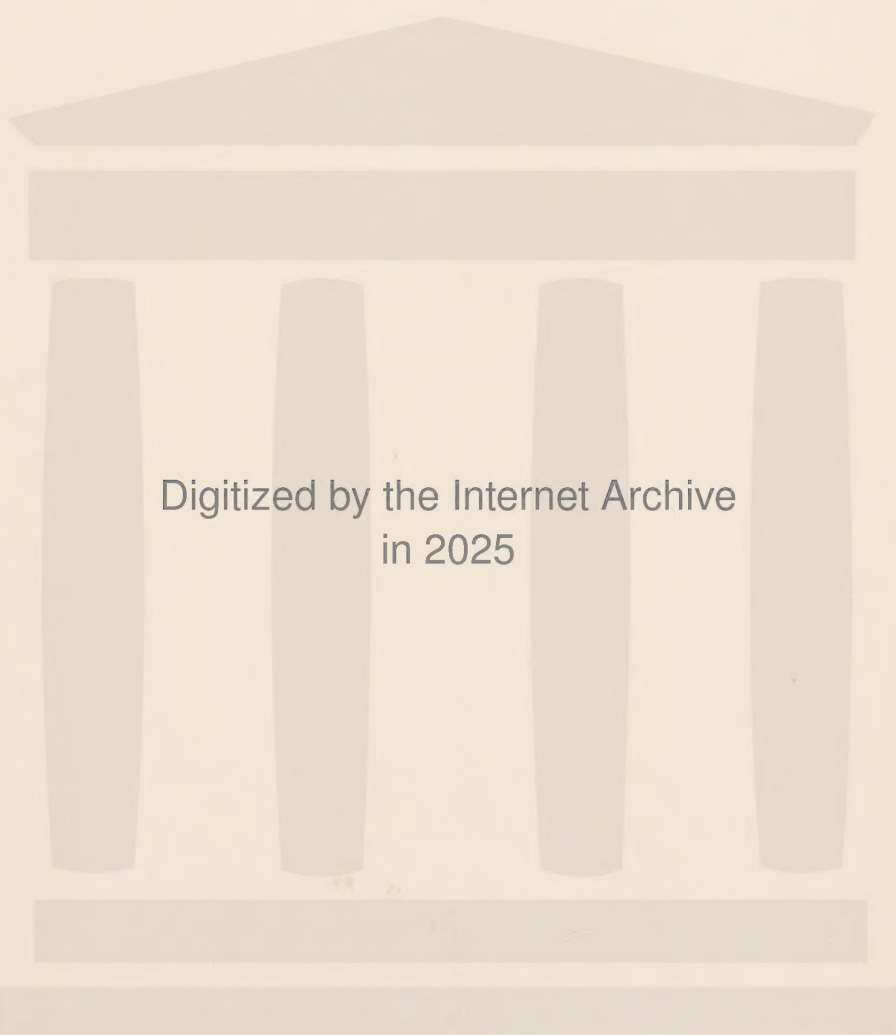
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# THE EXPOSITORY TIMES.

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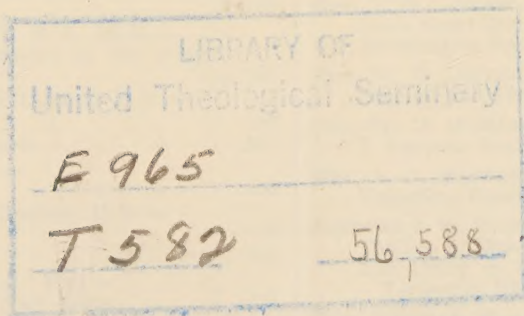
A. W. HASTINGS, M.A.

AND

REV. E. HASTINGS, M.A.

*VOLUME THE FIFTY-EIGHTH*

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

DR. REINHOLD NIEBUHR's latest book is a volume of sermons, *Discerning the Signs of the Times*.<sup>1</sup> They are sermons in form, but the author frankly calls them 'sermonic essays.' They were based upon sermons actually preached in American colleges and universities, but only written after being preached, and in the process of writing they were made 'somewhat more theological' than in their original form. In short they are deliverances upon current events and current thinking in the light of the Eternal.

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One of the most interesting is entitled 'Mystery and Meaning,' and the text (they all have texts) is the saying of Paul in First Corinthians, 'For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known.' Dr. NIEBUHR begins by saying that the testimonies of religious faith are confused more greatly by those who claim to know too much about the mystery of life than by those who claim to know too little. Those who disavow all knowledge of the mystery of life (Agnostics) are so impressed by the fact that we see through a glass darkly that they make no claim to see anything at all. But a much larger number forget that we see through a glass darkly. They claim to know too much.

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There are two groups of these, one ostensibly religious and the other irreligious. The irreligious deny that there is any mystery in life or the world. If they can find a cause for any effect they are sure that they have arrived at a full understanding of why such and such a thing exists. The religious realize that everything points to a First Cause and go on to define exactly the character of God and the extent of His control and foreknowledge of the course of events. They banish the mystery of man's existence and his future. They know the geography of Heaven and of Hell, and the furniture of the one and the temperature of the other.

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A genuine Christian faith moves between these two extremes. It does admit mystery though we do by faith penetrate sufficiently to the heart of

<sup>1</sup> S.C.M.; 8s. 6d. net.

the mystery not to be overwhelmed by it. A true faith resolves the mystery of life by the mystery of God. It recognizes that all known existence points beyond itself. Faith in God is faith in some ultimate unity of life, in some final comprehensive purpose which holds all the realms of coherence and meaning together. The Christian faith at least is a faith in revelation and accepts the revelation in Christ as the ultimate clue to the mystery of God's nature and purpose in the world. But those clues to the mystery do not eliminate the periphery of mystery. God remains *Deus absconditus*.

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After a very interesting reference to the way in which the Roman Church combines a sense of mystery with a pretentious rationalism which defines God and eternity down to the minutest detail of supposed (but illusory) knowledge, Dr. NIEBUHR deals with ways in which faith combines mystery and meaning. First of all, we see through a glass darkly when we seek to understand the world about us; because no natural cause is ever a complete and adequate explanation of the subsequent event. The Biblical idea of a divine creator moves on a different level from scientific concepts of causation. The realm of coherence, which we call Nature, points to a realm of power beyond itself. This realm is discerned by faith but not fully known. To faith the sense of meaning is deepened and not annulled by the sense of mystery.

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And when we turn from Nature to human life we realize that its finiteness, contrasted with the limitless quality of the human spirit, presents us with a profound mystery. We are an enigma to ourselves. Some forms of modern thought deny the mystery of our life by reducing the dimension of human existence to the level of Nature. We are animals, we are told, with a slightly greater reach of reason and a slightly more complex central nervous system. But this is a palpable denial of the stature of man's spirit.

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There is, so far as we know, no *weltschmerz* in the soul of any monkey, no anxiety about what he



is and ought to be and no visitation from a divine accuser who 'besets him behind and before' and from whose spirit he cannot flee; no conscience and no ambition that transcends all bounds. We are a mystery to ourselves in our weakness and our greatness, and this mystery can be resolved in part only as we reach to the height of the mysterious dimension of the eternal to which the pinnacle of our spiritual freedom seems to rise. By faith we find the source of our life, the author of our moral duties and the certitude of our fulfilment.

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Another realm of mystery, the preacher goes on, is the source of evil in us. The inclination to evil runs counter to our conscious desires. We seem to be betrayed into it. There is a deep mystery here which has been very simply resolved by modern culture, which has interpreted man as an essentially virtuous creature who is betrayed into evil by ignorance or by evil economic, political, or religious institutions. But modern culture fails to do justice to the tragic and perplexing aspect of the problem.

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Actually there is a great mystery in the fact that man, who is so created that he cannot fulfil his life except in his fellow-men, and who has some consciousness of this law of love in his very nature, should nevertheless seek so persistently to make his fellow-men the tools of his desires and the objects of his ambitions. There are many plausible explanations of this which fail because they assume that man's situation inevitably tends to make him inordinately a lover of self. The really profound mystery in sin is that however far back you trace it there is always sin *behind* that stage. The mystery is that sin presupposes itself. And it is just here that the Biblical myth to the effect that before man fell into sin there was a fall of the devil in heaven has such profound truth. But in this region too we see through a glass darkly and only in this recognition of mystery is there any meaning to be found.

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The final mystery about human life, Dr. NIEBUHR concludes, concerns its incompleteness and the method of its completion. Here again modern culture has a simple solution. Man may be frustrated to-day, may live in conflict and poverty, but there will be a to-morrow in which poverty and war and injustice will be abolished. Utopia is the simple answer which modern culture offers to the problem of man's ultimate frustration. The difficulty about this answer is that evil goes on with the good and can neither be explained nor remedied by economic influences.

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But this is not all. The problem of death is deeply involved with the problem of sin. And the answer of Christian faith to this problem is belief in 'the forgiveness of sin and life everlasting.' We believe that only a power greater than our own can complete our incomplete life, and only a divine mercy can heal us of our evil. The Christian hope makes it possible to look at all the perplexities and mysteries of life without too much fear.

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Paul says, 'we are perplexed, but not unto despair.' One might well divide the world into those who are not perplexed, those who are perplexed unto despair and those who are perplexed but not unto despair. Those who are not perplexed have resolved all the mysteries of life by some simple scheme of meaning. The scheme is always too simple, and when life reveals itself in its full terror, as well as its full beauty, these little schemes break down. The Christian faith does not pretend to resolve all perplexities. It confesses the darkness of human sight. But it escapes despair because it holds fast to the essential goodness of God as revealed in Christ.

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The primary concern of this sermon is to try to understand the fact that the Christian faith is conscious of the penumbra of mystery which surrounds its conception of meaning. But the preacher does not conclude without emphasizing the fact that our faith cannot be identified with poetic forms of religion which worship mystery without any conception of meaning. The essence of Christian faith is the certainty that the mysterious God has made Himself known, and that ultimately all mystery will be resolved in the perfect knowledge of God.

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Revelation is meaningless to all forms of rational religion which approach the mystery of life with the certainty that human reason can entirely resolve the mystery. On the other hand the Christian faith is an expression of both the greatness and the weakness of man. While it realizes that human reason cannot solve the enigma of existence, because human reason is itself involved in the enigma, at the same time it acknowledges the greatness of the human spirit because it assumes that man is capable of apprehending clues to the divine mystery from God Himself, when given, but is not capable of anticipating them.

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*The Modern Churchman*, organ of Liberal Theology in the Church of England, has reached its thirty-sixth volume with the issue of June 1946.

It still holds its own among the 'Quarterlies,' though we are repeatedly told by the neo-Conservatives of our day that Liberal Theology is dead. Indeed in the issue above named the Rev. Ralph GARDNER, Vicar of Godmanchester, reviews in an optimistic vein 'The Position and Prospects of Liberal Christianity.'

How would he distinguish between a Liberal and a Conservative Christian? It is a question, he says, not so much of form of faith as of mental attitude, of line of approach. What he more precisely means may be gathered from his statement of the Liberal position, implying as it does for comparative background a statement of the Conservative position.

'Liberal Christians . . . accord to external authority evidential and persuasive rather than coercive status. They regard religious truth more in terms of value than in terms of logical reasoning, and definitions of faith as approximations and symbols rather than as scientifically accurate formulæ. They treat uniformity of worship and even of formal belief as comparatively unimportant and are at home with the categories of "more" and "less" rather than with those of "true" and "false."'

Mr. GARDNER is alive to the likelihood of the retort that if such be Liberalism then, to the mind of the Conservative or Traditionalist, its boasted 'breadth' is none other than 'haziness.' But he would safeguard his position by going on to say that the true Liberalism is not merely an intellectual attitude, primarily critical, but embodies an element of mystical faith. It believes that 'there is within the individual human soul something which is congruous with the ultimate reality of the universe and which can be trusted to lead . . . towards the truth.'

From this we can understand how it comes about that as he reviews the movement of Liberalism in the Protestantism of the nineteenth century in Germany and England, and then in the 'Eschatologism' of Albert Schweitzer and his school, in Form Criticism, and in Roman Catholic Modernism, he expresses appreciation of the work of Schweitzer, the Form-Critics, and the Roman Catholic Modernists in so far as they may be said to prepare the way for that 'virile mystical Liberalism' which, as he surmises, may yet appear to face the present Conservative reaction.

For, as he allows, Liberalism has suffered an eclipse not only in Roman Christianity, which has

pronounced condemnation upon it, but also in non-Roman Christianity, in which there is no seat of authority from which condemnation can be effectively pronounced. 'Liberal Protestantism was too academic—it took from religion not only what was superstitious and untenable, but also much that gave to it its characteristic quality and force. In the climate of prosperous optimism it made a show of vitality; it wilted in the sultry and thunderous atmosphere of distress and upheaval. Had it listened more to the Roman Catholic Modernists—or to Albert Schweitzer—it might have weathered the storm better.'

While Liberalism no longer occupies the centre of the theological stage, there is no sign, as Mr. GARDNER goes on to say, of a religious revival on the basis of a resuscitated Conservatism. In his opinion there is a keen hunger for assurance on the great problems of life, and much dissatisfaction with the solutions offered by non-religious philosophies, but none the less the Church's emphasis on history, on events of the past, has become meaningless for many, and it is on the 'ideas' of Christianity that the Church of the future must lay its emphasis. In other words, orthodoxy must give place to an idealistic faith, to a mystical and dynamic Liberalism.

Mr. GARDNER makes it very obvious that his theological sympathies are very largely on the side of George Tyrrell, the Roman Catholic Modernist, who argued that theology is related to revelation as science is related to its subject-matter, and that the Church might criticize and abandon its cherished rationalizations of Christian experience without invalidating the dynamic reality of that experience. It is for what Tyrrell called 'the symbolic interpretation' that Mr. GARDNER would himself contend, and his spiritual standpoint is well expressed in his concluding words: 'The true Liberal Christian is he who can see, beyond the scandal and confusion of our times, behind the chaos of thought and unfaith, the action of One who breaks only that He may build afresh and build better.'

However much we may be in accord with such an outline of the position and prospects of Liberalism in Christian theology we cannot but see that Conservatism, Traditionalism, Orthodoxy have the advantage on the side of definiteness and precision; undoubtedly 'breadth' in this instance tends to 'haziness.' This can hardly but be where authority is no longer coercive, rationalization yields to valuation, definition and dogma to symbol, and uniformity in belief and practice has lost its old importance.



# Towards the Conversion of England.

## Evangelism in Towns.

BY THE REVEREND CANON PATRICK C. A. CARNEGIE, M.A., SPALDING, Lincs.

MORE than three-quarters of our population live in towns of more than 20,000, and the close connexion which motor transport has created between town and village makes the problem of evangelism increasingly an urban one. But towns, like people, refuse to conform to a pattern. Vast cities such as Leeds and Manchester create a different problem from the smaller and more closely knit towns where concerted action is more easily achieved. In some towns, notably those of Lancashire and Yorkshire, the Church still plays an important part in civic life and the parish church still means a great deal, even to those who never darken its doors. In others the Church plays second fiddle to secular and business interests and the parish church provides no special appeal. Again towns vary much in their sense of community and local loyalty, and where these are absent the work of the Church is always more difficult. Generally speaking, the larger the town the more difficult it is for the Church to grip the imaginations of its citizens, and the difficulty is felt in its acutest form in those vast amorphous urban areas and dormitory towns which surround London. I can only speak of work in northern cities and towns—Brighouse, Leeds, Blackburn, and Wakefield—but my experience leads me to believe that no blue-print can be made even for towns in the same locality. Conditions and traditions vary so greatly that each town requires special consideration. And the same thing applies to the parishes in a particular town. What is possible in a middle-class residential district will not be possible in a poorer district, and vice versa.

But if each town and parish requires individual treatment, this does not mean that there are no common principles of evangelism which can be applied. It may not be possible to give a blue-print, but it is possible to state the ruling spirit which must in the long run decide the technique which must be undertaken in different towns and parishes.

Foremost amongst the considerations for successful evangelism is the necessity of realizing 'our fellowship in the Gospel.' Towns are productive of many evils, but at least they have the advantage of making common action easier than in the country. To a large extent we have failed to make use of this advantage and allowed the life in the

parish churches to become congregational and eclectic. Clergy and laity alike need to understand the necessity of common planning and action in the work of evangelism. I do not think that I am unjust in suggesting that our fellowship in the Gospel is often thwarted by the spirit of isolationism which so easily besets the clergy and communicates itself to the laity. Because of this spirit we become competitive in the bad sense of the word, and our people become more conscious that they belong to a particular church building than that they belong to the mystical Body of Christ which is charged to preach the Gospel to every creature and in which all share a common life and purpose.

This need for common action suggests that in every town there should be a central body representing the various parishes in which clergy and laity can meet together for prayer, study, and discussion on the needs of evangelism in their own town. Such a body would, however, degenerate into a meddling committee unless it had close connexion with the efforts to increase the spirit of fellowship in the Gospel which must be made in the individual parishes. Therefore, alongside of any central body there should exist in the parishes groups or cells engaged in like prayer, study, and discussion. The central body should act as a clearing house for the plans and endeavours of the parish groups. But not only as a clearing house: part of the difficulty is that parishes which most need an aggressive spirit of evangelism are themselves weak in numbers. I can think of town parishes where the congregations are so small and the surrounding atmosphere of apathy so great that it seems almost hopeless to make any effort. Such parishes need to be brought into close and practical contact with the more flourishing parishes, not indeed as poor relations but as members of the Body of Christ for which all other members have a responsibility. When I was in Leeds another parish in a poor and difficult district asked us for help in the work of preparation for a parochial mission. We were able to supply thirty workers and thereby not only helped a weaker parish, but also raised the spiritual temperature of our own. Much more could be done in this way. Teams of witnesses could visit parishes, and prayer and study groups could join together. One of the



great evils of the large town is that the more prosperous and intellectual section of the community tends to segregate itself in 'better class' parishes. The ideal town would be the one in which all classes lived cheek by jowl. If that is impossible under modern conditions there should at least be a close and practical relationship in the things of the spirit, and it is the object of evangelism to foster such a relationship.

Granted, then, that the parishes in a town are anxious to unite in the cause of evangelism, what form may we expect that evangelism to take? No cut and dried answer can be given; nor can one expect that one particular form will be equally suitable to all parishes in a town. One parish might need a Parochial Mission, another might need a Teaching Convention.

But before any consideration of methods to be adopted it is necessary to emphasize that the secret of any special or united effort lies in the building up of a spirit of evangelism through the normal channels of the Church's ministry and fellowship. Evangelism aims at bringing men to serve Christ as King within the fellowship of His Church, and if the flame of Christian charity is not alive within the body which seeks to evangelize the newcomer will find but a chilly welcome. No special effort can hope to have lasting results unless it serves in large measure to consolidate work already done. Thus a Teaching Convention should consolidate teaching already given, and efforts such as General Campaigns and Parochial Missions should be the expression of a missionary spirit already alive within the congregations which undertake them. I am convinced that 'he that believeth shall not make haste' applies with force to evangelism to-day. What is needed is an enduring and quiet spirit of evangelism which will turn the ordinary church-goer into an informed and zealous evangelist amongst his friends and associates. Too many members of the Church think that the work of winning others is the special duty of the ordained ministry, whereas it has been proved over and over again that the most effective agents of evangelism are the keen laity. As I look back over a ministry of over twenty-five years and think of those whom I have seen brought into the fellowship of the Church, I can say, without hesitation, that nine out of ten have, in the first instance, been brought in because some good layman has shown a kindly interest and extended the right hand of fellowship.

That spirit of evangelism is, of course, the gift of the Holy Spirit, but, humanly speaking, we can pave the way for the Spirit if we organize the ordinary activities and worship of the Church so that they become the expression of the desire to win others and to be used for God's redemptive

purposes. 'For their sakes I sanctify myself' must manifestly underlie the teaching that is given, the fellowships that are enjoyed, and the contacts that are made within the normal life of the congregation.

And now to deal with some of the special methods which must be considered in the planning of evangelism in towns. Amongst these must be mentioned those which seek primarily to educate public opinion on the nature of the Christian faith and its claims, notably the method of the Teaching Convention and the method of the General Campaign. The Teaching Convention is addressed mainly to those who are already in the faith and seeks to bring home the truths of religion so forcibly that the faithful may be armed to witness to the faith and hope that is in them. The General Campaign is also educative in purpose but its appeal is over a wider area and less personal. It seeks to create a favourable climate for further evangelistic efforts on the part of individual parishes. A General Campaign may therefore take place through meetings in town halls and assembly rooms, or in the open air, whereas a Convention will almost invariably be held in a church or church building.

I believe that such efforts must play a large part in future evangelism. The prevailing ignorance in religious matters is proverbial. What the ordinary man imagines to be the Gospel is largely a caricature, and often a revolting one. But the fact that religion is so largely discussed wherever men congregate is a hopeful sign that a true and clear exposition of the Christian verities will lead eventually to a deeper appreciation of the fact that the Christian faith supplies the answer to the personal, social, and international problem of to-day.

But I do not believe that an educative programme is in itself sufficient. It can prepare the ground by forcing men to think more deeply and seriously, but the Gospel is much more than an appeal to reason. When proclaimed it must inevitably demand personal decision and personal allegiance to God. I think it is because that note was absent or muffled that so many express their disappointment at the result of 'Religion and Life Weeks,' which fall into the category of General Campaigns. Those efforts were mainly concerned with the relation of Christianity to the ordering of society. They were valuable in so far as they emphasized the social principles of the Gospel, but these principles cannot be separated from the necessity of individual conversion and the obligation to serve Christ within the fellowship of the Church. Something more penetrating and personal is needed if a vague goodwill towards Christianity is to be translated into an acknowledgment of Christ as Saviour and King.

Therefore I believe that in town and country alike those who are concerned with evangelism should proclaim and witness to a Gospel which stresses the truth that it is impossible to live the new life with an old heart, or to look for the descent of the New Jerusalem without standing in a right relationship to the God from whom that city descends. In a word we need to recover faith that the Gospel has the power to convert and change men's lives.

It is this converting Gospel to which the Parochial Mission bears witness. In some quarters it is the fashion to say that the day of such Missions is over. My own personal experience does not support this idea. All town parishes may not be equally ready for such an arduous effort at the moment, but those who plan for long-term evangelism should consider whether something of the nature of a Parochial Mission may not be the ultimate goal of their evangelistic efforts.

Meanwhile it is not necessary to keep the Gospel

of conversion in cold storage. The mass attack which a Parochial Mission envisages may be out of the question for the moment, but the work of securing individual conversions must always go on if the Church is not to prove false to its mission. That is why time spent on individuals and on small groups is never wasted. It was our Lord's method and the necessary preliminary for the Pentecost which brought in one day three thousand souls into the fellowship of the Church. Such work is arduous and means that we must resist the temptation to count 'scalps.' But no one can be an evangelist unless he is prepared to work for the future and for results that he may never see. He must understand that the only failure is failure to do the will of God. If he is doing that (and it is surely God's will that we should do all in our power to win others) then he can 'give and not count the cost, fight and not heed the wounds, toil and not seek for rest, labour and not look for any reward save that of knowing that he does God's will.'

## Literature.

### TOWARDS AN INDIAN CHURCH.

*Towards an Indian Church: The Growth of the Church of India in Constitution and Life*, by the Ven. Archdeacon Cecil John Grimes, D.D. (S.P.C.K.; 15s. net).

The title of this book might mislead one who was not aware of the Christian situation in India. 'The Church of India' does not mean the whole Christian community in India. There are eight million Christians of all kinds in that sub-continent. What Archdeacon Grimes gives us is, as the Archbishop of Canterbury says in a Foreword, 'a detailed account of the constitutional history of the Anglican Church in India.' 'The Anglican Church in India' was legally severed from the Church of England on 1st March 1930 when it took the name, 'The Church of India, Burma, and Ceylon.' This book contains a detailed account of the process of this transformation.

It began, of course, as a group of fragments and it has grown to be a single Church that is not content to be the Church of England in India but an indigenous Church of that land, no longer ruled by Canterbury but at the same time 'in full communion with the Churches of the Anglican communion.' In taking to itself the name of 'the Church of India, Burma, and Ceylon' it is not to be understood as making an arrogant or exclusive claim. 'The vision that inspired them,' we are told, 'was not the Church in its present incomplete development but [the vision] of a true Church of India, a body into which the dismembered parts would be gathered as one Church, truly Catholic in faith and order.'

That the Anglican Church in India was wisely inspired in taking this road no one can doubt. As early as 1912 an Indian delegate to an Episcopal Synod pled for a title such as 'Church of India.' 'Let us have a title,' he said, 'which will rouse enthusiasm among Indians. . . . Give us something for which we can live and die, and you will see that we can do it.' India has travelled far in the thirty-four years that have passed since then, and there is no doubt that the members of the Church of India have travelled far also. They have become more consciously nationalist than they were a generation ago. Have they become less truly catholic in that process? The Bishops of this Church in 1928 declared, 'The Church of India, Burma, and Ceylon is part of the one holy, catholic and apostolic Church, the Body of Christ which He is building up out of all generations and races of men. We are what we are as a Church by reason of what we have received from Him through and in the holy catholic Church.' There is no reason why love of one's country and its true freedom should ever conflict with such a declaration and though the Bishops that made it were almost all aliens in their national allegiance they and their Indian brothers were and remain all alike 'of the household of God.' That bond holds still and amid all storms and changes it will hold.

That that will be so is, we believe, in large measure due, under God, to the wisdom and foresight of some outstanding leaders in India of the Anglican Church who were the chief architects of this enduring edifice. The names given by Archdeacon Grimes are the Metropolitan of India, Bishop Foss Westcott, Bishop Edwin James



Palmer, Bishop E. H. M. Waller, and Bishop F. J. Western. Among them the outstanding name in this connexion is that of Bishop Palmer. By inheritance and by natural ability he was peculiarly fitted for this task which was a primary occupation of his twenty-one years as Bishop of Bombay. He had the insight to perceive how great a spiritual purpose the ecclesiastical structure that he did so much to build might fulfil by, on the one hand, conserving the treasures of the Church's past and, on the other, securing for a Church planted in the rich soil of India the opportunity of future growth and fruitfulness.

That is the story that is told with care and fullness in this book by Archdeacon Grimes who himself spent fifteen years as a partner in this great enterprise. First he gives 'the background'—in two dozen pages—a very sketchy background, since it seeks 'to focus the whole perspective' of Indian Christianity against the social and religious life and thought of a land so vast and a civilization so ancient as that of India. Then in four chapters the story is rapidly reviewed from 1600 to 1928 of that particular 'cell' which we may call Indian Anglicanism. The last hundred pages present the legal instruments which will, it is hoped, create, as by an incantation, out of what was at first 'a foreign body,' a living and growing plant, rooted in the Indian soil and nourished by the Indian air. Thus this Church enters into 'the ordered liberty of the Catholic Church.' It marks a notable chapter in the development of the Churches of the Anglican communion. They have not yet solved, any more than the British Commonwealth of Nations has solved, the problem of the reconciliation of full freedom with a real and abiding unity, but they are reaching out toward a fuller achievement of this. The story is one that ought indeed to move, not Anglicans alone, but us all, for it tells how this Church, laden with hopes, cut the cable and set forth upon its voyage to face the glories and the perils of 'blue water.' NICOL MACNICOL.

#### PRIMITIVE MARRIAGE AND EUROPEAN LAW.

There are few more distressing facts than this, which has been proved so often that it is no longer doubtful, that when our civilization impinges sharply on a native mode of life, their tribal ethics and customs are apt to lose their authority, and, for many, to disintegrate; while masses of the people are all too likely not to adopt the Christian standards but to lose themselves in a moral chaos, where nothing is any longer fixed and sure; and the last state is worse than the first. Hence some time ago so good a Christian as Smuts spoke soberingly of the grave risks even of missionary work, as really there as are its triumphs and glories.

Through other matters the problem has become acute and grievous in South Africa. The Bantus were by nature a people keen upon moral seemliness according to their own standards; and, in many ways, these were high. If a woman was about to have a child before marriage, the whole

tribe, abandoning the customary dancing, took to mourning, feeling that a grievous thing had been committed. But now many men have migrated to the mines and cities, where, far from home and the familiar tribal influences, surrounded by temptations, and a new way of life, they have often suffered a grave moral declension. Worse still, news of this far country into which they have travelled reaching home, not a few girls there, excited and unbalanced by what sounds a hectically colourful life, set out to share in it, with deplorable consequences, and the too common break-up of families and decency of living. There are often, it seems, three or four women claiming to be the wife of the same man; and men passing unashamedly from woman to woman; and much juvenile delinquency, partly because the children have an ever-changing succession of fathers. And the tragedy seems to be that it is white man's law that is held by the natives to be the root of the whole evil, notably, for example, the, to them, accursed Law of Majority. Among them, one never grows beyond the authority of one's father till he dies. And to have young girls of twenty-one given the right to snap their fingers at him, and to shape their lives as they desire, shocks the seniors; and if it has been greedily snatched at by some of the younger folk, they are the final proof that they are not yet ready for such freedom.

So at least many feel. Thus a Native Affairs Department Welfare Officer: 'The European Age of Majority for Bantu women has been disastrous, releasing them from the obligations of their own society before they have assimilated those of European civilization.' And so with many other complicated things in this wild tangle. The Bantus have no registration of marriages; but lobolo, the payment of cattle by the bridegroom to the girl's family, really was a form of registration, and gave her security. But in the cities, even where it may be usual as ever, lobolo has so changed that the wife is left with no valid criterion of marriage. And often she is callously deserted. There is, of course, the Civil Marriage, open to the natives as to whites. But the native despises it, and talks contemptuously, referring to the fee of two-and-six, of a half-crown wife and a half-crown wedding. Or, there is the whole question of bigamy, where native law and white man's law clash noisily.

Few have a right to talk with assurance on these puzzling questions. But here in *Primitive Marriage and European Law* (S.P.C.K.; 12s. 6d. net) Dr. D. W. T. Shropshire, C.R., gives us the facts, and his conclusions, gained in an investigation which he undertook in South Africa, in which he interviewed more than two hundred people of all kinds, and quotes extensively from the former authorities. It is a serious contribution to a serious problem. One wishes that the author could have restrained his fondness for suddenly printing a phrase, or sentence, which he holds to be important, in startlingly heavy type. It gives an air of cheapness to the book that is not native to it. Otherwise it seems sound and balanced. And some solution of the problem, either his or



another, must quickly be found. For, as one of the witnesses here cited puts it, 'Many natives are drifting between two standards—endeavouring to apply the code which will afford the greatest relief when they find themselves in trouble.' And something more than that is needed.

A. J. GOSSIP.

### ORIGEN.

The Annual Lectures 'on a Master mind' provided by the British Academy under the Henriette Hertz Trust are a notable series. The latest was delivered in March of this year by the Very Rev. Dr. W. R. Inge, K.C.V.O., and is published at 2s. by Geoffrey Cumberlege. The subject is *Origen*, on whom the lecturer was exceptionally well fitted to speak. It makes a very slender brochure of no more than twenty-three pages; but the pages are packed with thought-provoking suggestion. It is the kind of work regarding which a reviewer feels that to do it justice his critique would have to be as lengthy as the original.

It is not for the man in the street. It will be appreciated, even understood, only by those who already know the facts of Origen's life and what the histories of doctrine say of his teaching. Dr. Inge expressly limits his treatment to some points of Origen's doctrine, to which, however, he leads by way of an interesting, though brief, account of Origen's predecessor in Alexandria—Clement.

Dr. Inge finds a close parallel between Origen's time and our own. Both are 'very bad patches in human history.' In Origen's day Christians and pagans alike were gravely perturbed about what seemed to be signs of an imminent collapse of Society.

As in our own time many are turning wistfully from the clamours of the West to the imperturbable calmness of Oriental *Weltanschauung*, so the views of Origen with which he is concerned are analogous to, if indeed not directly dependent on, Indian philosophy. Here Dr. Inge makes a rather startling statement—'we have signally failed to convert the Indians to Christianity, but they have partially converted many of our Western thinkers.' This, he thinks, would not have been resented in ancient Alexandria.

The most interesting 'heretical' view of Origen's, to which Dr. Inge devotes considerable space, is his theory of a succession of worlds with the views of the problems of evil, the devil and eternal punishment which it logically involves and in fact was designed to solve. That there are difficulties in Origen's view is candidly admitted, but Dr. Inge concludes that 'on the whole no other view is more free from objections.'

In these days when manifold 'irrationalism' has run riot in politics, art, and even religion, it is refreshing to find that a strong voice like Dr. Inge's is raised in defence of reason. 'To disparage reason,' he maintains, 'is blasphemy against the Holy Spirit, whose gifts are wisdom and understanding, counsel and might, knowledge and the fear of the Lord. In this faith Origen lived, worked, suffered and died.'

W. D. NIVEN.

### POLITICAL RELIGION AND SCIENTIFIC FAITH.

*History is on our Side*, by Dr. Joseph Needham, F.R.S. (Allen & Unwin; 8s. 6d. net), uses the title of one of the papers bound up in this volume. While some are noted as revised in 1944 they date mostly from a few years earlier, and one wonders whether the author would still abide by the optimism which finds in evolution 'the measure of man's greatness now and the guarantee of untold greatness to come'; or by the quite unhesitating judgment that under Communism the 'dictatorship of the proletariat' is a definitely temporary expedient, to fade out as it becomes needless in the class-less State.

Certain of the papers stand apart in their own right—the delightful essay on Cambridgeshire, the careful account of the Nazi's attack on scientists, the brilliant little paper on the fading distinction between form and matter, with its account of some of the latest work on 'liquid crystals' and viruses, and the tribute to Pavlov. The majority of the papers, however, do justify the sub-title, 'a contribution to political religion and scientific faith,' and the book will bring home to the theologian how different is the twentieth-century attitude of much scientific thought about religion to the former merely critical and negative position.

Dr. Needham regards science and ethics as pointing directly to Communism, and he sees Communism not as hostile to the realistic and ethical core of Christianity, but rather as the vehicle which can conserve all its spiritual value while the Church and its theology become obsolete. This involves a reading of Christianity which treats the traditional cultus and dogma quite sympathetically as well as critically, but as part of the social and economic life of the past rather than as an achievement of permanent validity. His ethical and religious passion is satisfied with devotion 'to the cosmic process as it manifests itself in evolving human society, not caring if we perish in this cause, a holy and living sacrifice.'

The criticism of past Christianity, implicit in his insistence on 'political religion,' is to be accepted in accordance with the Marxian identification of theory and practice. But it can hardly be admitted that the phrase, 'scientific faith,' uses the word faith with the same content as Christianity.

R. W. STEWART.

### LUTHER AND MELANCHTHON.

In view of present theological tendencies it is of importance to ascertain the relation between Luther the reformer and Melanchthon the humanist. If we mistake not, it has been usual to say that at first Melanchthon was dominated by Luther, but that after Luther's death there was an appreciable change in Melanchthon, reflected in the later editions of the 'Loci.' But this way of putting it would not commend itself to Dr. Franz Hildebrandt, now a Pastor and Lecturer at Cambridge. In a book entitled, *Melanchthon*:

*Alien or Ally?* (Cambridge University Press; 8s. 6d. net), he maintains, in a forcible though sometimes cryptic style, that in trying to relate the doctrine of saving grace to elements outside the 'inner circle' of the evangelical faith Melancthon proved the stronger influence upon the development of Lutheranism; with the result, however we may dislike it, that we are all children both of the reformers and of the humanists, and that their combined influence has shaped our modern thinking more than anything else. Accordingly, our author would deprecate the 'purist' tendency of modern Protestant theology, which would eliminate all humanist elements from Reformation doctrine. It is even trying to clear Luther and Calvin themselves from the rudiments of 'natural revelation.' Melancthon is no alien, he would say, whose voice is to be ignored as an unauthentic voice in Protestant theology; rather he is an ally, and has the native accent.

After stating the intricate problem of the friendship between Luther and Melancthon Dr. Hildebrandt proceeds to examine the five main concessions made by Melancthon to the elements of tradition, reason, law, power, and opposition. Each of these headings, as he claims, reflects in some measure one of the inter-Lutheran controversies of the sixteenth century and still provides the key to central issues in Lutheran dogmatics.

It is an able and scholarly book and would repay attentive reading. Its appeal is more to the expert than to the ordinary reader. Even the expert might desiderate some attempt on the author's part to gather up his results. As it is, the book as a whole, not to speak of its several chapters, ends somewhat abruptly and the reader may be left with the sense of its inconclusiveness.

W. FULTON.

*Baptism and Confirmation* (Church Book Room Press; 1s. 6d. net) is a review, from the Evangelical standpoint of the Church of England, of current practice in respect of those two rites. The review is made in the light of history and doctrine. The editor is the Rev. Canon M. A. C. Warren, D.D., and there are five contributors besides himself. The articles are written in view of the widespread anxiety in the Church of England at what has come to be known as 'indiscriminate baptism,' and in view also of the debate as to the proper relation of Baptism to Confirmation. On this subject one of the contributors, the Rev. J. P. Hickinbotham, concludes as follows: 'The justification of Infant Baptism depends upon its being regarded as valid and effective in itself but as incomplete until rounded off by Confirmation, and the proper place for the renewal of Baptismal vows is at Confirmation.' He declares that a 'treasure' has been missed alike by the Free Churches and the Eastern Church, 'who leave Infant Baptism incomplete because no integral part of the rite takes place when conscious faith is reached,' by the Roman Catholic Church, 'which virtually treats Infant

Baptism and Confirmation as separate Sacraments and therefore has no New Testament warrant for either of them,' and by the bodies that practise only Adult Baptism, 'who have failed to secure expression for the New Testament teaching on the position of children as members of the family of God.'

It has been maintained that Rembrandt was the greatest painter the world has yet seen, and even if that statement be challenged it will leave him in a high position. We shall, then, welcome Professor Franz Landsberger's sumptuous production, *Rembrandt, The Jews and the Bible* (Jewish Publication Society of America, Philadelphia; \$3.00). The most striking feature of the volume is to be found in the illustrations, which reproduce a number of pictures and sketches. The letterpress includes a brief life of the painter and a systematic account of those works which dealt with Jewish personalities and life, and with Biblical subjects. The book is both instructive and ornamental.

*Christianity Rightly So Called* (Presbyterian and Reformed Publishing Co., Philadelphia; \$2.00), by the Rev. Dr. Samuel G. Craig, has been published because of the author's conviction that whatever may be thought of the truth or value of Christianity, there is no reason why men should be in doubt as to its essence. It is a conviction that has impressed itself upon him as he has been engaged in editorial work (as editor first of 'The Presbyterian' and later of 'Christianity To-day'). He regards the question of the essential nature of Christianity as an historical one. The answer to it should accordingly be sought in the field of history. In that field his sympathies are with Protestant Evangelicalism rather than with Greek and Roman Catholic Sacerdotalism; and, further, within Protestant Evangelicalism, with Calvinism rather than with Lutheranism or Wesleyanism. In fact, he is an admirer of and debtor to that great Calvinistic theologian of a former generation, B. B. Warfield. And in his attitude to the Bible he is under the influence of the older Calvinistic theology and may be rightly named a Fundamentalist. But while many in the Calvinistic tradition would not subscribe to his views on the trustworthiness of the Bible they would be inclined to accept his definition of the Christian religion: 'Christianity is that ethical religion that had its origin and that has its continuance in Jesus Christ conceived as a God-man; more particularly it is that redemptive religion that offers salvation from the guilt and corruption of sin through the atoning death of Jesus Christ and the regenerating and sanctifying influence of the Holy Spirit.' It is a definition that, in Dr. Craig's opinion, would be acceptable to Calvinists and Lutherans, Wesleyans, Greek and Roman Catholics alike. Anglicans as such do not appear to fill a distinctive place in his theological picture.

*The Congregational Quarterly* for July 1946 contains an article by the Rev. George Johnston,



Minister of The Martyrs Church and Parish, St. Andrews, in which the Continuity of the Church is presented in an able and scholarly exposition from the standpoint of the Reformed Faith; also one by the Rev. Leyton Richards, formerly Minister of Carrs Lane Church, Birmingham, in which there is a topical discussion of State Compulsion, and more especially of Conscriptio, from a Christian standpoint. But perhaps the most valuable article, as covering fresh ground, is from the pen of the Rev. E. L. Allen, Lecturer in Theology in the University of Durham; it institutes a comparison between contemporary thinkers of the Danish Church in the nineteenth century, Grundtvig and Kierkegaard—a comparison that favours the lesser known of the two.

### RELIGIOUS BOOKS: SHORTER NOTICES.

1. **General.** *Light through the Cloud*, by L. A. G. Strong (Friends' Book Centre; 5s. net), is an account of the Retreat at York where mental healing is practised under the auspices of the Friends. Mental healing deals with body and soul. The author visited the Retreat and saw the method at work and here (in a beautifully produced book) gives a very favourable account of it.

*Health and the Quaker Way of Life*, by Howard E. Collier, M.D., Ch.B. (Friends' Book Centre; 6d.), counsels men on how to find health, positive, full and abundant, and shows that the Quaker way of life is a health-giving way of life. It is on something of the same lines as the previous book.

*The Appeal of Quakerism to the Non-Mystic*, by William Littleboy (Friends' Book Centre; 6d.), contends that God speaks to all men, not only to the saint.

*The Christian in the State*, by Mr. Alan G. Knott, B.Sc. (Fellowship of Reconciliation), is an exposition of Ro 13<sup>1-7</sup> (which seems so strongly to exclude Pacifism), by a Pacifist.

*Foreign Occupation as an Ethical Problem*, by Professor L. J. Van Holk, D.D. (Lindsey Press; 1s. net), discusses the many ethical situations into which the German occupation of a country brought its citizens. This is both an interesting and an enlightening book.

*Welcome Home: The Church and the Returning Ex-Service Men and Women*, with a Foreword by the Archbishop of Canterbury (S.P.C.K.). *Welcome Home*, a little book of Greeting and Thanksgiving, by the Rev. Leslie F. Church, B.A., Ph.D. (Epworth Press; 3s. 6d. net). *When They Return, The Church and Demobilization*, 'being the Report of the Bishop of Ripon's Commission, set up to consider the welcome and reception of those returning to civilian life, and into the Family of the Church' (Church House, Knaresborough; 1s. net). These three books are all concerned with what the churches should do to make the men feel they are honoured. The last of the three is the most thorough; the second will appeal most to Free Church people; the first will be helpful to people of all the churches.

*Glorious Banner*, by Mr. J. Percival Davies

(Pendle Books, Heys Farm Guest House, West Bradford; 2s. net). We must fight under a purified Christianity if we are to win the peace. 'Christianity' has failed because there is so much in it that is not of Christ—Judaism and Paganism. We want a new and simple faith in God that is not clogged by unchristian tradition.

*Life at its Best*, by H. L. MacNeil, B.A., Ph.D., LL.D. (Ryerson Press, Toronto), is a 'vital' approach to Real Religion. The booklet contains the substance of sermons preached in a Baptist Church in Toronto. The sermons were a connected series with two ideas, life as a school and faith as a basic factor in all living.

*For Our Times* is a fascinating account of the work of the British and Foreign Bible Society (6d.). It is a fairly substantial volume and all interested in the Society and its work will be glad to have this vivid narrative.

2. **Chiefly Sermons.** The Rev. Leslie Weatherhead's latest book is a selection of City Temple discourses. As we should expect, they are all good. One interesting departure may be noted. The preacher on one occasion took as his subject 'The City Temple at Worship' and explained in detail the order of service and why this and that were included. On another occasion he took 'The City Temple of the Future' and gave his vision of what the new City Temple would, he hoped, be like. But for the most part the sermons are typical utterances of their author, able and evangelical. The title is *The Significance of Silence* (Epworth Press; 7s. 6d. net).

*The Gospel of the Glory of Christ*, by Crete Gray and J. W. Waterhouse (Epworth Press; 1s. 6d. net), is a study of the Nicene Creed, telling the story of how it came to be made and expounding its language. A useful book.

*The Goodness and Severity of God*, by the Rev. G. N. M. Collins (Inter-Varsity Fellowship; 1s. net), is a statement of traditional Calvinistic theology. Earnest and competent.

*Stewards of the Mysteries of Christ*, by the Rev. W. N. Pittenger, S.T.M. (Cloister Press; 50 c.), is a discussion of the priesthood in the Church designed to win recruits to the ministry. Very earnest and with a sense of the greatness of the priestly office.

*Protestants and the Life of To-day* (Lindsey Press; 1s. net), by Raymond V. Holt, M.A., B.Litt., Principal of the Unitarian College, Manchester. As might be expected, a very able, moderate, and exhaustive study of the limitations and defects of Protestantism, with a competent statement of its contribution to Christian thought and life. *World Citizenship*, by the same author and publisher (9d.), is a plea for the recognition of our common humanity as children of God with God's spirit in us all. This will help to solve our world problems.

3. **For Youth.** *Young People's Concise Guide*, 1946, is a volume for the service of youth in Bible Classes, Discussion Groups, and similar gatherings. It is edited by Mr. E. H. Hayes and published by the Religious Education Press at 4s. 6d. net. The name of Mr. Hayes will lead readers to expect

adequate, interesting, and useful guidance on how to teach the subjects chosen. He himself does not write the lessons in this volume but the method is his and the result is very much what he would have produced. It is all very good and very helpful to teachers.

*Christian Faith and Practice*, by the Rev. J. W. Muggoch, B.D. (Church of Scotland Book Depot). This is the fourth year subject of the well-known Church of Scotland Bible Class Course. It is divided into three parts: the Christian Faith, the Christian Sacraments, and the Christian Life. A very useful and careful bit of work. All teachers of Bible Classes should have it.

*The Jig-Saw Family*, by Professor Norman Snaith (Epworth Press; 6d.). Broadcast talks on family life. Chatty and frank. All the family ghosts and snags and skeletons are here. A most useful and practical guide to living with others.

*Thinking Things Out*, Talks about God and You, by Mr. William N. Carter (Religious Education Press; 1s. 6d. net). Apologetic talks for senior boys and girls on all the great problems of religion and life. Such books are always needed, and good ones, like this, are a real gift.

*A Prayer Project for Juniors and Young Seniors*, by Miss J. M. Macdougall Ferguson (Religious Education Press; 6d.). Self teaching on Prayer, with specimens of the prayers written by the children. These are certainly remarkable.

A series of quite delightful booklets for children, on Workers in the Bible, Beasts in the Bible, and the story of Bread, all charmingly illustrated, is issued by the Religious Education Press, which also issues a series of religious plays, specimen services for the Church year, and Carol services.

4. **Devotional.** *Hold the Faith*, by Mr. Gordon Harman, M.A. (Inter-Varsity Fellowship; 1s.). Introducing Bible Study, the Life of our Lord, the Apostolic Period in Acts, and selected Epistles are briefly annotated. You get explanatory notes as you read and so you are led on to further study.

*Spiritual Secrets*, compiled by Mr. Percy O. Ruoff (Marshall, Morgan & Scott; 5s. net), contains the marginal comments which Bishop Taylor Smith wrote on his Bible. They are the 'spiritual secrets' of a singularly devout man. There is a specimen page of his Bible reproduced with the comments in his own writing. A revealing and spiritually helpful book.

*Why Revival Tarries*, by Mr. Thomas Ashbridge (Pickering & Inglis; 1s. 6d. net). God waits to be proved.

*Healing through Prayer*, by the Rev. Leslie D. Weatherhead, M.A. (Epworth Press; 1s. net). One of the 'Spiritual Healing Booklets.' The City Temple has a work of this kind, associated with the Psychological Clinic. Mr. Weatherhead discusses in a perfectly frank way the whole subject, its difficulties, its possibilities. The subject is a live and urgent one and this pamphlet will help to put it in its right light.

*His Touch has still its Ancient Power*, by Mr. Thomas B. Rees (Pickering & Inglis; 3s. 6d. net).

A series of devotional addresses claiming for our Lord the power to-day which He exercised on earth. Lieut.-General Dobbie writes a prefatory commendation.

*What Makes Happiness*, by Mr. Colin G. Ley (Epworth Press; 1s. net). The obvious religious sources of happiness. There is a discussion of the place of 'amusement' in a religious life.

*To the Uttermost: Commemorating the Diamond Jubilee of the Southport Methodist Holiness Convention, 1885-1945* (Epworth Press; 2s. 6d. net). There are seven contributors to this book, which is partly historical and partly expository.

5. **Apologetic.** *Christianity in Crisis*, by the Very Rev. Eric Montizambert, Canon of Grace Cathedral (Cloister Press, Louisville, Ky.; \$2.00). Christianity is always in crisis, but the present is one of the most serious in history. The collapse of Christianity as a world force would mean the destruction of the democratic way of life, because it would mean the destruction of the idea of man as a being of worth as the child of God. This book by a well-known American author is a defence of essential Christianity and its claims to world influence.

*Interpreters of Reality*, by the Rev. Gwilym O. Griffith (Lutterworth Press; 5s. net), is called 'a Comment on Heracleitus, Lao-Tse, and the Christian Faith.' It is a most interesting book, with the central thought, that God is in all great men. The author finds Him in Heracleitus and Lao-tse. The Greek philosophers were critics of Greek civilization just as the prophets were of Hebrew civilization, and the wonderful sixth century B.C. saw not only Jeremiah and the Second Isaiah but Buddha, Zarathustra, Lao-tse, Confucius, Pythagoras and Heracleitus. All the great prophets took the side of a Divine Order as against a civilization that makes its own values and follows its own way. An original and everywhere rewarding book.

*The Faith of a Christian*, by the late Dr. A. W. Harrison (Methodist Youth Department; 2s. net). Good lectures on Christian Doctrine. The subjects are suggestive and arranged in a novel way. There are useful directions on how to employ the book, and the book itself has qualities of freshness and comprehensiveness that will commend it as a teaching manual.

*Idealism and Realism*, by Principal Robert Nicol Cross, M.A. (Lindsey Press; 1s. net). The main truth contended for here is that truth is found, not so much in a middle way between extremes but in the combination of the truth in the extremes. When this way is found we can (and we do here) study its application to individual problems, like the nature of man, the individual and society, and human freedom.

*A Sense of Direction*, by the Rev. L. E. H. Stephens-Hodge, M.A. (Inter-Varsity Fellowship; 1s. net), is a study of Christian doctrine from a fundamentalist point of view. It defends the verbal inspiration of 'the original text' of the Bible. Where is that elusive item to be found?



# The 'Son of Man' Sayings Relating to the Parousia.

BY THE REVEREND PRINCIPAL VINCENT TAYLOR, D.D., WESLEY COLLEGE, HEADINGLEY, LEEDS.

## I.

In this article I desire to set out a hypothesis to which sufficient attention has not been given. I do not necessarily accept it myself, but I present it because I think that progress in solving a very difficult critical problem may be secured by discussing it. Broadly stated, the hypothesis is that the 'Son of Man' sayings relating to the Parousia belong to the *earlier* part of the Ministry of Jesus and represent a stage which was subsequently passed in His thought and teaching.

As is well known, these sayings stand, in the main, in the later chapters of the Gospels, where they describe a Parousia which has yet to be fulfilled; they voice the eschatological hope, not only of primitive Christianity, but of Jesus Himself. This representation raises the most serious difficulties, and all the more in view of the growing importance which modern criticism is attaching to the 'Son of Man' sayings relating to the Passion. If it be true, as I have no doubt it is, that Jesus reinterpreted the idea of the Son of Man in terms of the doctrine of the Suffering-Servant of the Lord, is it not strange that concurrently and subsequently He should have uttered other sayings about the Son of Man which lack this original note and, on the contrary, are more closely in line with conventional Jewish expectations? It has been commonly held that these sayings express His confidence of triumph over suffering and death. There is much force in this contention, but it is subject to two disabilities. First, as thus understood, these sayings are doublets of His prophecies of resurrection, and it is not easy to harmonize the two. Secondly, it is just in these 'Son of Man' sayings relating to the Parousia that the impression is received that Jesus is speaking of some one or something other than Himself. By the coming of the Son of Man in glory with the angels of God does He mean Himself? It is, I think, reasonably clear that if the chronological order were: (1) Son of Man sayings relating to the Parousia, and (2) Son of Man sayings with reference to suffering, we should have the basis for an intelligible order of development in describing the life and teaching of Jesus. The history of criticism, however, supplies many warnings against premature attempts to sketch the career of Jesus, which ought to put us

on our guard against doctrinaire methods. The fundamental appeal is to the evidence.

The Synoptic evidence is striking. If we collect all the sayings concerning the Son of Man which have an eschatological setting, placing in brackets those which for various reasons are of doubtful historical value, the list is as follows: Mk (8<sup>38</sup>) 13<sup>26</sup> 14<sup>62</sup>, Lk 12<sup>40</sup> 17<sup>22</sup>. 24. 26. 30 18<sup>8b</sup> 21<sup>36</sup> 22<sup>69</sup>, Mt 10<sup>23</sup> (13<sup>37</sup>. 41) (19<sup>28</sup>) 24<sup>27</sup> (30) 37. 39. 44 (25<sup>31f</sup>).

Some comment on the bracketed sayings is clearly necessary. Mk 8<sup>38</sup>, which speaks of the coming of the Son of Man 'in the glory of his Father with the holy angels,' is open to objection because the parallel saying in Q, Lk 12<sup>31f</sup>. = Mt 10<sup>32</sup>, while eschatological, lacks this reference to the Parousia. Mt 13<sup>37</sup> and 41 belong to the exposition of the Parable of the Tares. We should be on uncertain ground in using Mt 19<sup>28</sup> ('in the regeneration when the Son of man shall sit on the throne of his glory') because the parallel saying on 'Thrones' in Lk 22<sup>30</sup> lacks the passage quoted, and in any case does not assert, though it may imply, the Coming of the Son of Man. Mt 24<sup>30</sup> and 25<sup>31f</sup> are coloured by imagery from the Similitudes of Enoch, and it is difficult to decide how far they preserve the *ipsissima verba* of Jesus. Without wishing to imply that the last word has been said about Mk 8<sup>38</sup>, Mt 19<sup>28</sup>, 24<sup>30</sup>, and 25<sup>31f</sup>, we shall do well to set these sayings aside for our immediate purpose.

It may occasion surprise that Mt 10<sup>23</sup>: 'Ye shall not have gone through the cities of Israel, till the Son of man be come,' is not included in the list of doubtful sayings. It is possible, however, that in summarily rejecting the authenticity of this saying modern criticism has been influenced too much by the use made of it in Schweitzer's theory, and has acquiesced too readily in the view that it reflects the historical situation when Matthew wrote, with the result that valuable evidence is lost for the purposes of historical reconstruction.

Turning to the sayings in the list which remain, we find that most of them appear in the Apocalyptic Discourses of Mk 13, and Lk 17, or are appended thereto in Matthew or Luke. If such passages are underlined the list is as follows: Mk 13<sup>26</sup> 14<sup>62</sup>, Lk 12<sup>40</sup> 17<sup>22</sup>. 24. 26. 30 18<sup>8b</sup> 21<sup>36</sup> 22<sup>69</sup>, Mt 10<sup>23</sup>

24<sup>27</sup>. 37. (39). 44. If, further, we arrange the sayings according to the sources, Mark, Q, M, and L, the results are more suggestive still:

Mk: 13<sup>26</sup> 14<sup>62</sup> (= ? Lk 22<sup>69</sup>).

Q: Lk 17<sup>24</sup> = Mt 24<sup>27</sup>.  
 Lk 17<sup>26</sup> = Mt 24<sup>37</sup> (39).  
 Lk 12<sup>40</sup> = Mt 24<sup>44</sup>.

M: Mt 10<sup>23</sup>.

L: Lk 17<sup>22</sup> (?Q).  
 Lk 17<sup>30</sup> (?Q).  
 Lk 18<sup>8b</sup>.  
 Lk 21<sup>36</sup>.

All the Matthaean passages are determined, in context, by Mk 13, and the same is true also of Lk 21<sup>36</sup> as this saying is commonly explained. *The Apocalyptic Document embedded in Mk 13 is a lodestone which has attracted to itself the majority of the sayings about the Coming of the Son of Man.* A parallel process can be seen in the Apocalyptic Discourse in Q (Lk 17). If, moreover, as I think, a third Apocalyptic Discourse is the basis of Lk 21, this also has drawn to itself Mk 13<sup>26</sup> in Lk 21<sup>27</sup>. In short, all the sayings which speak of the Parousia of the Son of Man, except Mk 14<sup>62</sup>, Mt 10<sup>23</sup>, Lk 12<sup>40</sup>, and 18<sup>8b</sup>, stand in Apocalyptic Discourses. This fact is highly significant; for it is certain that all these discourses are artificial compilations. The presence in them of the sayings in question gives us no assurance that they belong to the period shortly before the Passion. They can have been uttered at any point in the Historic Ministry.

But this is not all. Of the four remaining sayings only two, Mk 14<sup>62</sup> and Mt 10<sup>23</sup>, are connected with a definite historical situation, the former with the Trial before Caiaphas, the latter with the Mission Charge to the Twelve. These Sayings will call for further consideration. The other sayings, Lk 12<sup>40</sup> and Lk 18<sup>8b</sup>, are attached to Parables. Lk 12<sup>40</sup>: 'For in an hour that ye think not the Son of man cometh,' is the climax to the Parable of the Thief at Midnight. It may have been current as an isolated saying (cf. Easton, *St. Luke*, 206), but even if it belongs to the Parable, we do not know when it was spoken. Matthew (24<sup>42-4</sup>) inserts this Parable into the framework supplied by the Apocalyptic Discourse of Mk 13. Lk 18<sup>8b</sup>: 'Howbeit when the Son of man cometh, shall he find faith on the earth?', is loosely appended to the Parable of the Unjust Judge. It 'strikes a different note from the urgency of the preceding parable' (Creed), and it is explained as a redactional supplement by Bultmann, Klostermann, and other commentators. Accordingly, from the investigation as a whole, we reach the conclusion that, *with the exception of Mk 14<sup>62</sup>*

*and Mt 10<sup>23</sup>, no 'Son of Man' saying relative to the Parousia need be assigned to the last stages of the Ministry, but may equally well belong to any stage, even the earliest.* To this conclusion the exceptions, Mk 14<sup>62</sup> which stands at the end, and Mt 10<sup>23</sup> which may belong to the middle period, are of such interest and importance as to demand separate and fuller consideration.

## II.

Mk 14<sup>62</sup> and its Synoptic parallels read as follows:

Mk 14<sup>62</sup>: 'I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.'

Mt 26<sup>64</sup>: 'Thou hast said: nevertheless I say unto you, Henceforth (ἀπ' ἀρτι) ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.'

Lk 22<sup>69</sup>: 'But from henceforth (ἀπὸ τοῦ νῦν) shall the Son of man be seated at the right hand of the power of God.'

The agreement of Matthew and Luke in describing a state which will obtain 'henceforth' raises the possibility that a parallel phrase also stood originally in Mark, where it is read by sy<sup>s</sup> (cf. Glasson, *The Second Advent*, 65-8); but, in any case, this independent agreement implies that so the saying was interpreted in the earliest times. Moreover, if Lk 22<sup>69</sup> belongs to a Passion Narrative independent of Mark, we have primitive testimony to a text which did not speak of a coming with the clouds, but of the triumphant session of the Son of Man on high at the right hand of God. Even, however, if we accept the Markan version of the saying, it by no means follows that Jesus promised to Caiaphas a *spectacular* return of the Son of Man to earth. Doubtless it was in this sense that the Early Church interpreted the saying, and probably Mark himself read it so (cf. 8<sup>38</sup> 13<sup>26</sup>). By such an interpretation the Apocalyptic hope of the first Christians was fed, and in consequence of it, we may infer, the Son of Man sayings relating to the Parousia were collected and placed in the Apocalyptic Discourses of Mk 13, Mt 24, Lk 17, and 21, in which they now appear. But what did Jesus Himself mean by His words to Caiaphas?

We shall be on surer ground if we begin, not with the exegesis of Dn 7<sup>13</sup>, but with the historical circumstances in which Jesus stood before the High Priest. There death stared Him in the face, and with it, judged by every human standpoint, the ruin of His hopes for the Kingdom and the final disproof of His claim to be the Son of Man. Nevertheless, in that tragic hour Jesus refuses to despair. To the question: 'Art thou the Christ, the Son of the Blessed?', He answers with a



confident 'I am,' or, if with early MSS. we read *ὁὐ εἶπας ὅτι ἐγὼ εἶμι* (© fam. 13 472 543 565 700 1071 geo arm Or), 'Thou hast said it thyself.' Not content, however, with an affirmation, He boldly declares that the two Old Testament prophecies, Ps 110<sup>1</sup> and Dn 7<sup>13</sup>, will be manifestly and speedily fulfilled. We have no right to infer that *ὁψεσθε* necessarily implies a spectacle visible to the eye (cf. Dt 28<sup>10</sup>, Ps 49<sup>10</sup>, Ps 89<sup>48</sup>); it can refer to what will be perceived in the order of God's working. And, if we have to choose which of these alternatives is most accordant with the mind of Jesus as we find it revealed in the Gospels, and especially when He interprets the Old Testament, there can be no doubt where our preference must lie. Dr. Glasson has done us a service in reminding us that the vision of Dn 7 does not describe a descent to earth, but the coming with clouds of one 'like unto a son of man' to the Ancient of Days to receive dominion and glory *and a kingdom*. We do not need to think of Jesus, like a modern commentator, penetrating to the original meaning of Daniel. We have rather to confess that, under eschatological presuppositions, we ourselves have misread Daniel, and that his plain meaning was visible to the eyes of Jesus. What He means, in addressing Caiaphas, is that, despite appearances, He is not self-deceived; He will be glorified and the Kingdom will come. This interpretation does not imply that the real basis of the Advent Hope is mistaken, and that, in some way unknown to us, Jesus will not make Himself known to His own; it does mean that what the Early Church believed, and what the disposal of the Parousia sayings in the Gospels suggests, are perversions of His confident prophecy of Messianic triumph.

In turning to Mt 10<sup>23</sup>: 'Ye shall not have gone through the cities of Israel, till the Son of man be come,' we face a different and more difficult problem. In recoil from Schweitzer's use of this saying, modern criticism has settled down to the conviction that the saying represents the ideas of the Early Church rather than the words of Jesus, and that it was formed in the stress of controversy between St. Paul and the Church of Jerusalem. It may be that the time has come to revise this interpretation, and that, in accepting it too readily and without qualification, we have lost the key without which the Son of Man sayings remain an insoluble problem; in short, that we have destroyed important evidence.

The view maintained by Streeter, Manson, C. J. Cadoux, and other scholars that Mt 10<sup>23</sup> echoes the controversy between the Jewish-Christian and Gentile-Christian sections of the Primitive Church, and was perhaps modified thereby, need not be questioned. In compiling

the Mission Charge to the Twelve from Mark, Q, and M, Matthew cannot have been unmindful of existing conditions and those which had obtained in the preceding decades; and we need not doubt that Mt 10<sup>23</sup> was quoted and re-quoted in the Gentile controversy. If so, the saying must have been current in the period c. A.D. 50, and is probably much older. Used in controversy it must have been re-interpreted: Jesus had promised that the Son of Man would come before the cities of Israel were evangelized; wherein lay the justification for the Gentile Mission? So Jewish-Christians may have argued during the Council of Jerusalem! Re-interpretation, however, is one thing; invention another. A saying unfulfilled in the experience of the Twelve to whom it was first spoken might be given a new meaning in the light of a later day. But would it have been *invented* for this purpose? It is one thing to overcome an embarrassment left by an unfulfilled prophecy, quite another thing to create historical difficulties by inventing an assurance to the Twelve at variance with fact. The presumption is, that not only is the saying early, but that it is original, and that it has survived only because it was given a new application.

### III.

To what conclusions does the evidence, as discussed above, point? A decisive answer is not possible, but the following inferences deserve consideration.

(1) The evidence which has been used to connect the Parousia sayings with the closing days of the Ministry is very uncertain. Mk 14<sup>62</sup> may be cited as indicating that some of these sayings belong to that period, but in this case they must be interpreted in harmony with the declaration of Caiaphas.

(2) Mt 10<sup>23</sup> suggests that most of these sayings belong to the Galilean Ministry, that is, to a period when the Coming of the Son of Man was thought to be imminent. Unfortunately, no agreement has been reached among New Testament scholars on the genuineness of this saying, and the tendency is to regard it as unauthentic.

(3) If the sayings are early, it may well be that the communal interpretation of the Son of Man was uppermost in the mind of Jesus; in other words, by the coming of the Son of Man He meant the establishing of the Elect Community to whom the Kingdom is given. Without exegetical violence this meaning can be found in Lk 17<sup>22-24, 26, 30</sup>; in Lk 12<sup>40</sup> and 21<sup>36</sup>; in Mt 10<sup>23</sup>, and possibly, but more doubtfully, in Lk 13<sup>3b</sup>. Most of these sayings have to do with a 'day' or an 'hour,' and are in harmony with the dramatic

announcement: 'The Rule of God is at hand,' with which Jesus began His Ministry and which the Twelve proclaimed during their campaign to the cities of Israel.

(4) There would be no difficulty in relating the stage of thought presumed above to those in which He applies the title 'Son of Man' to Himself, and, after Cæsarea Philippi, re-interprets it in terms of the idea of the Suffering Servant; for, in a manner strange to the modern man, the prophetic consciousness moves easily between the communal and personal aspects of great ideas. Even around the sayings relating to suffering, personal as they are, there is a communal aura, nor is the possibility excluded that the divine community was in His mind when He stood before Caiaphas.

What is urged above is not proof, but there is one further consideration which might turn the scale. Has criticism made enough of the Mission

of the Twelve? The decisiveness of this event is hidden from the eyes of the ordinary reader of the Gospels because Mk 6<sup>7, 12f</sup> is a mere envelope enclosing the Mission Charge transmitted to the Evangelists in Mark, Q, M, and L. If we study the Charge itself, we cannot fail to be impressed by its dramatic character. 'The missionaries are to be like an invading army, and live on the country' (Manson, *Mission and Message of Jesus* 473). Like Gehazi of old on his ministry of life and death (2 K 4<sup>29</sup>), they are to salute no man by the way. Eating and drinking are secondary matters. The supreme business is to announce the speedy coming of the Kingdom. So tense is the feeling that during their absence Jesus sees in vision Satan fall like lightning from heaven (Lk 10<sup>18</sup>). Is not the mission of the Twelve a dividing line as certain as Cæsarea Philippi itself? And to this degree was not Schweitzer right?

## In the Study.

### *Virginitus Puerisque.*

#### A Few Farthings.

BY THE REVEREND CHARLES M. HEPBURN, B.D.,  
CRIEFF.

'She threw in two mites, which make a farthing.'—  
Mk 12<sup>42</sup>.

IN Parliament not so long ago a Member of Parliament asked the Chancellor of the Exchequer, the Cabinet Minister who helps to decide our taxes, whether he would now do away with farthings, since they were of extremely little value. In answer to which the Chancellor said he would not, for to take them away might cause hardship to many poorer persons who needed them for buying bread.

Now the farthing is rather a neat coin with rather a charming and dainty design upon it, the image of what is, I suppose, our smallest British bird, the wren. All the same I think that those who chose it missed a chance of one still more imaginative and interesting. I wonder why no one thought of suggesting putting on it a picture of two sparrows, a reminder of one of the most familiar remarks of our Saviour, 'Are not two sparrows sold for a farthing?'

On another occasion, too, a farthing is mentioned in the Scriptures. Once Jesus was sitting in the porch of the Temple, where the plate for the offering was, watching the people passing in. Some He saw putting in much. And then, it says, He saw a poor widow slipping in just 'two mites, which make a farthing.' Not much of an offering, was it? Well, it didn't look like that to our Saviour. When He had seen it, He turned to His disciples and said that her giving had been the

greatest of all, because, poor as she was, she had put in all she had.

It reminded me of another incident that isn't recorded in the Bible. At the time when Dr. Barnardo was a young medical student, and hadn't started his orphan homes, he was asked to tell at a meeting one night about the work he had been doing among the street boys. All who heard him were very moved. At the end of the meeting a young maid-servant approached nervously and pressed a small package into his hand, saying, 'It is all I have been able to save from my small earnings, but I want you to have it for your work.' It was the first public money he had ever received, and on reaching home that evening and opening the package he found inside it 6½d., all in farthings.

Now although these gifts were very, very small in amount, a few farthings merely, something made them great. And what was it? It was this, that they cost the givers so much, for they were all they could give. And whether of money or other things or in fact of ourselves that's the sort of giving that Jesus Christ commends in us, the giving that means some sacrifice. Some one has laid down this rule, which is, I think, worthy of being remembered: 'God doesn't judge by how much we give, but by how much we have left.'

#### Healthy Fear.

BY THE REVEREND IRONSIDE SIMPSON, M.C., B.D.,  
S.C.F., SENIOR CHAPLAIN 51ST (HIGHLAND)  
DIVISION, B.A.O.R.

'The fear of the Lord is the beginning of wisdom.'—  
Ps 111<sup>10</sup>.

I remember one day at the close of the North African Campaign sitting in the desert having a



meal with some officers, when all of a sudden one of those who was present let out a piercing yell, and fell backwards off his jerrican on to the sand. The rest of us of course started up in alarm wondering what on earth had happened, and then the cause of the disturbance came to light. An enormous spider had been crawling up his leg—up his bare leg—and had reached his thigh before he happened to notice it. No doubt you remember how :

Little Miss Muffett  
Sat on a tuffet  
Eating her curds and whey.  
There came a big spider  
And sat down beside her  
And frightened Miss Muffett away.

But this was worse than anything Miss Muffett had to put up with, because *he* was a desert spider—a huge fellow, a fat fellow, an enormous fellow, with long hairy legs, a spotted tummy, and eyes on the end of stalks! So perhaps it wasn't altogether surprising that this officer got such a fright.

And yet when you come to think of it, here was a soldier who had often been in terrible danger without ever showing a sign of fear, terrified because of a poor old spider, who was even more frightened of him than he was of it, and who was now running away over the sand just as fast as his hairy old legs could carry him.

And it seems to me that this is no isolated case. People are often afraid of the wrong things and get into a panic over nothing at all. I have known boys and girls, for example, who were afraid of the policeman, because some foolish person had made him out to be a sort of bogey-man. And I have known people, grown-up people too, who were afraid over nothing at all—on a winter's night, for example, when they went upstairs to bed after reading a spooky story. They looked behind the door, and they peeped below the bed, and then they slipped between the sheets, and sat BOLT UPRIGHT if they heard any creaks or bumps. And what was there to frighten them, I wonder? Why nothing! Absolutely nothing! Yes, how often boys and girls, and men and women, are afraid of the wrong things, and worry their heads when there is really no need to do so.

But there *is* such a thing, you know, as a healthy fear. There are times when it is really quite wise to be afraid.

(1) There is a healthy fear, for example, that prompts us to look right and then left before stepping off the pavement into the street.

(2) Then, again, the fear of temptation is a healthy fear. The boy or the girl, the man or the woman, who's a bit cocksure that temptation can't touch *him*, is heading for certain disaster. It's the fellow who knows his weaknesses and is constantly on guard in case they should get him down, who is most likely to make a success of life. I always remember the answer one soldier gave when some of his comrades were pressing him to have a drink. 'Sorry, you chaps,' he said, 'but *I'm afraid to.*' He knew from past experience that he couldn't

trust himself to 'have a drink' and let it go at that. So the only thing for him to do was to cut it out altogether. And that I venture to suggest was a healthy fear. We should all be afraid of the temptations which we find it specially difficult to resist.

(3) Or to take another illustration. There is a healthy fear which makes us a little afraid of hurting anybody we love. When we were very young we did what we were told, perhaps because we were afraid of the consequences if we disobeyed our parents or our teachers. Later in life we begin to lose that fear, but another and a healthier fear comes to take its place—the fear of doing something or of saying something which would grieve the hearts of those who are older and wiser than we are, who care for nothing so much as our welfare.

(4) And along that same line I am going to argue that the healthiest fear of all is the fear of God. 'The fear of the Lord,' we read, 'is the beginning of wisdom.' In the light of what Christ has taught us, I don't suggest that we ought to be afraid of God in the same way as a slave might fear his master. But I do say that we ought to be afraid of doing anything which might wound the fatherly heart of God who loves us—the hasty word, the quarrelsome temper, the mean action, the sort of thing which prompts us afterwards to say, '*I'm afraid I've hurt you!*' '*I'm afraid I was a bit hasty!*' '*I'm afraid I feel just a wee bit ashamed of myself!*' It takes a big-minded person, a wise person, to confess that he has been at fault, but nothing so endears us to our fellows, and nothing, I am sure, endears us more to God.

## The Christian Fear.

SEVENTEENTH SUNDAY AFTER TRINITY.

### The Canker of Self.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY,  
D.D., GLASGOW.

'Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.'—Lk 14<sup>11</sup>.

It is common knowledge that men will do in company, or in a mob, what they will not do when alone. Courage is catching—so is cowardice. Good manners are infectious—so is boorishness. Jesus has just witnessed an example of this. He has been a guest at a wedding. No sooner are the doors of the dining-hall thrown open than there is a wild, shameless scramble for the best places. We can conceive how the sight must have vexed Him, who was meek and lowly in heart. To Him the incident was symptomatic. These rude people were giving themselves away. Their contemptible conduct was the rising of the bubble to the surface, disclosing the rottenness beneath. It was the outward evidence of something deep in the human heart—that hidden, desperate, inordinate, inclination towards *self*, from which Christ came to redeem us, that great god self, the usurper of

God's throne who must be deposed before Christ can use us to the full.

For know, nor of the terms complain  
When Jesus comes, He comes to reign.  
To reign and with no partial sway  
Thoughts must be slain that disobey.

'Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.'

No one can read the New Testament without noting Christ's wistful earnestness in seeking to cure His disciples of the canker of self. He would have them know that they were citizens of a Kingdom where earthly valuations are reversed. The worldling measures his success by the number of people who serve him, the Christian by the number of folks *whom he serves*. 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you* : but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.' By oft-repeated word, by setting a little child among men hot with envy, by stooping down to wash the feet of men too self-important for the menial task, above all, by moving among them daily, utterly unconscious of self, Jesus sought to cleanse their hearts of this evil thing. Which of us but needs this cleansing? Self takes so many forms. Driven underground in one place, it rears its ugly face in another. It is the King Charles' head we cannot keep out of the written memorial of our lives. Its name is legion—love of praise, swelling ambition, touchiness, the martyr-complex, the inability with our one talent to work humbly and happily with him who has five—above all, 'the devil's darling sin—the pride that apes humility.' How is Christ to exorcise the demon from our hearts?

First of all by showing us that *the life of self-seeking is up against the very constitution of God's Kingdom*. Christ's royal law is this—'Whosoever will save his life, whosoever will hoard it, the man who will go through life seeking immunities and shelters, whose thoughts are forever homeward bound, whose actions are motivated by "miserable aims that end in self"—that man will end by losing his life, by watching it become a poor, stunted, enfeebled thing, and on the other hand, a man who will scatter it with a kind of royal recklessness, shall abundantly find it.'

Dr. Maltby's luminous paraphrase of Ro 8<sup>5-6</sup> is a piercing diagnosis of this disease. 'If self is dominant, self makes its own world, and our interests are in the world of self. If the spirit is dominant, the spirit makes its own world and our interests are in the world of the spirit. Now it is death to live in the world of self. But to live in the world of the spirit this is life and peace. The reason is plain. *The mind that is self-centred is at war with God*. It does not and cannot submit itself to God's law, and so those who live in the world of self cannot please God.'

In strange ways it is brought home to our undisciplined, selfish hearts that in living thus we are summoning into the lists against us none other

than *God Himself*. A man once divulged to me that there was a period in his life when he was in a death-grapple with a fiery temptation. The first token of coming victory came to him in an eerie way. Walking towards a certain place one day, with the avowed intention in his heart of being tempted (let none of us scoff, we have all done the same), suddenly there broke on him the sheer, ludicrous comedy of it all. 'Here am I, deprived, for the time, of the last scrap of sanity and decency, pitting myself against the eternal, Almighty God, and imagining I will be able to get away with it!' He burst into a hearty laugh, turned on his heel and set his face steadfastly towards honour and towards God. 'Whosoever will exalt, pamper, worship that false, intruding usurper-self shall be abased, and whosoever humbleth himself shall be exalted.' There is no escaping that stern, beneficent law of God's Kingdom.

Again, Christ enables us to eradicate self by *surrounding us with a great cloud of witnesses*. Dr. Denney used to say to us—'When you choose your creed, you choose your company.' The reverse is just as true. 'Choose your company and you choose your creed.' Insensibly but inevitably our familiars form our character. The sovereign cure for the canker of self is to frequent the company of great souls. Humility is the last refinement of all genuine goodness and greatness. It is the bloom on the soul that is its last attractiveness. One thinks of a woman like Madame Curie—'the woman who did not know how to be famous'—shy, shrinking, self-oblivious, turning one day in a kind of wrath on the reporters who sought to drag her out of the obscurity she loved, into the limelight she abhorred. 'In Science,' she exclaimed, 'we must be interested in things, not persons.' The great world of invention and discovery had swallowed up her personality only to fashion a greater self dedicated to the needs of mankind. It is ever so. The smaller self of Saul of Tarsus is transformed into the personality of Paul the Apostle, great and shining with labours of love. Choose your company then, and you shape your character. If we can live among the great souls of all time without casting the slough of self, we are spiritually past redemption. If we have lived through these past grim years and seen the multitudes of the strong in body, gifted in mind, lofty in soul, giving their lives in the cause of liberty—and emerge poor, self-seeking careerists, then, individually, we have lost the war—lost everything in it God meant to reveal. If we can walk with Christ down the years and still sully the motive with the selfish thought, and dishonour Him with the selfish deed, hard must be our hearts, unteachable our wills. Get thee to Calvary. Surely there at least, on that hill where the winds of God blow, austere and pure, self will die.

When I survey the wondrous Cross

On which the Prince of Glory died,

My richest gain I count but loss,

And pour contempt on all my pride.

There is another subtle form of self that dies hard. It takes the form of *stubborn unwillingness*



to owe to Christ our personal salvation. The cure of this lies in the experience that life burns into us, that not by the strength of our right arm shall any man win the victory. There is something hard and intractable within us that *will* go on trying to bruise and batter ourselves into goodness, and always with the same result. We are *not* the masters of our fate. We are *not* the captains of our souls. Conceal our defeats as we may from man, they lie open and naked before God. To come before Him at the end of the day and offer Him as our credentials—our good deeds—what a travesty of the facts! This world teems with men who, out of their honourable commercial success, can claim to be self-made men. In the realm of the spirit there are no self-made men. Written all over the experience of one who, with an iron will, should have been the very man to accomplish his own salvation, are these words, 'It is by the grace of God that I am what I am.' That is why most of us who know our own heart keep coming back to the Pauline gospel. Somehow it meets the facts. It satisfies. To those who would carp at it I commend words borrowed from that glowing book by J. S. Stewart, *A Man in Christ*: 'Those . . . who have never been driven to the point of seeing that their own achievements are nothing, and God's grace everything, and that real religion begins only on the other side of the line where everything human has broken down; who have not realized the subtle, desperate hold that self lays upon the soul, making its very piety a barrier to Christ, and its morality an offence in God's sight; who have never stared right into the eyes of moral defeat, nor known the lyrical joy which comes when God floods a life and God's power takes control . . . they are forever excluded, they exclude themselves, from the inmost shrine of the apostle's mind and heart.'

All of us who know ourselves have long ceased from the labours of Sisyphus, from wearying ourselves seeking to throw the stone of our sins over the hill in the vain hope that some day, by some tremendous effort, it will disappear and we shall see it no more again. It *will* come rolling back upon us, try as we may. It is all so futile, our self-scourging, our self-despising. There is a more excellent way, much simpler, and the shortest way home. The strongest of us, the surest of us, the wisest, must tread it in the end. It is the way of an ever deepening gratitude to Him who died for us—a warm genial climate of the soul, wherein self cannot live, and where there spring up the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith.

EIGHTEENTH SUNDAY AFTER TRINITY.

The Further Practice of Love.

BY THE REVEREND JOHN GRAY, B.D., OXFORD.

'Who is my neighbour?'—Lk 10<sup>29</sup>.

There is an element of paradox in this parable in that the question asked is not exactly answered,

or answered the other way round. The questioner is not told who is his neighbour but is given instead an illustration of how neighbourliness works. Yet, though our Lord never says so, we may conclude that in His opinion this wounded man was neighbour to them all, however little connexion he seemed to have with any of them. That impression is reinforced by the fact that the Samaritan, who, since the Jews had no dealings with the Samaritans, might have imagined that he at least stood in no such relationship to the wounded man as to require to help him, is in fact the one who does so. It would not then be going too far to say that when our Lord told us to love our neighbours He meant us to show love to every human being who might require it, and, since no one human being is perfect or surely has all things, all are needy in some respect one toward another. That is interesting for us as again we remember the Word of Christ, 'As the Father hath loved me, so have I loved you: continue ye in my love,' and find one fulfilment of such a command in the brotherliness which Christians ought to show to each other or, as our Lord Himself put it, 'one is your Master, . . . and all ye are brethren.' But, on the basis of this parable, can that be the end of Christian love, or is even the parable only to take us that little distance that we help those in trouble who cross our paths even though they are not brethren in Christ. It is true that only in such cases can love, personal, intimate, be shown. Yet there is a sense in which what has been called love-at-a-distance remains for the Christian to display. If we dare with common matter-of-factness spoil the beauty of the parable, should Christian neighbourliness not also run to agitating for the proper policing of such a road and the provision of hospitals for wounded travellers? Then such Samaritans as could not pass that way would still be able to be neighbours to those who fell among thieves.

This must be the larger truth of the extent of Christian love, as our Lord makes clear when He says, 'If ye love them which love you, what reward have ye?' 'Behold, how good and how pleasant it is for brethren to dwell together in unity,' and the more we practise this in our churches the better it will be. But we are not thereby excused from this step farther. Otherwise the loving life within the Church becomes a mere refuge from the lack of love in the world, and we make our fellowship the fellowship of the Catacombs without the excuse of those who sought their refuge there, and its witness however great insufficient. Of course we may claim that we are continually alleviating the coldness of the world by the warm overflow of love from this fellowship, in that such unfortunates as cross our path receive our sympathy and aid even though they are not brothers in Christ. Yet still the fullness of love has not been reached and we have not given as we should to all who have upon us a claim to receive. As Christ had other sheep not of this fold, and them also He knew it was His task to bring, so we have other brethren than those in actual table fellowship with us. For our faith does not merely

involve the relationship with those of like faith. If we believe God made all and Jesus died for all, then, even at this faithful level, the claim of others becomes pressing upon us and must be met. As individuals this takes us out into all the world's way of living and doing business and ruling its kingdom. For while our peace in the Church is open to all, other help must be given to those who refuse to come in. Look at the practical problems of our own time—the threat of unemployment, with its setting in history of whole areas depressed and given over to idleness; the drift from the land, threatening us with ever less and less home-produced food; the problems of education, to what end children are being educated; the need for more hospitals and more facilities for every kind of sick and aged people, of more homes for the homeless; and all this against the dark background of a world order requiring renewing and refounding on lines not of power but of justice. These are problems, but each problem shows a man or woman in need to whom you or I can often neither come nor speak a word in season, nor even give of our charity. Yet these are our neighbours—the men and women riddled with tuberculosis for whom there are no hospitals, native labour exploited, children growing up full of facts and figures with no philosophy of life to help them to use them for their own and others' good, little nations overwhelmed yesterday and ever afraid lest they be overwhelmed to-morrow.

We Christians may be by human standards a feeble folk. We are not thereby excused from taking our full share in the life of our world. In our democracy we must show ourselves citizens of the Christian stamp, striving by interest in legislation to bring to pass that love which is in our hearts to all men, so that we shall not regard casting our vote and praying for our brother as two differing things, but as two ways of expressing the same love. In our business, whatever our business may be, we must endeavour likewise to labour not for self-interest but to see that whatever we may produce, whether it be goods to be exported to men we shall never see, or books to be read by men we do not know, or work upon which the well-being of others at some time may depend, we show this spirit of neighbourliness. Our business must be to us the expression of love and at the same time, in the running of it, no one must be hurt. We must be vocal too in our opinions, so that every abuse hurtful to mankind shall be marked by us and opposed—not let pass because we do not know those involved or because it is all happening far from our circle. Along all these avenues, and many more, a true Christian love in this time can run to succour these unknown yet needy neighbours who have a claim upon us for Christ's sake.

It is only when we have done this, as well as loved our brother, that we will be continuing in the love of that Father who loved, not only the Son, but the unthankful and the evil, and of that Son who died, not for the righteous, but for the ungodly, and who not only rescues men from this evil world but makes this evil world better.

NINETEENTH SUNDAY AFTER TRINITY.

### The Consecration of Mind.

By THE REVEREND PRINCIPAL W. F. HOWARD, M.A.,  
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'Thou shalt love the Lord thy God with . . . all thy mind.'—Mk 12<sup>30</sup>.

This clause in our Lord's citation of the *Shema* is not found in the Hebrew original in Dt 6<sup>4, 5</sup>. There we read, 'Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' In some manuscripts of the Greek translation of the Pentateuch the word 'heart' is translated literally, in others it is rendered by the Greek word for 'mind.' These two readings are combined in the text of Mark. The reason for this is evident. In Hebrew psychology the 'heart' was the seat of the intellect. Thus 'the fool hath said in his heart there is no God,' means that the man who lives as though God did not exist does not exercise his intelligence. He lives a thoughtless life. The 'soul' was regarded as the seat of the desires and affections. The commandment is therefore a claim for the complete devotion of the whole self to God.

There are two opposite dangers in the religious life; a bleak and barren intellectualism, and a shallow and deceptive emotionalism. Our Lord, by combining the command from Dt 6<sup>5</sup> with that from Lv 14<sup>18</sup>, claims the active consecration of our whole nature to the service of God and man. Our present concern is with the consecration of mind.

1. *We cannot love God aright unless we think rightly about Him.* No small part of the weakness of the Church to-day is due to the foolish disparagement of theology a generation ago. 'Does it really matter what a man believes? So long as he lives a kind and honest life he is a good Christian. Orthodoxy is a musty thing. Its proper place is a theological museum.' So men talked in their folly, and an uninstructed generation has grown up to fall a ready prey to the fallacies of Christian Science (falsely so-called) and to the absurdities of Millennial Dawn, Seventh Day Adventism, British Israelism, and all the other parasitic sects of our time.

In the Early Church the need of right thinking was soon recognized. The First Epistle of John was written to combat those whose denial of our Lord's real incarnation led to disastrous results in the moral sphere. The Gospel according to St. John lays great stress on truth, and the right attitude to Jesus Christ as Himself the Truth. In this Gospel Jesus continually confronts men with the responsibility of right judgment. One of the offices of the Holy Spirit is to guide the disciples into all the truth. In the second century, when the Christian Church came to grips with the educated classes throughout the Roman Empire, its progress was partly won by the way in which its thinkers grappled with the best representatives of pagan thought. T. R. Glover's words are well-



known. 'The Christian "out-lived" the pagan, "out-died" him, and "out-thought" him.' And to illustrate the last he adds, 'The Christian read the best books, assimilated them, and lived the freest intellectual life that the world had. Jesus had set him to be true to fact.'

We must never forget that without a superiority of character and of faith Christianity cannot conquer the world. But it is no less true that an unintelligent piety will never triumph on the field of human thought. 'Who is he that conquers the world but he that believes that Jesus is the Son of God?' To make this affirmation intelligible and convincing is one of the supreme duties of the Church in our time. This task demands the consecration of the mind, for we must be prepared to give a reason for the hope that is in us. 'Human nature,' wrote Aubrey Moore, 'craves to be both religious and rational. And the life which is not both is neither.'

2. *The Vision of God is promised to those whose minds are clean.* When our Lord gave the promise, 'Blessed are the pure in heart, for they shall see God,' He was blending two passages from the Psalter, and again it is the mind of which He is speaking. The vision of God, which may be described as the end of all true religion, can only be attained by those whose minds are dominated by a singleness of purpose, and have been liberated from the beguilement of sin.

(a) Bishop Kenneth E. Kirk reminded us in his *Bampton Lectures* that 'the path of purity, humility and self-sacrifice is only possible to the man who can *forget* himself, can "disinfect himself from egoism" (in M. Bremond's phrase); whose mind is centred not upon himself, but at least upon his fellows and their needs, and at most and at best upon God and his neighbour seen through the eyes of God.' Any selfish and distorting pre-occupation of the mind is fatal to the fulfilment of that purpose.

When Robert Buchanan's biography appeared, Sir William Robertson Nicoll wrote: 'There is much in this book about Buchanan's notions on Christianity. We are told that when he was preparing an article on the subject he went down with a friend to the Sandown Races. His friend found him in the middle of the ring serenely unconscious of the charivari, reading his Greek Testament. When the bell rang he slipped the volume into his pocket, marked the place with a tip telegram, and plunged into the fray apparently greatly refreshed by his studies. It was in this way he studied, in this way he sought to understand the redeeming sentences. Can we attach any importance to Robert Buchanan's view of Christianity? I think not. The lens was fogged.'

(b) There is yet another way in which the complete consecration of the mind to God may be frustrated. 'Nature abhors a vacuum.' Unless the mind cleansed from the defilement of past sins is engaged in noble thought, the demon once expelled will return to the house, empty, swept and garnished, together with other demons, and will hold revelry there, as our Lord warned us in the Parable of the House to Let. Penitence is not a

luxurious wallowing in the memory of sins confessed and forgiven.

For what is true repentance but in thought—Not ev'n in inmost thought to think again  
The sins that made the past so pleasant to us.

3. *The Christian mind must take into its service the best that man has thought.*

One of the most courageous claims that the Apostle Paul made for the Christian life is that 'All things are yours.' It is fully in keeping with this that he bids his friends at Philippi 'count among your assets whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, all that is excellent, all that is worthy of praise.' As they take account of such gifts of God, dwelling upon them in their thoughts, and making them their own possession, they will the more perfectly be enabled, in the prayer offered on their behalf, to experience an ever-increasing growth in love, in knowledge and in all discernment, and thus to have a sense of what is vital in religion. To us, as to those Philippian Christians, a life so lived in the contemplation of the highest blessings will bring the peace of God which lies beyond the grasp of the human intellect, and which guards from alien occupation our hearts and our thoughts, so long as we remain in the fellowship of the Lord Jesus Christ.

TWENTIETH SUNDAY AFTER TRINITY.

### Life's Intervals.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D.,  
HINCKLEY.

'But afterward . . .—Mt 21<sup>29</sup>.

Not what men do in their working time but how men think in their spare time—that, in the light of our text, is what matters most in the longrun.

When applied to ourselves this Parable of the Two Sons is an exercise in the art of using the intervals of life. If we want to know of what sort a man is we should examine, not his work, but his leisure. At work we follow more or less the lines laid down for us by custom and by other people, but at leisure we are free to listen to the voice of our own conscience or to the whisper of our own convenience. How does a man normally fill up his leisure? That is what decides his destiny. The shape of a man's future is determined by the use he makes of life's intervals.

It is these intervals that mark the difference between life on the human and life on the animal level. Life on the animal level can be represented diagrammatically by a straight, continuous line. At this level action follows impulse like links in an unbroken chain. There are no breaks for second thoughts, no gaps for reflection, no intervals for repentance, renewal or resolve. Animals never surpass but only repeat themselves. Life on the human level, on the other hand, is not one un-

broken line. Its continuity is interrupted, nay maintained by a series of intervals between work laid down and work taken up again, between the impulse and the act, between the thought and the deed. It is the decisions that are made during life's interludes that give unity to our thoughts and direction to our activities.

So we come to Jesus' story of the father and his two sons. It is a parable of life's intervals and their possibilities. There was once, says Jesus, a man who had a business. Either labour was scarce or business was brisk so that the man was obliged to ask his two boys to lend a hand.

1. He asked the first boy and got a point-blank refusal: 'Son, go work to-day in my vineyard. He answered and said, I will not.' That was the boy's first impulse and it was a bad one. It was the impulse to refuse, to disobey: 'I will not.'

The Bible tells of many a great and good man whose first impulse was a bad one. There was Moses: 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' There was King Saul: 'Am not I a Benjamite, of the smallest of the tribes of Israel? . . . wherefore then speakest thou so to me?' And there was Jeremiah: 'Ah, Lord God! behold, I cannot speak: for I am a child.' The first impulses of these good men, and of many others, were bad impulses and Jesus sums them all up in the composite picture of the son who answered and said: 'I will not.'

Now, why is that? Is it because 'the only fate is temperament'? There are people who seem to be made like that. Their first impulse is never their best. Their first look at a thing never shows them the bright side but the dark side. Their first word is the ambiguous word, their first step is a step in the wrong direction. They are never at their best at first. It is as though a little imp of the perverse were sitting in their brain and egging them on to put their worse self first—'I will not!'

But is it the first impulse that matters most? Yes, on the animal or perceptual level. At that level it is the first impulse which sets the train for all that follows. It is put into action at once. It is decisive and determining. Given the first impulse you can guess the rest. But we are not dealing here with life at the animal but at the human level. Here we have to do with a person. 'I will not,' he says. That was his first impulse; but after that first, bad impulse, there comes a pause: 'But afterward . . .' That is how Jesus puts it. And during that interval something very significant happened. The unexpected happened. 'But afterward—he repented.' But afterwards, Dr. Moffatt puts it, 'he changed his mind.' That is the sort of thing that can happen during an interval. He checked the first impulse and broke its spell. He conquered the first temptation and surpassed himself. He dismissed his worse self and put his better self in charge. 'But afterward he repented—and went!'

2. What of the second son? As so often happens in the case of two brothers there was a striking difference in character and temperament. This boy began excellently. 'I go, sir,' he said. That

was his first impulse and it was a good one. It was the impulse to accept and to obey. And there are people like that by temperament. Their first thoughts are always generous thoughts. But their first thoughts are always their best thoughts. What fine characters they would be if their second thoughts were always as good as their first! What a wonderful world it would be if the first, fine careless raptures of the children of men became the settled law and order of the world!

But is it the first impulse that counts, even when the impulse is a good one? Yes, on the animal or perceptual level, but not on the human level and in the world of persons. On the animal level the response to every impulse is immediate and instinctive and the balance of nature is preserved and the continuity of the species is maintained. But we are having to do here with a higher level, the level of persons. 'I go, sir!' said the boy, and after that first, fine, generous impulse there was a pause fraught with tremendous consequences. For, during that interlude, a second thought came in, over-ruled the first good thought and cancelled it. The first, fine glow of enthusiasm cooled off, and the first, fair vision faded away. 'I go, sir!' he said, 'and went not.'

3. What is there for us in all this? There is a word of comfort and there is a word of warning.

There is a word of comfort for those who make a bad start and who see in the first son a picture of themselves. There are some people who, like this first son, were born with a bias to say No to the best. Like Paul and Luther and Alexander Whyte and many other great and good men their first impulse, by their own confession, is to listen to that 'imp of the perverse' or worse, which bids them do the wrong thing, say the wrong word, take the wrong step. The word of comfort is this: The moment of destiny does not lie in the first impulse, 'but afterward,' in the interval that follows. It is in those pauses and breathing spaces that new experiments are planned and new departures are born.

It is not true that temperament is fate. What is true is that in the interval after the first impulsive act there is time to think again. A man is not compelled to go on doing the first thing that comes into his head. You are not fated to repeat yourself; you can surpass yourself. There is a pause in which a man can break the chain, make a new start, live a new life. It has been said that a man can, nay, that he must, be born again. Within the terms of this parable there is a time to turn the refusals of life into a great acceptance. 'But afterward he repented, and went.'

There is a word of warning to those who take after the pattern of the second son. There are some who, like this boy, were born with a bias toward the generous impulse. They naturally respond to what is good and beautiful and true. The word of warning is this: Goodness is not an inheritance but a conquest. Character is not something that comes to you, it is something to be fought for and won. Even after the first good impulse of a finely endowed nature, there comes an interval of freedom and choice during which the



good inheritance may be squandered and the highest endowments brought to naught.

But your temperament, whoever you may be, is not your fate. Your moment of destiny lies in some one of those intervals of quiet reflection when Christ Himself comes to you and makes His claim. If by nature your first impulse is to go down, like the first son, you need Christ to check your descent and to reverse your direction. If by nature, like the second son, your first impulse is to go up, you need Christ to keep you from falling and to lift you still higher. See, therefore, that Christ is with you in the fateful intervals of your life, so that He may come between the impulse and the act, between your sins and their consequences, and between Time and Eternity.

#### TWENTY-FIRST SUNDAY AFTER TRINITY.

##### Invincible Religion.

BY THE REVEREND ARTHUR A. COWAN, M.A.,  
EDINBURGH.

'Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.'—Eph 6<sup>10, 11</sup>.

A hedgehog came into my garden one evening and I observed his protective armour. He erects sharp spines whenever he is touched and, as he is a climber, these spines serve to break his fall if he should happen to tumble from a wall or a tree. A very strong dome of muscle beneath the skin rolls him into an unopenable ball, secure within his coat of mail. So tough is the hedgehog's constitution that even if his inveterate enemy, the adder, does get a bite in occasionally, the venom has no effect. Experiments with poisons and diphtheric germs have proved how resistant the hedgehog can be.

Now this creature's unyielding outfit shows the self-defence inherent in the nature of things. Such is the Divine purpose to arm every form of life against disabling encroachments, and people who are not good shock-absorbers and cannot go strong against surrounding evils are out of line with their destiny. They are displaced lives which have lost the position and effectiveness meant for them. If their religion is merely a feckless convention which cannot stand up to the menace of things, then they are misdirected folk who have strayed from God's intention, and need to be recalled to the competence which He provides. Why do they not find their bearings and their defence by getting into right relation with God through Christ? 'Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand,' and not be beaten by life.

1. The Apostle gives the secret of a worthy reaction to our environment. He does not merely advise us to be stout fellows who can stand up for ourselves with a toughness which disparages higher sensibilities and reverts to primitive instinct. By no means! What he urges is not natural fitness,

but supernatural fitness. He exhorts us to keep strengthening ourselves in the unconquerable Christ. Are we going strong in religion, or is our spirit being left unarmed, useless, devoid of any enviable weapons?

In one of his novels, Hugh Walpole tells how Mrs. Amorest disliked helpless people who needed advice and depended on her to carry them through, for did she not feel lonely and helpless herself and required to lean on others instead of having them lean on her? Yet despite her own need of reinforcement, Mrs. Amorest was touched with pity for her unhappy neighbour, Mary Beringer, who confessed, 'I've always been afraid of something all my life. It seems to be my destiny.' This poor soul's delusion may be styled neurosis, and may be partly due to physical causes, but its main source is very often a failure to get into right relations with God and through Him into normal and healthy relations with people. Religion brings release from nervous dread of one's surroundings.

Balzac says, 'The man who acknowledges his weakness is strong indeed.' Yes, if he is so disgusted with his weakness that he recoils to God in self-commitment to Christ, who can arm him for the exacting situation. You see, Jesus Christ is 'able to save unto the uttermost,' because He makes us partakers of His nature, shares His power with us. What St. Paul envisages is a religion which fights it out, because Christ arms it with a quality which outlives all other forms of energy and is more than a match for the most obstinate sins. The enduring fitness to react worthily to our environment is His gift, and we must take it, get inside it, and make it thoroughly our own. 'Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.'

2. The Apostle affirms that we must be armed for a mysterious encounter. 'Against the wiles of the devil,' he explains, for our conflict is not merely 'with flesh and blood' such as human policies and human imperfections, but with 'principalities and powers, the rulers of the darkness of this world, spiritual wickedness in high places.' What does he mean? He had received from Jewish apocalyptic thought the idea of a hierarchy of demons as the originators of evil, Satan and his satellites as the fell raiders who carried human lives away to shame and ruin.

Twenty-five years ago T. R. Glover wrote: 'This tale of war in the spirit sphere is for us the merest mythology. The modern psychologist has settled a great many questions suggested by the demonology of the past.' But since then a change of view is noticeable, and some theologians are now asking whether science or psychology has produced any conclusive evidence against the existence of evil spirits and can really explain them away as subjective and psychopathic. However this may be, recent history has revealed irrational, sub-human movements which we term demonic, and which have driven some nations to diabolical excesses and brought world catastrophe.

The black-hearted mystery has had a disruptive effect. It is easy to become disenchanted and faithless when the post-war world is so bedevilled and is such an incalculable mix-up. To the confusion is added the atomic bomb like a grinning ogre in the background. As a result, a man may be tempted to relax sourly, and conclude that no one can master such sinister complications and that his own character does not matter, for surely nothing much can be expected from a fellow. He may sneer at Christianity as inept and futile in such a muddle, and abandon the moral and religious outfit which would keep him from being a beaten spirit.

During the twelfth and thirteenth centuries the Italian merchants, who gave their name to Lombard Street, London, carried on a business which was largely pawnbroking and money-lending, and were accustomed to accept suits of armour, which were often of costly workmanship and splendid adornment, as security for their loans. One who was in need of ready money might thus pawn his priceless coat of mail, hoping no doubt to redeem it, but would he ever be able? So a man,

Whose armour is his honest thought,  
And simple truth his utmost skill,

may part with these precious moral defences for some immediate relief, profit, or delight. He may quit the crusade as a farce, he may even break troth and give away some political secret or some atomic secret in exchange for personal gain. In that case, he has left himself defenceless, without arms in the battle for a better future, and the security of nations is imperilled. How can the world be safe if some people become so disillusioned and so sceptical about everything as to pawn the armour of loyalty to God and man? To go strong in religion is a bid for life against death.

3. An all-round religion is necessary for defence and attack. 'Put on the whole armour of God'—not merely selected pieces of it. Why limit one's Christian efficiency by choosing only this or that part of the panoply which is agreeable to one's temperament and upbringing and does not chafe any pet desire or favourite prejudice? It is essential to grasp Christ as a whole and apply Him to the whole of life, because fractional religion exposes one to defeat.

Examine the list of accoutrements necessary for an all-round religion. There must be a many-sided response to Christ if we are to get inside all His resources and be fully armed. Tighten the belt of sincerity, and pull any slackness into a single-minded devotion. Cover the heart with 'the breastplate of uprightness,' keep the affections and sympathies sound and so do justice to Divine love by practising it in human contacts. But arm the head as well as the heart, and put

on 'the helmet of salvation,' understand what right relations with God are, have a clear doctrine of Christian experience and put your mind into religion, to protect the thoughts amid the stunning blows of life. 'Above all taking the shield of faith'—put your confidence in Christ as supreme and final, and the assurance that God's redeeming purpose cannot be defeated will extinguish the burning taunts that Christianity is finished. All this for defence, but, mark you! there must also be attack, striking power, and how is it got? You must wear the boots which prepare the feet that bring good tidings for the long, hard road of evangelists and missionaries of God's peace; and you must also handle that trusty blade, 'the sword of the spirit which is the word of God,' and which will never snap in your grasp but will cut a way to victory for the gospel.

Our self-commitment to Christ must be comprehensive, if He is to equip us thoroughly with His invincible properties for defence and attack. We are all too addicted to a fractional religion, till we fall at some unguarded point, but do we then surrender? Never! We learn by our reverses, and add this and that neglected piece of armour to protect the spot of former discomfiture, till we become Bonnie fighters who prevail at last. 'Ye shall seek Me, and find Me, when ye shall search for Me with all your heart.' General Booth said: 'Jesus Christ has had the whole of me.' We discover humbly that it is not we who win but the power of Christ which wins in us, if we let Christ take possession of all our life. We become bigger than ourselves, we are magnified and exalted by being clothed with His invincible resources. A full response to Christ receives a full equipment against surrounding evils, and we must keep strengthening ourselves in Him. 'Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.'

We belong to an inspiring tradition, a reassuring succession of Christian protagonists who found the Divine grace sufficient for them.

In our halls is hung  
Armour of the invincible Knights of old,

who witness that Christ never failed them. Our Christian personality should be like Rembrandt's *Man in Armour*, where helmet and cuirass keep gleaming through the sombre tones and deep shadows of the time which seem predominant, and the brightness of the steel dress cannot be obscured by a gloomy environment, but glistens with a hint of coming splendour. God intended our character to shine with an indomitable fitness through the threatening darkness around us and foretell the winning future of the light. Such is the Divine dream of our victory over surrounding evils, and does not Christ beckon us that the Divine dream of us might come true?



## Christianity and Education.

BY THE REVEREND T. GLYN THOMAS, M.A., WREXHAM.

'PERHAPS the most significant and disquieting of all the social changes of the Victorian Age is the combination of universal State-enforced primary education with the transference of the work of the teacher to the hands of laymen under no effective ecclesiastical or theological control. The effect of this laicization of education has been to raise the immediate practical question whether moral conduct, the direction of life, does not form a self-contained domain, and ethics a wholly autonomous science, neither requiring support or completion from religion, nor affording rational ground for religious convictions of any kind—the question is that of an ideal of life for the whole of future humanity.' With those arresting words the late Dr. A. E. Taylor opened his Gifford Lectures *The Faith of a Moralist*. They alone suffice to show that it is quite impossible to over-emphasize the importance of this matter. More recently Sir Richard Livingstone, in his wealthy little book *Education for a World Adrift*, has stated that 'the spiritual future of this country depends upon its solution.'

Our subject, be it noted, is not 'Religion and Education,' but 'Christianity and Education.' We who have witnessed the corrupting sway of Nazism, Fascism, and materialistic Communism, should know that they are not necessarily synonymous. Education may be religious without being Christian. What we need is Christian education. The ignorance which prevails amongst us of what Christianity is and stands for is nothing short of appalling. Our own island has become a mission field, a more difficult mission field perhaps than so-called 'pagan' islands because of the complacent assumption that Christianity is 'in the air' and that all our life is more or less pervaded by 'a Christian spirit'—this miserable 'unconscious Christianity' on which so many seem to depend for their personal and national salvation.

But why, it may be asked, inflict this burden of the Christian education of our children on the schools? Is it not a matter for the churches and the homes? Indeed, the accusation has been made that it is because the latter have failed that they now seek to shift the responsibility on to the shoulders of the schoolmaster. Conscious as we are of the failures and defects of the churches and the homes, and of the great need for closer co-operation between home, school, and church, we must regard such a charge as a superficial diagnosis of a great problem. Then again there

is the demand that education should be religiously neutral. It must be said at once that that is wholly impossible. If education does not provide an elevating religious outlook it will provide a degrading one. Some kind of religious outlook it must provide. It is refreshing to find Sir Frederick Mander, the Secretary of the N.U.T., writing in the *Schoolmaster*: 'the demand for a secular education is to all intents and purposes dead.'

Education without religion is a contradiction in terms. The word 'education' is not, as is so popularly supposed and so frequently mis-stated, derived from the Latin *educere* meaning to 'draw out,' but from the verb *educare*, whose significance is 'to nourish,' 'to make to grow.' We are reminded of the Greek ideal for education—food for the soul. It signifies very much more than imparting information, instruction, or vocational training, though it may include them all. It means equipping for life. The very idea of equipping children for life without regard to religion is monstrous. A *Times* leading article well described the division into 'religion and education' as 'an odious fallacy.'

What, then, is the place of religion (by which I mean Christianity) in education? I propose to attempt an answer by examining the way in which the most famous of all teachers dealt with the most famous of all classes, I mean, of course, the relationship of Jesus to His disciples. 'We know that thou art a teacher come from God,' said one to Him, 'and History,' it has been said, 'has echoed his verdict.' And we know that His teaching was, judged by results, far and away the most successful of all, as Pentecost and the history of the Early Church will abundantly demonstrate.

Nor did He have anything but ordinary human nature to work upon. Though Chesterton's 'twelve men who happened to be standing about' may be too extreme a description of the way He chose them, they certainly were not the cream of the land selected by a stiff and searching entrance examination. And He, too, had His 'problem child'—Judas Iscariot! Yet the change He wrought in them remains, next to His Own Person, the greatest miracle our world has seen.

'He chose twelve,' our records tell us, 'that they might be with him.' His class, we observe, was a small one, so that He could give them individual attention—'I have prayed for thee.' He never dealt with any two of them in precisely the same way. He would have had little truck with the

'types' and 'averages' so popular with us. And He would have something very pungent to say about our classes of forty and fifty. Moreover, education to Him was not something that finished at fourteen or fifteen; it was for the whole of life.

Then the vital words, 'that they might be with him.' That goes at once to the root of the matter. True religious education, it tells us, is not the acquiring of a philosophy of life, at least not primarily; nor is it the learning and repeating of a creed. It is living with a Person, and by living with Him coming to believe things about Him and to adopt His attitude and catch His spirit. 'We beheld his glory,' was the way in which one of His disciples summed up the three years he had spent with Him. It was following that experience of living with Him that another said, 'Thou art the Christ, the Son of the living God,' and yet another, 'My Lord and my God.' Religion to them was not a subject among subjects. It was a spirit permeating everything. It was an atmosphere for the whole of life. It meant standards, values, a certain attitude to life as a whole. Here is the true, 'first rate,' which Sir Richard Livingstone so passionately pleads for, which, if we live with it, will make us lose interest in, and eventually hate, everything shoddy and shabby. It is hardly worth pausing to point out how contemptible in comparison is the old idea of 'scripture' as half-an-hour's lesson first thing in the morning in elementary schools, or, in higher grade schools, a subject fitted in wherever there is a gap in the time-table and taught by any one who happens to have a gap in his time, and, of course, dropped altogether when the idolized Matriculation begins to cast its terrifying shadow.

The next feature in the relationship of the Master with His disciples that is of the greatest importance for our investigation is the fact that He was the integrating power in their lives. Everything and everybody met in Him. All their deeds and thoughts and all their other relationships were co-ordinated and given a meaning by Him. It was in Him that their lives found significance. He was, so to speak, the hub of the wheel where all the spokes met. Here is a clue to one of the main offices of religion in education. It is the integrating power, without which everything else that is taught is a matter of uncoordinated subjects with little or no bearing on each other, and so without power to promote true growth. When this is absent, education becomes a matter of going everywhere and getting nowhere. This does not, of course, mean giving a Christian twist to various subjects; it means rather providing a Christian background for all subjects, interpreting all subjects in the light of the Christian faith, holding before the disciples a dominating purpose

worthy enough to command all their respect and win all the devotion of their lives. Nowadays, when we specialize so early, our young people becoming little scientists or historians or artists or whatnot in their early teens, this office of religion in education is more vital than ever. Without such an integrating power much, if not most, of what is taught and learnt, is irrelevant to the business of living, and a sorry waste of time.

Then, again, Jesus throws light on the purpose of education. 'I came,' He says, 'that they may have life, and may have it abundantly.' The 'abundant life' should be our aim, that is, life in all its dimensions—of height and depth (the lack of which is the most tragic feature of modern Western civilization), length and breadth. This was strongly put by Dr. Inge when from the Presidential Chair of the Union of Educational Institutions many years ago he said, 'I suppose the ideal object of education is that we should learn all that it concerns us to know in order that thereby we might become all that it concerns us to be.' When the Master sent out His disciples He bade them preach and teach and heal, making provision, that is, for spirit, mind, and body, and so educating the whole man. To this conception of education everything is an aspect of the mind of God, there are no 'religious subjects,' and 'secular subjects,' no gap between religion and science, but one God, one world, one 'subject'—religion in its all-comprehending richness. As some one has put it (Professor Raven, I believe), it means seeing every truth as knowledge of God, every effort as adventure for God, every kind of wealth as means for life in God, everybody as a member of the family of God. It is good to find Sir Frederick Mander writing that this conception of education is gaining ground, and adding 'a conception fundamentally Christian.' For it is a very different conception from the sordid idea of education which has become all too prevalent in our day, namely that at the elementary stage it is primarily the passing of a 'scholarship' to proceed to the secondary stage, at that stage the passing of the Matriculation to enter the university stage, and there the gaining of a degree to procure a job which carries a higher salary than would otherwise be available.

In the next place it is important to note that Jesus and His disciples used to worship together. We read of Him taking them with Him to a mountain to pray. This gives us a clue to another important feature of true religious education; teachers and taught must worship together. I do not mean by this a badly sung hymn followed by an indifferently read portion of Scripture and a hasty prayer, but the beginning and ending of every school-day with an act of worship which is



regarded as at least of equal importance with anything else that is done during the day. No amount of religious instruction will compensate for the lack of opportunities for the 'practice of the presence of God.' The teaching of religion by people who are indifferent about worship is as deplorable as it is absurd. If it is asked what qualifications Jesus possessed to teach, the answer is—the best of all qualifications, namely that He believed and lived and was an incarnation of what He taught. Religion, Dr. Inge has reminded us, is caught rather than taught; and Jesus' teaching was by infection, one loving heart setting others on fire. In no sphere of education is the late Warde Fowler's dictum more true than in religious education, that it is men not methods that really tell in education.

Lastly, I would draw attention to the fact that Jesus made His disciples put their religion into practice. He sent them out to do for others what He was doing for them. I doubt whether He would have used a phrase which has become current among us—'religion and life'; He would

have said rather 'religion in life.' The suggestion has been made, and merits our serious and sympathetic consideration, that the pupils of every school should put their religion into practice by social service and humanitarian effort in the districts in which their school lies. 'We are educated by doing, not by learning.'

The day will come, I trust, when we shall build our new schools by placing in the centre the school chapel, and building everything else around it. I would have it with a tall spire, so that the first thing that every child would see as he approached his school in the morning would be the spire of the school chapel, and if he chanced to look back on his way home in the evening, the last thing he would see would be the spire of the school chapel. On the door of every class-room I would have boldly printed: 'A cultured mind to the glory of God'; and on the entrance to every gymnasium and every playing field: 'A healthy body to the glory of God.' Thus we would speed the day when in the education of our boys and girls God is all in all.

## Recent Foreign Theology.

SCHOLARS who are interested in Islam will give a warm welcome to a *Dictionary of Islam* edited by A. J. Wensinck and J. H. Kramers, which appeared in 1941.<sup>1</sup> The great *Encyclopædia of Islam*, which was published in three separate editions (English, French and German) in four large volumes with Supplements, is now out of print, and in any case its price put it beyond the range of most private libraries. The present dictionary consists of a selection of the articles from the larger work, and particularly those which deal with Islam as a religion. Some are printed exactly as they stand in the German edition of the larger work, some are abridged, some embody material from the Supplements, and some are entirely new articles. By reference to the index at the end, the reader can find at once to which of these categories any article belongs, and from whose pen it came. There are here more than 800 large pages, printed in double columns in small print, putting a very considerable amount of the most interesting of the materials of the *Encyclopædia* at the disposal of readers, at a fraction of the cost of the original work. For the *Dictionary* is available for £2 ros. The articles were contributed by the leading Arabists and Islamists of all nations, and the present editors are well-known scholars, whose judicious learning has seen to it that the wide and authoritative scholarship of the writers is in no way impaired when they have abridged or revised articles.

<sup>1</sup> *Handwörterbuch des Islam*, Brill, Leiden.

Editors and publishers are to be congratulated on this fine achievement.

Most of the German theological and other learned publications seem to have ceased to appear after 1944. The Theological Faculty of the University of Basel promptly did something to repair the breach by commencing in July 1945 the issue of a bi-monthly journal under the title *Theologische Zeitschrift*.<sup>2</sup> Five numbers of the new journal have now appeared, containing a wide variety of articles, and it seems likely to establish itself securely amongst the theological journals of the world. Naturally the articles so far published have come from Switzerland, and all have been written in German, save one, which was in French. It is likely that it will draw material from other sources as they become available, and if German publication is suspended for long, it may well become the principal European theological journal using mainly the German language.

It is possible to do little more than indicate the titles of most of the articles so far published. In the first issue K. L. Schmidt writes on 'The Hardening of Men's Hearts by God,' presenting a lexical and theological study of the terms used to express this idea in the Bible; W. Baumgartner

<sup>2</sup> Published by Friedrich Reinhardt, Basel. Price, fr. 3.80 per issue, or fr. 20 per annum. Editor: Karl Ludwig Schmidt, with an editorial board consisting of E. Stähelin, W. Baumgartner and O. Cullmann.

discusses 'The Four Kingdoms of Daniel 2' in an article in which he examines the evidence of comparable ideas adduced by Swain and Fuchs from classical sources; O. Cullmann studies 'The Plurality of the Gospels as a Theological Problem in Early Times'; and E. Stähelin writes on 'Alexandre Vinet and Félicité Lamennais in their relation to Liberalism and Socialism.'

The second issue opens with an article by J. J. Stamm on 'Linguistic Considerations concerning the Command "Thou shalt not kill,"' in which he studies the various Old Testament terms for 'to kill,' and the reasons for the choice of the particular term in the Decalogue. The next article has proved the most stimulating of all so far issued, if the discussion in the ensuing numbers is any guide. It is by E. Schweizer, who asks 'Was 2 Thessalonians originally an Epistle to the Philippians?' Without answering the question in the affirmative he argues for the possibility of this hypothesis. In the fourth issue W. Michaelis rejects this view, and Schweizer briefly defends it, while in the fifth he has some further notes, following communications received from Köhler and Menoud. The latter drew his attention to the fact that so long ago as 1915 Goguel suggested that this Epistle was addressed to Berea. It would appear that Schweizer has succeeded in fluttering the New Testament dovescotes, but doubtful how far he will succeed in establishing his view. Reverting to the second issue, we have an article by W. Bieder on 'The Resurrection of the Flesh or of the Body,' in which the theological implications of the varying terminology of the forms of the Apostolic Creed used in modern Swiss liturgies are studied. There follows a paper by W. Kaegi on 'Jacob Burckhardt as a student of the theology of Hagenbach and de Wette.'

The third issue turns to a new field in its opening

article, which is by F. Kern and deals with 'Asoka's Conversion to Buddhism.' Of less general interest is F. Husner's study of 'The Remuneration of Reformation and Humanist Authors in the Sixteenth Century.' The only French article so far is by J. Courvoisier, and is a somewhat fanciful treatment of 'Christian Revelation and Medical Practice,' in which medical practice is interpreted as being by its nature a witness of Christ and His Resurrection.

The final issue of the first volume contains articles by J. Chambon on 'The Makeshift Character of the Set-up of Theological Faculties since the Reformation'; by E. Schick on 'Occult Pseudo-eschatology in Europe and America,' dealing with various forms of spiritualism and allied teachings that have secured followings; and the already mentioned discussions about 2 Thessalonians.

Of the second volume one number only has appeared at the time when these notes are being written. It contains three articles, the first by J. J. Stamm on 'The Cultural Achievements of the Sumerians and their Effects in the Ancient East'; the second by N. Frischknecht on 'The Horrible Vision of Klaus von Flüe,' in the fifteenth century; and the third by J. Schweizer on 'Secular Pedagogics and Christian Educational Theory.'

All of the issues contain valuable reviews of recent books, and most have short communicated notes on special points. L. Koehler, whose new edition of Gesenius-Buhl's Hebrew Dictionary is expected to begin to appear in the near future, contributes a number of notes on Hebrew philology. Some of the numbers contain also news of European scholars and universities of interest to theologians, and not yet easily obtainable from any other source.

H. H. ROWLEY.

Manchester.

## Entre Nous.

### Harry Emerson Fosdick.

It has been generally known that Dr. Fosdick was feeling that the time had come for him to give up the charge of Riverside Church, New York. What he had intended to be his last sermon there is printed in *The Christian World* for 8th August. He began in this way:

'After twenty happy years among you this is my last sermon in this pulpit,' he said, 'as a full-time minister of the parish, and I may as well tell you what the text was that, a few months ago, I was intending to use to-day. Concerning Paul's farewell when he bade good-bye to the church in Corinth, the Book of Acts says "Paul, having tarried yet many days, took his leave of the brethren and sailed thence." But now I cannot use that text. This is not farewell. Because of my successor's insistence and your goodwill I am still to be one of your ministers. So I have had to find another text of a very different sort, namely, the closing verse of the 138th Psalm,

where the Psalmist, caring deeply for the community of Israel, and believing that God cared deeply too, said to God, as Dr. Moffatt translates it: "Thou wilt not drop the work Thou hast begun."'

A point which Dr. Fosdick made later in his sermon was that in Riverside Church they stood 'for a type of Christian ministry that not only talks but acts. Remember Alice in Wonderland, saying one of the wisest things she ever said, "The best way," said Alice, "to explain it, would be to do it." In every realm that's true, and not least of all in Christianity.'

### The Christian in Politics.

'Three considerations will always be present to the Christian within his party, whether he be on the conservative or the radical side.

'First, the Christian will recognize with peculiar clarity the relativity of party divisions. He will see that there is point both in a responsible con-



servative and in a responsible radical position. This does not mean that political fights are sham fights. There can be real and bitter enough disagreements on particular issues between those who share the same fundamental convictions. But it means that the political battle will not be a fight with no holds barred. There will be rules which both sides respect, and it will be possible in emergencies for both sides to unite against a common foe. The recognition of the relativity of party divisions is essential to the harmonious working of our political system. Once it is lost all kinds of danger open out before us, as we have seen dramatically enough in the experience of other countries.

'Secondly, the Christian within his party will always try to see his party programme in the light of his Christian understanding of the world, which should give him a longer perspective and a truer sense of proportion. There are ways of handling a conservative programme and a radical programme which may make all the difference in the world to what actually happens.

'Thirdly, the Christian should always be a critical member of his party. He should not suffer from the politician's vice of allowing the political shibboleths of the hour to serve as substitutes for individual political thinking on his own part. Although he may at a particular time be found among those who are advocating a conservative policy, he should always be a political pioneer who is trying to see things in a wider context than that of the political game as it is, and who is always striving to seek the will of the living God in the confusion of tongues and motives of the political struggle.'

#### Azariah of Dornakal.

A biography has just been published of one of the most remarkable men of our time, Bishop Azariah—*Azariah of Dornakal*, by Carol Graham (S.C.M.; 6s. net). He was the first native Bishop, a man of broad sympathies and saintly character, who won the loyalty and love of his own countrymen and the admiration of men like Bishop Hensley Henson. In 1943, when the Viceroy resigned, there was much speculation about his successor. Could an Indian be appointed? Not likely, but if that were possible it was suggested in interested circles that there was one man whose appointment could be unanimously welcomed, Azariah of Dornakal. His career as evangelist, as apostle of India, as Bishop for twenty-five years, as leader in the Mass Movement, as the devoted friend and pastor of outcaste villages, is one of the great romances of the gospel.

#### Another Russian Saint.

The description of Elizabeth Pilenko in the July number has features in it recalling another much older Russian, St. Juliania Ossorgina. Nicholas Zernov gives an account of her in *The Russians and their Church* (1944).

<sup>1</sup> *The Christian News-Letter*, June 26, 1946.

'St. Juliania Ossorgina can serve as an example of those innumerable Christian men and women whose faith and love made possible the quick recuperation of the nation. Her biography, composed by her son, gives us a vivid picture of an outstanding Christian. She is one of the few canonized women who were neither martyrs nor nuns. She was the wife of a well-to-do and important official, the mother of thirteen children, and the mistress of a large household. Her husband was often away from home on government service, and Juliania was busy all the day with running her family estate. She was efficient and popular with her relatives and servants.

But, when her day's duties were over, she gave her nights to prayer and needlework. She was a great artist, and the money which she earned with her own hands she spent on the poor, the sick and the orphans. She was severe with herself and gentle with all those who asked for her assistance. She mortified her flesh like the Eastern ascetics, walking in the Russian winter without stockings and abstaining from food for days; but she did it to make herself better able to serve all those who were in need of her help.

'In the dreadful years of the great famine (1601-3) she gave away to the starving people all that she possessed, and then when her food supply was exhausted she began to collect herbs and roots. In her able hands these unpalatable substitutes for ordinary food became nourishing and tasty, and in this way she saved the lives of hundreds of people. She died after a short illness on 2nd January 1604. She was canonized soon after her death, so deep was the impression of holiness and integrity which she produced upon all those who came in contact with her.

'Juliania could neither read nor write, but she knew Christ and she loved Him only; she wanted to be a nun, but, in obedience to her family, she married and led the life of her class and status. In each man and woman she met, she served her Divine Master. This was the source of her overflowing charity and of her surprising endurance; for no sacrifice was hard for her if it could alleviate the pain suffered by another creature made in the image of her Lord.

'This profound devotion to the Saviour made her a shining light in the dark years of struggle and confusion in which she lived and died. Christians like Juliania Ossorgina were the salt of Russia. The country could face any trial or danger as long as it could rely upon their labours and prayers.'

H. C. ALEXANDER, C.F.

B.A.O.R.

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

THE summer number of *The Hibbert Journal* is rich in interesting articles even beyond the ordinary. Almost all of them lend themselves to description, but pride of place must be given to the first which has for its title 'Man, the Adolescent' and for its author the Bishop of Birmingham. Dr. BARNES appears so little in print that we are more than ready to listen to anything he says, especially when, as in this instance, his subject is so 'topical.'

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The war just ended has, he says, left men perplexed and anxious. Few now think that we are moving to some Utopia soon to be reached. The more common belief is that the leading races of mankind are preparing for mutual destruction. A philosophy of pessimism has consequently emerged. It takes two forms. Some have abandoned all belief in a beneficent Providence. Others claim that God is good but remote. Man is a 'fallen' creature who, by reason of his 'fallen' nature, turns every great discovery to evil ends. So humanism is the enemy to be feared and shunned.

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Dr. BARNES sees no reason to choose either of these alternatives. In the first place, it seems to him certain that a guiding Power controls our destinies. Recent physical research has emphasized that the material world in its infinitesimal foundations is elaborately organized; it seems to have been planned by a Mind to which our minds are akin. With that Mind we must associate power and order. Thus, to deny the existence of a Creator is 'to me impossible,' he says.

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Secondly, while Dr. BARNES respects the honest repudiation of the Christian idea of God by those who, like Housman, find in the world 'much good, but much less good than ill,' he has no sympathy with those who, professing to be Christians, speak of God as remote from the world which He has made, and describe man as a fallen creature.

Such teaching is non-Christian. Man, according to Christ, is a potential son of God, to whom he should turn as to a Father. Man, in fact, is not a fallen creature. He is rising, slowly and with many set-backs; and a great future stretches before him.

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At present this Christian optimism is widely repudiated. Naturally so. When things go awry on a large scale we instinctively embrace some form of pessimism, unless we take long views. We tend to measure the future by taking as a standard the length of human life. But in this way we form a distorted picture and judge ultimate Reality by our personal fortunes. We ought rather to view our calamities on the background of an evolution that has lasted many millions of years. We cannot separate the emergence of life and of living forms from their evolution; and it is difficult to regard their existence and development as an accident when they partake of such persistence.

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Dr. BARNES gives a vivid imaginative picture of the course of evolution which has ended, at least for the time, in the emergence of man. The pessimist will contend that evolution has not much to boast of in this climax. We, the heirs of all the ages, are profoundly disappointing. And there is much in current events to encourage his pessimism. But it is to be remembered that man is no finished product. He is but slowly growing to his full stature. He has had a past of, let us say, a million years. But, so far as we can tell, this earth will support for hundreds of millions of years life as it exists in ourselves. Man may have ten millions of years still before him. And he is still only in the adolescent stage.

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Man at his present stage has all the faults and failings of an adolescent. He may show himself brutal and savage. But on the other hand in other conditions he will scorn comfort and seek



brave adventure, physical and mental. His development is slow. Man 'climbs up his ancestral tree,' but the process is painfully deliberate. If we put the starting-point of civilization at twenty thousand years ago we can perceive the gradualness of the evolution. We cannot be, in our essential make-up, very different from our ancestors at any time within the neolithic era.

During this time the emotional growth of the adolescent has been tardy. Just as, during the last six thousand years, epochs of fine achievement have been followed by periods of disorder or anarchy, just as war has destroyed what peace has brought to birth, so we must recognize that similar tendencies are still strong. Our knowledge of their strength should be a warning rather than a reason for pessimism. Man is still evolving. He is, though with incredible dilatoriness, becoming more wise and sensible; and, because we now know more of his past and of past causes of failure, we can, with our greater knowledge seek to guard against the recurrence of a new era of barbarism.

Such an era may come, but Dr. BARNES is confident that there will come also a new attempt to fashion world-order as the Christian believes that God would desire it to be. Yet, obviously, if this happy event is to materialize we shall need the sort of spiritual awakening which the greatest religious leaders of mankind have preached. In a striking paragraph the Bishop summarizes the teaching of Confucius, Buddha, and Jesus, contending that they are singularly close to one another in their practical advice. The likeness is as noteworthy as the way in which the teaching of these spiritual leaders of the past is ignored by their nominal followers. That teaching, in fact, imposes too great a strain on adolescent man. Even those who, as priests and ministers, confidently extol the wisdom of the great men whom they profess to follow, in practice ignore it.

Yet Dr. BARNES thinks that increasingly, after each successive war that disgraces the earth, a sense of shame comes upon the combatants, victors and vanquished alike. The finer types of men are uneasy. They have an instinctive aversion to the baser animal instincts which we have inherited. It may be said of us to-day that when we have defeated our enemies we do not enslave them; we feed them. And we may also confidently affirm that even the ideals to which we are unfaithful still show the advance we have made, for while we ignore them in practice we cherish a reverence for them in our hearts.

So, if there be for humanity no immediate expectation of the Kingdom of God, we need not despair of its coming. Hope, real though remote, remains. The message of the Bishop's article is that man, though an adolescent and because he is an adolescent, has a great future. But to many this will seem little comfort. What matters the state of civilization a million years hence when human life ends within some four-score years? Has the individual man any greater significance than the lower forms of life from which he has emerged? To that question, of vast importance, the natural sciences supply no answer. But the Bishop finds an answer in the advance man has made from his remote ancestors. By reason of this we have entered into a new quality of being, carrying with it potential immortality. In other words, that which is good is born for eternity. This is the Christian interpretation of the evolutionary process.

The Rev. R. P. McDERMOTT, Sub-Warden of St. Deiniol's Library, Hawarden, has done a good service not only to Anglicans but to British churchmen generally in the ninth of the New Series of 'Theology' Occasional Papers—*The Anglican Interpretation of the Fourth Commandment*.<sup>1</sup> All over the English-speaking world the old Sabbatarianism is dead or dying. Yet it stood for something that to the Christian mind is worth conserving. And in this Paper we have a timely reminder of what the relationship of the Anglican Church is to the institution of the Jewish Sabbath. Members of other churches also might well take note.

What is Sabbatarianism? It is the belief that 'in virtue of a Divine ordinance declared in the Fourth Commandment, and for ever binding all men as a Moral Law, all but the most necessary forms of labour and all or nearly all forms of amusement are prohibited on the Lord's Day.' Thus Sabbatarianism denotes a belief held by certain Christians; it gathers round the Lord's Day, not round the Jewish Sabbath.

If Sabbatarianism is defensible it is only, says the writer of the Paper, in its full coherence as it was stated by the Puritan theology of the past, and nowhere better than in the Westminster Confession of Faith. A particular merit of this Confessional statement is the place and importance it gives to a principle of the Natural Law according to which some portion of our time is due to the worship of God.

<sup>1</sup> S.P.C.K.; 6d.

Here is the statement (ch. xxi. §§ 7, 8): '7. As it is of the law of nature, that in general a due proportion of our time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a sabbath, to be kept holy unto him: which from the beginning of the world to the resurrection of Christ was the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath.'

'8. This Sabbath is kept holy unto the Lord, when men after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe a holy rest from their own works, words, and thoughts about their worldly employments and recreations but also are taken up the whole time in the publick and private exercises of his worship, and in the duties of necessity and mercy.'

It is to be observed that in the Westminster Confession the Sabbath is affirmed to be a 'positive' law, and not a declaration of the Natural Law like the rest of the Decalogue; but unlike other positive laws it is 'moral and perpetual,' and not ceremonial and so of no obligation under the Christian dispensation. It is a special ordinance imposed on all men everywhere for ever. It could not be a precept of the Natural Law that some specified portion of our time, here one day in seven, is owed to worship. Says the Westminster Confession, the specified time of one day in seven is a positive obligation imposed by God on the human race.

This is the theory under which the Sabbath was transferred from the seventh to the first day of the week, and this Sabbatarian theory of Sunday became powerful in Great Britain 'despite the overthrow of Puritanism by the triumphant Anglicanism of the Restoration.' Indeed behind much of the discussion of Sunday in our own time there still lies the opinion that the Lord's Day is of immediate and direct obligation in virtue of the positive enactment found in the Decalogue.

The author of the Paper points out that this Puritan interpretation, which first began in the

reign of Elizabeth in England, and seems to have spread for a while to the Continent, was summarily rejected by Calvin (as it had been by St. Thomas Aquinas); but what he is chiefly concerned to point out is that while there are distinct differences among leading Anglican divines as to the measure of authority to be attributed to the Fourth Commandment they are generally at one in repudiating Sabbatarianism.

The Thirty-Nine Articles, the Prayer Book, and the Homilies give no support to the new Sabbatarian doctrine, but the spread of Sabbatarianism led to many discussions of it in the seventeenth century. In that century many of the classical Anglican divines repudiated 'the perpetual morality of the Sabbath.' Thorndike and Bramhall are here cited, and Jeremy Taylor, and the Calvinists Rogers and Prideaux. 'All alike reject Sabbatarianism, all maintain that Sunday does not rest directly on the Fourth Commandment, all hold that the mode of its observance is to be determined by ecclesiastical law and custom.'

Hooker, whose views on this subject must be collected from various passages of his writings, appears to differ from the divines already cited in holding that the Fourth Commandment is of perpetual obligation as a positive Moral Law. But it is said that while this comes very near to Sabbatarianism the tone of his discussion is not Sabbatarian, and he does not countenance any prohibition of such recreations as do not interfere with the duty of worship.

The evidence presented in the Paper is summed up in this way. The formularies to which the Anglican Church demands subscription do not impose the doctrine that the observance of Sunday rests directly on the Fourth Commandment. The leading Anglican theologians bear various testimonies. Some hold that Sunday is purely of ecclesiastical observance, others that it is either an immutable Apostolic tradition or a Divine positive law of the New Testament of perpetual obligation, and others (Hooker's view apparently) that by the observance of Sunday a Divine positive and immutable law requiring that one day in each week should be sanctified by religious worship is fulfilled.



# Towards the Conversion of England.

## Evangelism and the Young.

BY THE REVEREND BRYAN S. W. GREEN, B.D., LONDON.

THE truth is, I believe, that very little effective evangelism is being done to-day amongst the young. This truth is unpalatable and will be hotly contested by the host of Club Leaders, Guiders, Bible Class Leaders, Revivalists, and all the others who are Christians, and who work amongst youth in one sphere or another. But where is the evidence of this effective evangelism? And where is the evidence of vigorous and progressive leadership directed to the supreme object of winning young people to Christ? The bankruptcy of the programme of the Youth Committee of the British Council of Churches is plain. Lengthy conferences and wordy platitudes, then more conferences and more platitudes are offered to youth leaders; but never a clear grasp and plain statement that modern youth is heathen and needs deep, radical conversion to Christ by the power of the Spirit. We can welcome the emphasis on the spiritual given in a recent manifesto of the National Association of Boys' Clubs, but we hope—and not very hopefully—that this pious aspiration will lead to definitely Christian evangelism. Action is what we need—action that springs from repentance, because for a period of years we have sought to inspire youth instead of converting them, to influence them instead of 'capturing them alive' as Christ laid down for His disciples.

The evidence for our failure to evangelize lies ready to hand. In every denomination Sunday School scholars—a diminishing number—fail to continue on into the Bible Class or 14+ Church organization. Only a small percentage of the confirmation candidates in the Church of England each year become regular communicants and continue observably as practising Christians. From our Public Schools each year a number of regular Chapel-goers are turned out—but how many display a vital Christianity afterwards? Youth clubs, run either by the Churches or by leaders who are Christians, have a large membership—but there is little or no sign that they are 'being added to the Church'—not even to the visible organization, and certainly not to the true Body of Christ. Where is the vigorous Christian Youth Action Party comparable to the Young Communists or to the Hitler Youth Movement?

Now, of course, the above generalizations are only as valid as generalizations ever are. All of us know of exceptions to what I have written and

have seen genuine and solid success in winning young people to our Lord. But few observers will, I think, deny the main accuracy of my contention, though I hope that this article may lead to some controversy and discussion of this obstinate and supremely important problem. At the time of writing it seems possible that a Commission may be set up within the Church of England to investigate in detail this sphere of evangelism, as the Committee which issued *Towards the Conversion of England* did in the general field. Nothing could be more timely.

This failure to evangelize young people is only part of the failure to evangelize people in general. The Church in Britain is now a Missionary Church—but there are still far too many parsons and older Church members who refuse to face this fact in its stark nakedness. But when we as Christians do see the situation as it is, then evangelism becomes the pressing, urgent, predominant task.

It should not be necessary to define evangelism, but it is. Strictly speaking, to evangelize is to proclaim the gospel or to 'offer Christ.' But we usually mean something more than this. It is to offer Christ and to persuade men to give an answer—in which 'crisis' the many will say 'no' and some will say 'yes' and be obviously added to the number of disciples. This 'crisis' is a crisis of choice and need not be an emotional experience or a dramatic conversion. But evangelism is not just offering the gospel in a 'take it or leave it' fashion, but a 'persuading' men and demanding a verdict. True evangelism is therefore definite and precise in its objective—to win men to accept Jesus Christ as Saviour and Lord. We are not content to 'influence a number of fish' but to land them. Character training, and forming a basis for decent living are important; but to the evangelistically-minded Christian (the adjective should be unnecessary, Christian should suffice) conversion to Christ is basic and something different. It is spiritual life from above, a God-given change in a man's personality, which will result in a life which shows the marks of the Biblical Christian life in a twentieth-century dress.

Before this evangelism can take place to-day there usually has to be a great deal of pre-evangelism, the sowing of the seed of the gospel.

To the materialist and secular-minded, much truth has to be presented before they are ready for the gospel. And after evangelism there must follow pastoral care, otherwise the newly awakened soul will be overwhelmed by the pressure of the 'world,' and will not progress into the full Christian experience. But in between pre-evangelism and pastoral care stands evangelism. And it is this kind of evangelism which seems to be lacking or which, when it is tried, often seems to be ineffective. When we sow, we expect to reap, and then to use the fruits. It is mere escapism to say that we must just go on sowing the gospel seeds in pre-evangelism, and not worry about the harvest. This is not the New Testament spirit, and cannot be accepted as God's will for our generation.

It has often been pointed out that never before have there been so many influences so powerfully at work to condition people—especially the young—in an atheistic (in practice, but not necessarily in theory) and secular direction. Press, Radio, and Cinema exert a constant pressure of suggestion that 'things' alone matter. Science and Psychology give point to the idea that we have the technique for living without God. Utopia is materialistic in both form and content. To thousands of the young our idea of God is 'bunk' and our need of Him an ecclesiastical invention. Religion 'rings no bell.' To use one of their current phrases—'they couldn't care less.' This, I believe, is true in spite of the transient interest that sometimes can be aroused in a religious discussion.

This then is the problem set for the Christian Church as she surveys the youth of Britain, 80 per cent. of whom have left school at fourteen for the factory, office, or odd job. The other 20 per cent. have had secondary education or technical training. For them our approach and methods may have to be different—but basically the problem is the same. As Christians we must contact them, challenge them, and convert them to Christ.

Perhaps at this point I should make it clear that I do not write as an expert. I have tried to win young people for Christ—with some success but not with much. Others have been more successful. But I am deeply concerned about this matter. As an observer and a traveller I question whether many Christians are very successful, and even sometimes whether they are trying. My hope is that this article will provoke criticism and controversy, leading perhaps to some of us learning better ways and seeing more clearly what we should do.

Consider the question of making contact. It is true, I think, that during the last twenty years

there has been throughout Britain a slight increase in the number of young people attending church. But even this is probably less than one in ten. Scouts, Guides, Youth Clubs, and other such organizations provide a greater opportunity for contact and the numbers thus touched are considerable. It is often a perfectly good contact for Christianity even if the particular organization is not under the auspices of a church, because in so many cases the leaders are Christians and themselves members of the Church. But beyond any organization there must be a continuous contact between the Christian and non-Christian in the ordinary activities of daily living. In the school and in the factory, in sports club and in home life, at work and on holiday, Christians of all ages are making contact with non-Christian youth. The opportunity is there to be seized.

But the adolescent is shy and self-conscious. His self-assurance covers a very real sense of perplexity and often of frustration. While he has little use for the word 'sin,' he knows the experience of failure and the shame it brings. To-day, unfortunately, he has few loyalties—surprisingly few, sometimes not even to the club to which he may belong. His most powerful loyalty is to a person, chiefly to his pals. He is suspicious of organized religion and hates to be 'got at.'

The first contact of the Christian with young people must be by way of friendship. This is indispensable. They must feel that we are really interested in them and are truly their friends. We cannot rush this; it will take time and it must be sincere on our part, with no ulterior motives. Such friendship, if it is to issue in winning young people for Christ, is costly and demands the complete giving of oneself. It takes time and trouble. It is precisely because they have this attitude of friendship that we see some quite unlikely persons amazingly successful in evangelizing youth. Their technique is faulty; their methods unorthodox; their theological views peculiar; and to us, perhaps, their personalities unattractive. But so utterly do they devote their time and energy to their young friends, that they are given in return confidence and loyalty, leading to opportunities of winning some to Jesus Christ.

One of the pressing questions of youth leadership to-day is a sufficient supply of such men and women who will take up the work with a definite sense of vocation. For economic reasons many now need to receive a salary—and all should be prepared to be trained. Yet herein lies a danger that training and a career may be substitutes for vocation. Moreover, the voluntary worker is hampered by the necessary 'cares of the world.' It is the single-mindedness which 'celibacy' may give the



Roman priest that is so difficult for the youth leader to have who can only give his spare time, and who also may be married.

Apart from Club leadership and similar activities, there is a need for missionary-minded Christians as personnel managers in factories, welfare workers, probation officers, and, of course, teachers. This call should be pressed home upon Christian young people in all the Churches. The task of the parson should be constantly to keep this problem before his people, and to create an awakened and concerned Christian public who will have the young on their consciences and in their minds. This will prepare some to hear the Holy Spirit's call and to be equipped as specialists, and all to be ready to seize opportunities of friendship.

Granted this basic contact through friendship, what are the further practical steps of organization that can be taken to evangelize youth? Roughly we can divide the approach under three heads—the club or youth organization, the direct evangelistic approach, and thirdly, various more personal methods. The club or some other organized group, such as Scouts, is perhaps the commonest method by which the Christian Church establishes contact with the non-Christian young people. There is a good deal of discussion on the relative merits of the 'open club' and the 'closed club,' where membership is only for those who belong to the church or come to the Bible Class. Superficially there is much to be said for the latter from the evangelistic standpoint, for the young people are thus brought into contact with the gospel in church or at class. Recently I was preaching at an evening service where there were two or three hundred adolescents—clearly not converted!—who came each Sunday because they enjoyed the week-day clubs. It seemed a great opportunity. On closer examination the opportunity is not as good as it appears. It is doubtful whether they are ready for preaching; and it seems evident from experience that a 'closed club' so often does not attract to its membership the young people who most need help. This is unfortunately true of all organized youth movements, as stated in their official reports. The real 'toughs' often cannot be drawn into them. This is all the more likely to happen with a 'closed club.' There are, of course, notable exceptions where you have the consecrated single-minded leader of imagination who can do almost anything with anybody anywhere.

Without elaborating the technique of running an 'open club,' there are certain observations which may be of value. No evangelism will happen unless the leader, the helpers, and some of the members are definite Christians with a missionary purpose. Our Lord's own inner band

gives New Testament support for this contention. Yet it is precisely this which is lacking in clubs, sponsored by Christians. Friendship and personal contact are foundational. It is tiring and exacting—but abundantly repays. What else can we do? Club prayers are of doubtful value for evangelism. Similarly a club service on Sundays followed by general activities and canteen result so often in the majority putting up with the service for the programme afterwards. Pre-evangelism by means of discussions, etc., on a wide range of subjects, seems to be the best way of interesting and awakening a number who can then be evangelized through a club service or some other direct method. But here again the personal work with individuals is the only sure way of approach. Summer camps are invaluable at this point, as in the community living the Christian emphasis can make its impact and there is time for the unhurried personal contacts. In some 'open clubs' this is the evangelistic opportunity of the year.

The approach of direct evangelism is very different. The start is a religious meeting—plainly and publicly so. There are many varieties, such as the Crusaders, the Schools Conferences of the S.C.M., the Holiday Campaigns, Saturday Night Youth Rallies, Fellowships, King's Own Meetings, Squashes, Restaurant and Café Meetings, Epilogues, and so on. They all have this in common. Directly and forthrightly the gospel of Christ is presented to such young people as can be induced to attend. Clearly it is rather a hit or miss method. But most certainly in the hands of competent leadership there are the observable results of conversion to our Lord, and with adequate pastoral care of adding members to the Church of Christ. A detailed discussion of the technique of such approaches is outside the scope of this article. But trained leadership and attractive programmes are a *sine qua non*, together with that basic factor—Christians, who are missionary in outlook and who will make the personal contacts of friendship with individuals. I am inclined to think that development along lines like these may be very valuable in the future. But it will be necessary to examine the techniques and the programmes to ensure that the message of the gospel does not lose its edge through obscurantist ideas, or through old-fashioned or new-fangled emphases and shibboleths.

Thirdly, the personal approach—this has endless varieties. It is unobtrusive, continuous, and effective. But it demands a much more awakened and trained body of Christians than is at present to be found within the Christian Churches. Obvious instances occur to one's mind; the attempt made, I think, by the Church of Scotland to contact young people within the Youth Hostels

by Christian youth, also enjoying a hiking week-end, is an instance of planned personal approach ; the Christian personnel manager who uses his opportunities to help in human problems to lead to the real need for Christ ; the casual conversations and contacts of daily office- or sports club life. But this must be made plain to the average churchgoer, who never bothers about using them. Perhaps one method may be singled out—a simple one but for food rationing ! The use of the Christian home. So many young people are not really happy at home, and they leap at the chance to go with a few pals into somebody's house. All they want is to be there—play the gramophone, have a game of table tennis, talk and, if possible, some ' eats.' We all know Christian homes like this where the young people come and go freely. The atmosphere and friendship is pre-evangelism ; and from time to time when confidence is gained, there is a chance for the direct approach, generally to the individual. This open-home approach must be genuinely friendly and religion in no way obtruded. I am convinced that here is a call to Christians who have, so they say, few gifts—but do want to love their neighbours and thus to follow Christ. After all, the Church has paid agents in every town and village, together with a large body of potential canvassers and salesmen. But they are not ' putting it over.'

This article perforce must limit itself to a few generalizations on an immense subject. I have deliberately excluded evangelistic work amongst the under fourteen age group with all the thought-provoking questions that it raises. For instance, are our Sunday Schools any real use whatever in the majority of cases for winning children to our

Lord ? Are the lessons written from this point of view and with this ultimate objective ? I have not touched the thorny question of the Public Schools and their responsibility to seize the opportunity of the community life really to win the young to faith in Christ. There is ground here that needs investigating with scientific integrity and then the results stated with brutal frankness. Till the Church repents her failures, advance is impossible. Radical change is demanded—patching-up won't do.

Finally perhaps we can sum up the burden of this article in some such fashion as this. Young people are frustrated and leaderless. They are looking for something ; they don't know what ; as far as they are concerned it isn't God. We believe Christ is the one they need. We must ' offer Him ' to them somehow by every means. They look for forthrightness and plainness of speech without ecclesiasticisms. They want reasonable and authoritative answers to their questions. I doubt if most of them want a hero—as youth guide books say. I am sure they want a saviour to save them from the frustration and failure they feel—often unconsciously. And then they look for a leader whom they can follow with a total devotion. Here we older compromising Christians fail them. We are afraid of fanaticism ; we are not ourselves willing to give Christ everything. So to the total war that Evil wages we offer in contrast a half-hearted following of Christ. Youth, I believe, will give totally when it gives at all. Christ makes that total claim. Let them see the issue—the battle is plainly joined—and we can summon them to surrender to Christ whose service is perfect freedom.

## Remembrance Day.

### Arguments for Unity.

BY THE REVEREND RODERICK BETHUNE, M.A., ABERDEEN.

' Ye are come . . . to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.'—He 12<sup>22, 24</sup>.

IMAGINE a man writing to a community which was growing depressed by the difficulties by which it was beset, which was becoming increasingly impatient under persecution, and which was seriously divided, and you have a fairly accurate conception of the author of the Epistle to the Hebrews and of the task he set himself when he composed this part of his letter.

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Aware that the depression and the impatience and the disunity of his fellow-Christians did not augur well for the success of their common cause, he endeavoured to replace them with courage, patience, and unity. He counselled them, depressed by the difficulties by which they were beset, to recollect how Jesus, beset by difficulties just as great as theirs, allowed nothing to deflect Him



from the goal He was minded to reach and ran His race steadily and courageously to the very end. He counselled them, impatient under persecution, to recollect that, while no trial was pleasant, loyalty under trials of various kinds had proved beneficial to many causes and must, in the long run, prove beneficial to their cause.

Having dealt with their depression and their impatience, he went on to deal with their most serious defect—their disunity. How could men and women who were not themselves united hope to unite other men and women? How could a cause whose protagonists were not in sympathy with one another ever flourish? If their disunity were allowed to continue the complete failure of their cause was only a question of time. But how was he to persuade men and women who were disunited that they must unite? He must adduce arguments whose cogency they would be compelled to admit and in face of whose inexorable logic they would be compelled to review their relationships.

The arguments he decided to adduce are suggested by the words of the text: 'Ye are come . . . to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' First, that is to say, he chose to remind them that their lack of sympathy with one another was on all fours with Cain's attitude to Abel whom he finally killed. God had so ordered life that Cain and Abel should be mutually dependent, that the hunter should rely upon the agriculturist and the agriculturist upon the hunter. Cain, by killing his brother, had not only done violence to the principle upon which life was based but had rendered his own life insecure. Those to whom he wrote, said this author, were guilty of similar transgressions. Their disunity did violence to the principle of mutual dependence upon which life was based and rendered their own individual lives insecure. No man among them had been given all the gifts necessary for a successful life: some had been given to their neighbours. They were therefore dependent upon each other, as surely as Cain and Abel were dependent upon each other, as surely as the hunter was dependent upon the agriculturist and the agriculturist upon the hunter. If they would survive, then, they must come together. Unity would mean life. Disunity would mean death. God had decreed it so in the home and in the community and in the Church. The second argument he chose to adduce was, to his mind, more powerful than the first, particularly where men and women professing loyalty to Jesus were concerned. If the blood of Abel and their lack of sympathy with one another alike did violence to the principle upon which life was based, their lack of sympathy and the disunity resulting from it did violence to the blood of Jesus Christ. What had

Jesus come into the world to do? He had come to unite men first to Himself and then to one another. The mark of His follower was that, having been generously dealt with, he dealt generously with others, having himself been forgiven he was willing to forgive, having himself been regarded with consideration by Jesus he tried to see everyone through Jesus' eyes. Doubtless there were some among them whom it was difficult to deal with generously, whom it was hard to forgive and very hard to see through the eyes of Jesus. But, because of their professed attachment to Jesus, they should have discovered a power which enabled them to adjust themselves to such people successfully. Never to try to adjust themselves to such people was to crucify Jesus afresh.

The cogency of such arguments his correspondents must have been driven to admit, and in face of their inexorable logic they must have been constrained to review their relationships. How could men fail to review their relationships to whom it had been made clear, first, that if they didn't unite there could be no survival for any of them, and secondly, that if they didn't unite they denied completion to the work Jesus came into the world to do?

To-day we are thinking not of a small community which is disunited, nor of a Church that is disunited, but of a world that is disunited. Peace, for which we all longed so eagerly for six hard years, has come at last. But some are wondering whether it has come to stay. So often in the past has peace proved to be the period of preparation for the next war that thinking men are persuaded that opportunity must be taken to impress upon the whole world that the preservation of peace is every nation's and every individual's concern. But how are we to impress that upon the world and upon individuals? To some of us it seems that the two arguments which were used so long ago are the arguments we must use to-day—first, that if men don't unite there can be no survival for anyone, and, secondly, that disunity is a crucifying of Jesus Christ afresh.

1. The first argument is being pressed by men outwith as well as by men within the Church, by men who have no particular attachment to any denomination and who have never subscribed to any Christian creed.

. Some of them don't begin, of course, from the story of Cain and Abel, but they do begin from the principle that life is based upon mutual dependence and from the assertion that any violation of that principle can have but one end and that a destructive end. They maintain that, clear as such things must have been to our forbears, they must be clearer far to us. And perhaps they are right. The war years taught us, for example, how dependent

we are even for food supplies upon other parts of the world. Further, there is not one of us but realises, as he recollects the lives laid down during the recent conflict, that the future will be the poorer without them, without their gifts and without their leadership. Again, all of us, as we ponder the greatest discovery made during the struggle, are aware that a potent weapon, whose destructive power is swift and complete, has been placed in men's hands. Everything, that is to say, the food we eat, the sacrifices that have been made for us, the potential power for destruction that is now in men's hands, persuades us that we must come together, that life can only be made to work properly when we do get together, and that unless we get together there cannot be any survival for any of us. Let us bring such facts home to our contemporaries, say the sponsors of this argument, let us face them with the inexorable logic of contemporary events, and men and women everywhere must be compelled to review their relationships.

Ernest Raymond, the writer, and his son, Patrick Raymond, are among those who have expressed such an opinion. In their book, *Back to Humanity*, they maintain that, in spite of all the wars in which they have engaged, men are essentially and innately humane, and, in spite of all the incredible follies they have committed, they have more than a modicum of common sense to which we may confidently appeal. In support of their contention they remind us that 'in the hundred years between 1814 and 1914 the common sense of the people forced into existence thirty-three international organizations which should override the self-centredness of individual states. The best known is the Universal Postal Union. "Summer time" is another instance of sense triumphing over individualism. The thirteen states of America are another.'

One hopes that such men's optimism will be justified and that their belief that if men have the facts before them they will respond aright will prove well founded. At any rate, one wishes them well, for one knows that the position as they outline it is the position as it really is. We must either come together or perish. That is the principle upon which life is based and from that principle there is no escape.

2. But is this argument enough? May we in our day stop short where the writer, who sought the unity of a largely forgotten little Christian community, found it necessary to proceed? Are we so far advanced, so innately humane and so full of common sense, that we don't need his second argument, can, in fact, leave God out of this whole business?

One's mind goes back to an evening in the autumn of 1938 when Mr. Neville Chamberlain, then Prime

Minister, broadcast a speech in which he confessed that his hopes of maintaining the peace of the world were gradually receding. It seems absurd, he said in effect, that at this time of day, at our stage of civilization, we should at this moment be digging trenches and erecting air-raid shelters. Absurd it may have been, absurd it assuredly was, yet that was the activity in which innately humane and full of common sense men were engaged to protect themselves against other men who are, according to Mr. Ernest Raymond, as innately humane and as full of common sense as any. Apparently, in the past at least, a point has come in the experience of men when their innate humaneness and their common sense have failed to prevent them disrupting the unity of mankind, though the cost of any such disruption even to themselves must have been very clear. It may be, of course, that their increased experience and their clearer knowledge of what any disruption of our human unity must mean to themselves as well as to others may deter them in a way in which they have never allowed themselves to be deterred in the past. But some of us feel that that is not a certainty and that some further argument must be used if the peace of the world is to be maintained.

Another argument lies ready to our hand. It is the argument which this writer of the Epistle to the Hebrews used long ago—that disunity is not only a violation of the principle upon which life is based but an affront to the living God who made clear His purposes for men in Jesus Christ and whose purposes, though they may be temporarily thwarted, must ultimately prevail. It is when men leave Him out of account, as the Nazi leaders of Germany clearly evidenced, that men find it impossible to restrain their selfishness, that their baser selves overcome their innate humaneness and their common sense, and that they engage in all kinds of inhuman acts. That being so, it is clear to many of us, that only when men restore Him to His rightful place in their affections, only when they realize that the blood of Christ speaketh better things than that of Abel, become aware that they must come together, not simply in order to survive, but because God made of one blood all nations of men to dwell on the face of the earth, can we look forward hopefully to the future.

There may be some who, as soon as they hear such a suggestion, are filled with doubts and perplexities. Isn't a large part of the world un-Christian and are not many men unbelievers? they ask. If that is so, to what purpose shall we speak about God and about God's desire for the world? A large part of the world may be un-Christian and many men in many parts may be unbelievers, but you and I, as part of the Christian Church, must work and pray for the enlightenment of un-Christian



lands and for the conversion of all unbelievers. Part of the purpose of Remembrance Day surely is that we should dedicate ourselves afresh to that task. As the death of Abel constrained men to think of a principle that had been violated, so, it is hoped, will the recollection of the sacrifices made by men and women on land and on sea and in the air constrain us to think of the purposes of God to which men have wittingly and wantonly denied fulfilment, and of the blood of Christ which was shed that all men might be united to Him and then to one another. Realizing that only as men are brought to Jesus Christ and see one another through His eyes can there be any hope of unity and goodwill, we are expected to dedicate ourselves

to bringing men into living touch with Him whose fellowship is life.

The men and women who will not come back should be constraining us so to dedicate ourselves. The rising generations should be constraining us so to dedicate ourselves. God in Jesus Christ should be constraining us so to dedicate ourselves. The future of the world depends upon our so dedicating ourselves. Let us tell men, as many outwith the Church are telling them, that they must come together or perish. But let us tell them something more—that God made of one blood all nations to dwell on the face of the earth and that, as they are wise, they will seek the fulfilment of His, and not of their own, purposes.

## Literature.

### CHRISTIAN WORLD MISSION.

THE Commission on Ministerial Training of the Methodist Episcopal Church of the United States, Nashville, Tennessee, has produced an impressive volume bearing the title *Christian World Mission* (\$2.00). Its aim is, apparently, to issue a call to the whole Church throughout the world 'to join hands in common cause for a new world.' The volume, while largely Methodist in its authorship, is a composite production. 'Its thirty authors represent nine nationalities and eleven different branches of the Christian Church.' Among its authors are nationals of China, Japan, and India, while a Metropolitan of the Russian Orthodox Church writes of religion in Russia and Professor Tillich writes of the German Church. The book gives valuable information on many aspects of the World Church as it faces the present world situation. If it is read and assimilated it should help towards its bold objective. That is stated by the editor in these words: 'Fragmentary attempts at redemption are too little. A global effort must ensue. Provincialism and Nationalism are anachronisms.'

There is much here to which attention might be drawn, such as, for example, a contribution by Toyohiko Kagawa. His subject is 'Christianity in Japan,' and he gives some information as to his own war experience, 'the agony of his heart.' 'At the outbreak of the war I had felt that if I could only go out into the Pacific and die on the Cross as Jesus died, it might be that I could bring about reconciliation between the two countries without war.' Again he says, 'I have gone to China to express my repentance to her people and I wish I could express my repentance to the American people too.' He also pays a tribute to General MacArthur's 'noble ideas.' Hope has not died in him as he from the midst of his desolate land faces the future.

Japan has its tragic place in the world of to-day

and Kagawa will play his part, one trusts, with the courage he has always shown. And so also will the Christians of China and of India. Dr. Francis Wei's article on China's attitude to Christianity is critical of how that religion has been presented to his people through their contacts with the West. It is significant that two things that he asks to be shown to China by the messengers of Christianity are 'a passion for social justice' and 'genuine brotherly love.' It would seem from the testimonies in this book that these are aspects of the Christian religion which must be in the forefront if the 'global effort' is to become effective.

Japan and China—and what of India? How does the young Church there view the future that is opening before that land? Dr. Ashirvatham is not dismayed but exhilarated. He is in agreement with all the voices that come to us from the younger churches when he demands 'a united front' for the Indian churches. That is the way, he says, to 'an assured future,' and he believes the future to be assured. 'The Christian Indian has no need to despair of the future.' He 'can make a much greater contribution to a free India than to a subject India.'

If these are some of the voices with which the younger churches are speaking to us, what response do the old churches make to them? Dr. Stanley Jones, in the final contribution in the volume declares, 'the next great test within Christendom is to come together.' That certainly is a primary demand and it cannot be set aside whether the churches concerned are young or old. Dr. Francis Wei reports a conversation he had with an American as to his 'denomination.' 'What are you—a Methodist?' 'No, but I am methodical.' 'Are you a Presbyterian then?' 'No, but I am a presbyter.' 'Well, are you a Baptist?' 'I've been baptized but not that way.' 'Well, what are you—an Anglican?' 'Brother, just how can a Chinese be an Anglican?'

Again, the editor of 'The Christian Century' is

in agreement with the demand of the younger churches when he calls for missionaries who will 'prove their competence to examine the pretensions of the Governments of their own countries and the courage to hold these Governments to moral accountability.' The President of the Union Theological Seminary of New York urges the same view in his 'four guide-posts for Christian Missions.' These call for an end to nationalism and denominationalism in the new world.

If such new demands for the creation of the new world are to be carried into effect then we need to be up and doing, and Dr. Horton is right when he joins with Dr. Westman of Sweden in calling for a 'watch-tower or energizing centre' in every missionary area. It may even be that he is not merely dreaming dreams when he claims that through such energizing centres 'the full-blooded Christianity of the younger churches may revitalize the anæmic Christianity of the older churches.' Certainly a closer and more deeply integrated brotherhood between them will revitalize them both. NICOL MACNICOL.

#### BARON VON HÜGEL.

To many, Baron von Hügel was a prophet sent from God, through whose message the divine voice carried plainly and unmistakably to their ears. And, since not a few of his disciples had themselves influential minds, telling in their turn markedly on others, his spiritual ministry, for that reason, as well as through its own native appeal, became widespread.

Yet there are those whom he hardly reached or touched at all; and who are frankly puzzled by the influence he wielded, and the enthusiasm he aroused.

Both schools will probably find corroboration of their views in *A Little Book of Baron von Hügel*, selected by P. Franklin Chambers (Geoffrey Bles; 5s. net).

All anthologies have the fundamental disadvantage that, inevitably, the reader is at the mercy of the editor's discernment and taste, and is apt to be irritated by the omission of this and that which would have been among his own first choices. But often, in this particular case for example, that is captious criticism. Mr. Chambers has done his work with skill. A devout admirer of von Hügel, he is enthusiastic, balanced, honest-minded, even critical at times, in a friendly fashion.

Many will be grateful for an introduction of forty pages of biographical matter and the like. As we would expect, it is a lovable and deeply spiritual personality that looks out at us from these pages. How fine to come upon this tribute: 'Two remarks were made about him which remain outstanding in memory of the conversation that took place in his old study—the look in his eyes when he spoke of God, and his care and consideration for little insignificant people, who sometimes came to him. He did not regard them as insignificant, if he felt they were sincere, and he thought he could help them—or learn from them.' There,

one imagines, we have got very near to some of the main sources of his impressive influence.

And yet, when one passes to the selected extracts, and studies them again, with the best will in the world to see what others have seen in them, the thrill they feel won't come; but obstinately, it all seems somewhat obvious and, at times, commonplace. The old enigma faces one, Why has this, to me, ordinary thinking, and often rather tortured writing, made such an impression upon many minds? Why has this, surely tame and uneventful compared to the depth and insight of the recognized masters and saints, been so belauded? There is much here, but not the inerrancy of touch of the supreme spiritual directors. In this little volume are we not told of two unhappy instances of grave misdirection of souls? It is all puzzling, not a little. Yet to explain it on the ground that the spiritual classics are not now much read, and that this newcomer, spared being tested against that trying background, looms up bigger than he really is, won't do. For some at least of those who praise him most were notably well read in his predecessors. It may be that the reader who does not feel the spell falls under Paul's condemnation, 'Neither can he know them, because they are spiritually discerned.' But it may be that there has been overpraise. Each one had better read this book for himself, and so make up his mind whether this is a messenger from God to him, as it has been von Hügel's happy lot to be to many. A. J. GOSSIP.

#### RELIGION AND OUR DIVIDED DENOMINATIONS.

In the admirable series which surveys 'Religion in the Post-War World,' the first volume deals with *Religion and our Divided Denominations* (Oxford University Press; 8s. 6d. net). The book, like the others in the series, has five divisions, each written by a specialist on his subject. Dean Sperry, the General Editor, leads the way with an essay on 'Our Present Disunity,' and he is followed by writers on Roman Catholicism, Protestantism, Judaism, and Cultural Humanism. We are told that the problem before the writers was how to preserve our heritage of religious freedom and at the same time devise ways of expressing our common spiritual life.

This volume apparently aims at an *eirenicon* by allowing each champion of the four 'religions' to explain the special tenets and claims of his faith, in the hope that when we understand one another we shall come nearer each other. The question to be settled first is whether our divisions are a 'scandal.' Why should they be so regarded? Why should we look at religious division as any more disreputable than political division? We do not think of Socialists or Conservatives as being guilty of continuing an 'unhappy' state of things. Why should the separate churches be guilty of any scandal by following their own way of thinking? The present demand for union of the churches is founded on something which is unreal and undesirable. We shall never get people to



think alike—why should they? What we can aim at is a federation of churches which are all Christian and have the same essential creed, and which, being federated, will be able to speak with one voice on the Christian point of view.

At the same time it is desirable that we should comprehend the points on which Romanists differ from Protestants and Jews from both. This will at least minister to charity and show how far our common Christian witness can be expressed. And of course this knowledge is immensely interesting in itself. And the book before us is therefore of great value. Each of the specialist writers sets down what he and his fellow believers really hold by, and, as this is done excellently, the book is particularly interesting and of permanent worth.

F. J. RAE.

### THE WAY.

*Concerning the Way*, by the Rev. F. C. Bryan (S.C.M.; 6s. net), is a grave, sensible, careful book of advice on the Christian way of living, from which an earnest reader will receive suggestion and stimulus. Its practical outlook may be illustrated by this sentence, 'The Christian must care about the housing question because a good family life is part of God's plan for man, and to talk of family life is a mockery unless the family can be housed in dignity and decency.' Of the Christian way of life it is said that it has a 'quality not to be found in the natural man who lives merely by his natural instincts, nor in the dutiful citizen who lives merely according to the law; it is a quality that appears only in the lives of those who love as God loves.'

But this kind of easy, copious writing can be prosy. For example, 'There will always be three fundamental requirements for which, whether we like it or not, we have to find time if we are to maintain ourselves in health and provide the wherewithal to live. We must find time for sleep, for meals, and for the work whereby we earn our livelihood.' 'The Table of the Lord is not to be approached presumptuously. Let a man examine himself lest by eating and drinking without realizing what he is doing he should eat and drink to his own condemnation.' 'But of this more will be said later. Suffice it now to point out . . .' And Mr. Bryan is always cautious. 'Others feel that in the case of people with small incomes a tithe may be too much and in the case of people with large incomes, too little.'

In spite of many apt illustrations it all makes a rather heavy little volume full of sound teaching wrapped up in many words. More patient readers however may not feel critical in this, after all, superficial fashion, and for them it will be a mine of wisdom.

R. W. STEWART.

*Religion and the Family*, by Geoffrey Hoyland (Allen & Unwin; 6s. net), contains two series of broadcast addresses which were given over the wireless under the titles, 'The Family Gang' and 'Home, Children and Religion.' They have been

re-written and combined in this book. The subject is dealt with in an unconventional fashion which will appeal to the average reader, and it would be a decided blessing if youth as well as age were to read Mr. Hoyland's wise words. The subject, of course, is of vital importance at a time when the break-up of family life is a constant subject of discussion. Mr. Hoyland deals with the causes of this break-up, and ways in which it may be prevented. All the problems of family life are brought under review from an unusual angle and the talks are both lively and interesting.

It would be a great gain if politicians were to realize that the essential basis of any valid national reconstruction is a spiritual one, and that in Christianity reformers will find the necessary vision and stimulus. It is in this conviction that the Rev. Mervyn Stockwood has set down a reasoned statement of his Christian faith in *There is a Tide* (Allen & Unwin; 6s. net). He has done this admirably in eleven brief chapters. These chapters cover the main ground of belief. Six chapters deal with the person and work of Christ, three with the Church, and the two last chapters with Holy Communion and prayer. It would be difficult to recommend a better book within the limits of space to which the author has resigned himself.

*The Unity of the Church in the New Testament* (Almqvist and Wiksells Boktryckeri, Uppsala; 10 crowns) is the fourteenth number in the series, *Acta Seminarii Neotestamentici Upsaliensis*, edited by A. Fridrichsen. The learned and scholarly author of this number is Stig Hanson. He has read widely in Continental, British, and American theological literature, and he has spared no pains to present an up-to-date conspectus of expositions and interpretations. The main part of the volume is devoted to a study of the idea of the Unity of the Church in Pauline theology, with a special examination of the Epistle to the Ephesians, and also, to a certain degree, the Epistle to the Colossians. This is followed by a cursory glance at John and Ignatius and preceded by a study of the Synoptists, who form the link between Judaism and the Pauline theology in this matter of the idea of unity. The Pastoral Epistles, Hebrews, Acts, and the Catholic Epistles hardly afford, it is said, any original contributions to the New Testament idea of unity. As one might anticipate, the volume is supplied with a satisfying bibliography and careful indexes of authors, passages, and subjects.

The Rev. Norman Macleish, M.A., B.Phil., Professor of Theology at Ormond College, Melbourne (who went there from a parochial charge in Scotland), has published an essay on the Sinlessness of Jesus, entitled *Ideal Manhood* (Angus & Robertson; 2s. 6d. net). He finds that Ullmann's monograph on this subject is both out of date and hard to obtain; and the statement he here offers is as untechnical and practical as he can make it. The question he seeks to answer is, 'What evidence is there that Jesus was not only the world's

greatest moral and religious teacher, but the one and only Perfect Man, to do Whose will is to do the revealed will of God Himself?' The evidence of bystanders, of the disciples, and of Jesus Himself is discussed. It is maintained that while the sinlessness of Jesus is something which cannot be demonstrated, it is also something of which we can be reasonably sure, because it is implied by what we know of His character as revealed in His manner of living and dying. But others say that the ground of our certainty is not what we know of His character as thus revealed but our experience of His ability to save us from our sins. Professor Macleish, however, thinks the two explanations can be reconciled.

*The God of the Christians*, by Dom Augustine Morris (Dacre Press; 5s. net), belongs to a series of publications called 'Mirfield Books.' Their aim is 'to give clear and orthodox teaching about fundamentals of Catholic Faith and Morals, and they are being edited by a Committee of Members of the Community of the Resurrection, Mirfield, Yorks. They are intended to fulfil what the famous 'Tracts for the Times' did for the Oxford Movement. This volume in the series, a slim and attractively printed book of a hundred and twenty-five pages, is concerned with the knowledge of God we gain 'by rising from the objects of the universe to the contemplation of God their Maker and Cause.' The other ways of knowledge—through the record of God's revelation and through contact with God in prayer are, according to the author, to be largely left aside. From this point of view the title of the book is misleading and inappropriate. What is given here is a diligent résumé of Catholic thought in the field of Natural Theology under such chapter headings as God as Simple, Eternal, Omnipotent, Holy and Just, Loving and Merciful, etc. There is a fine devotional quality in this simple writing but we think that has led to an over emphasis upon what reason can yield us. It is noteworthy, for example, that the chapter on the Love and Mercy of God can hardly move a step in exposition except by a liberal use of Scripture and the testimony of Saints! There is a too naïve quality in Catholic rationalism; it finds too much outside the specific sphere of revelation and within that sphere it tends to miss what is most crucial. What really makes this book pleasureable and profitable to read is that it presupposes an amount of Christian knowledge of God which its professed remit does not allow!

An original and admirably told story of the life of David is contained in *Dream David*, by Miss Eileen Marsh (Lutterworth Press; 5s. net). A little boy called David has a series of dreams in which he meets his great namesake and sees all he does and listens to his songs. A really fine children's book.

*The Heart of Religion*, by the Rev. W. Francis Gibbons, B.D. (Marshall, Morgan & Scott; 5s. net), is a winsome little book of some one hundred and thirty pages, which may well have an uplift

for many if they give it its chance. It consists of thirty studies of 'some vital New Testament truths concerning Christ and ourselves.' They are short and simple, but suggestive, and even appealing. Mr. Gibbons has read, often well away from the beaten tracks, and with an eye in his head for a good thing. Hence there are many apt and telling illustrations from biography and from literature, which open up vistas, and set the reader's mind in motion. And he has himself brooded over the deep things, and sets down the conclusions he has reached with vividness and point. He is a man of his own time, speaking to the people of his own time; and he does it well, using the lucidity and brevity which makes appeal to them.

*Year's Journey*, by Mr. Hugh Redwood (National Sunday School Union; 5s. net), is a book of Bible readings, or, rather, it is a book in which Mr. Redwood sets down the thoughts provoked by Bible reading by one who had no hand in choosing the passages. It need not be said that the comments are always interesting and spiritually valuable. They are very short, two in a page, and go on from January first to December thirty-first.

*Recalling the Scottish Covenants*, by Dr. Hugh Watt, Principal of New College, Edinburgh, and Professor of Church History in New College (Nelson; 6s. net), is an important book. It will recall Scottish readers to some of the great events of their past, and, it is to be hoped, will enlighten English people on the great issues that have been raised in the fight for liberty. If the average Scottish churchman was asked, What was the Solemn League and Covenant?, What was the National Covenant?, it is to be feared few would be able to answer. Dr. Watt has given the answer in this book. But he has done a great deal more. He has shed light on obscure passages in Scottish history, and he has produced a book that is admirably written and constantly and deeply interesting. One of the most fascinating essays in the book is his estimate of Laud. In his youth Laud was to Dr. Watt one of the two villains of Scots history. The other was 'fause' Menteith. Later he took a far more favourable view of Laud, but, after a recent careful study of the documents he has returned to his youthful judgment and passes here a hostile verdict on his real aims and loyalties. But this chapter on Laud is only one of several that enlighten and attract from the knowledge they display and the attractive style in which they are written.

A very interesting and, to ministers, a useful book is *The Vicarious Life*, by the Very Rev. George C. Pidgeon, D.D. (Oxford University Press; 10s. 6d. net). It contains a series of sermons preached from the pulpit of Bloor Street United Church, Toronto. The author is a distinguished minister of the United Church of Canada of which he was the first Moderator. These sermons are the fruit of a lectureship on Christian Ethics. In the delivery of lectures on this subject the author



felt the need of a restatement of the central principle of Christian obligation, and this he found in Christ's self-giving for man's salvation. Moreover, in his own social welfare work he found the vicarious spirit at work everywhere, which was a reflection of the Master's mind. This, Jesus saw, was the only thing by which the world could be saved. Dr. Pidgeon has thought out the application of this principle in human, and even sub-human life. It is a principle wrought into the fabric of all life. And in his book we find most engrossing chapters on the Vicarious Principle in Literature, in the Old Testament, in Temptation (dealing with the Temptation of Jesus), in the Cross, and in the Resurrection. There are other relevant themes, and they are all illustrated by well-chosen incidents from life and history and from writers old and new.

The Religious Education Press have issued the *Handbook* for the third year of the Intermediate Course at 4s. 6d. net. The subjects are The King and His Kingdom, The Epistles for To-day, Understanding the Christian Faith, The Harvest of Man's Mind and Imagination, and The Road to Bethlehem. It will be sufficient to say that the same thoroughness, the same fertility in illustration, the same analytic clearness and the same understanding of the youthful mind are evident in this volume as in previous ones. Excellent for Bible Class work.

*Satan, A Portrait: A Study of the Character of Satan through the Ages*, by the Rev. Edward Langton, D.D., F.R.Hist.S., F.R.A.S. (Skeffington; 12s. 6d. net). So runs the title of a book from one who has long toiled on these and kindred themes. As the Preface puts it, 'To many eminent Christian thinkers and teachers of to-day the conception of Satan no longer represents an objective reality. It is rather an embarrassing survival from ancient modes of thought. Frequently it is altogether ignored by those who seek to set forth the main principles of Christian teaching. The present work is not an attempt to rehabilitate the conception of Satan. The writer's aim is rather to trace the idea of Satan from its source onwards; to consider its many developments, and the causes of them; to note its connexion with many bygone modes of thought, some of them the strangest vagaries that have ever found a hospitable home in the minds of men. It is hoped, however, that the evidence presented will be useful in assisting perplexed theologians and others in their attempt to estimate the amount of reality which can reasonably be held to attach to this age-long conception.'

That is a hope which may well be realized. For this is a learned little volume, built upon broad bases of knowledge, and written with sobriety and balance. It is wide-flung, embraces the whole subject, and is liberally documented. The Old Testament, Rabbinical literature, Jewish Apocryphal and Apocalyptic Literature, the New Testa-

ment, Early Christian Literature, Scholastic Literature, Monastic Literature, such are some of the first chapter headings. And the subject is pursued down through the ages, till we reach certain nineteenth century attempts to re-state the conception; and then its fading out; and finally a grave consideration of the questions whether we have been well advised to be so curt in our dismissal of a doctrine to which many of the greatest spiritual geniuses subscribed; and whether the whole matter ought not to receive a much larger measure of attention than it does.

*The Existence of God*, by the Rev. Eric G. Jay of the Faculty of Theology in King's College, London, (S.P.C.K.; 4s. 6d. net), is a useful commentary on the famous *quinque viae* of St. Thomas Aquinas (his five ways of demonstrating the existence of God). The author of this volume subscribes faithfully to the Thomist teaching on natural theology, rejecting with the master the Anselmian Ontological Argument and upholding the method of inferential *a posteriori* proof. He does not even follow Mr. Mascall, also a faithful neo-Thomist, in the new interpretation of the 'third way' (from contingency to necessity), but defends the validity of the argument as usually stated and interpreted. In his opinion the *quinque viae* is 'the most masterly, concise and forceful statement of the reasons for belief in God ever produced by a Christian thinker.' It is a large claim, and there are many theistic thinkers nowadays who refute the inferential method. But the author of this volume well deserves a hearing. In any case we are indebted to him for his simple and lucid expositions of the various Thomist arguments. It should be added that though we have used technical terms of the theistic tradition in characterizing his pages, his treatment throughout is in quite untechnical language, and admirably fulfils its purpose of assisting theological students at the beginning of their studies.

*Natural Law in the Bible* is Reprint No. 17 from 'Theology' (S.P.C.K.; 6d. net). The writer of the article is Professor C. H. Dodd, D.D., who contends for the recognition in the Bible of the Principle of the Law of Nature, although the Bible, in both Testaments, is concerned with a supernatural revelation communicated in history. 'In Christ,' as he concludes, 'man is confronted with that Word, Wisdom, or Law which is the law of his creation, the same which was partially disclosed to Israel in the Torah, and is known in some measure to all mankind, through conscience and reason, as the Law of Nature.'

Few popular expositors of Scripture have ever appealed to so varied and extensive an audience as the late Dr. G. Campbell Morgan. Many of his old hearers will welcome his *Notes on the Psalms* (Walter; 8s. 6d. net), a volume which gives a brief summary of each Psalm, and includes several of those diagrams with which Dr. Morgan's readers are already familiar.

## The Religious Value of Sacrifice.

By PROFESSOR C. J. CADOUX, M.A., D.D., D.LITT., OXFORD.

FROM the earliest times the Jewish people clearly regarded sacrifices as an integral part of their religious worship. What then are we to make of those few passages, in the Psalms and the writings of the pre-exilic prophets, in which this system is to all appearance denounced as not enjoined by God and not acceptable to Him?

The general tendency among critical scholars of an earlier day was to take these passages at their face-value, and regard them as implying a real rejection of sacrificial worship in itself, on the ground apparently of its unspiritual character.<sup>1</sup> This was a natural view for moderns to take, who of course find it none too easy to sympathize with so unfamiliar a usage.

More recently the pendulum has swung in the opposite direction; and many scholars are now prepared to see in these passages a rejection of sacrifice *only when divorced from an honest moral intention*. Two good reasons can be advanced in support of this view. (1) In some of the strongest passages condemning sacrifice (*e.g.* Am 5, Is 1), the condemnation is accompanied by grave insistence on a higher moral standard. (2) It was a usual Jewish practice to get emphasis by means of hyperbole, *i.e.* to word a statement more strongly than was really meant, in order to compel attention. Thus, when Hosea says (6<sup>th</sup>), 'I desire mercy, and not sacrifice,' it is quite possible, if not certain, that all he meant was, 'I desire mercy more than sacrifice,' or 'I do not desire sacrifice without mercy.' We could fittingly quote in support of such interpretation a saying of Jesus: 'If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go away, first be reconciled to thy brother, and then come and offer thy gift.'<sup>2</sup> A persuasive apologia on these lines for the Jewish sacrifices has been advanced by Dr. H. H. Rowley of Manchester, in his recent book, *The Re-Discovery of the Old Testament* (1946).<sup>3</sup> He does indeed say

of the pre-exilic prophets: 'we have no means of knowing what they would have said of sacrifice that was the organ of obedience' (p. 109); but later in the book, he is somewhat more positive: '*When sacrifice has any meaning at all*, it presents to God man's plea for help and equally the pledge of his willingness to receive it.'<sup>4</sup> He argues that post-exilic Judaism, with its enhanced stress on sacrifice and other cultic details, is not to be judged as less spiritual than the pre-exilic prophets, whose works it cherished and edited, but that it took the same view as they did about sacrifice being of value only when it was accompanied by a serious religious and moral intention, and that it regarded otherwise trifling details as important, because they were the Will of God (pp. 118-123).

There is undoubtedly force in these arguments. The inclusion of writings denouncing sacrifice in the same collection of sacred books as writings enjoining them certainly suggests at first sight that the collectors were unconscious of any insuperable contradiction between them. And why not? Sacrifice is, after all, but a conventional symbol—like language, only less frequently needed. Words, as mere sounds (unless they are exclamatory or onomatopœic), are meaningless; they are charged with meaning simply because meaning has been conventionally and by custom associated with them. Hence their value. So with many familiar actions—smiling, frowning, hand-shaking, bowing, uncovering the head, etc. It is the same with the observances of religion—circumcision, baptism, genuflexion, the wearing of tassels (Dt 22<sup>12</sup>, Nu 15<sup>37-40</sup>, Mt 9<sup>20</sup> 14<sup>36</sup>), and indeed all the external usages of the cult. It was only natural that, among an ancient and religiously-minded people, all long-established symbolic acts should be hallowed by their very antiquity, and believed to have been directly ordained by God. Seeing that some such symbols are indispensable, God is doubtless pleased to receive and bless them. That, when hypocritically used, they are unpleasing to Him, and that, like untruthful speech, they should then be denounced by the prophets, is only what we should expect.

Are we then to say that the inherent quality of the symbol was entirely irrelevant, that anything would do, provided only it were ancient and were sincerely performed? One clear example at least

<sup>1</sup> See, for example, E. Kautzsch's discussion in his massive article on 'The Religion of Israel' in *Hastings' DB* v. (1904) 685 f.

<sup>2</sup> Mt 5<sup>23f.</sup>. Cf. Mk 1<sup>44</sup> ('offer for thy cleansing the things which Moses commanded . . .'); Lk 17<sup>14</sup>.

<sup>3</sup> See pp. 109-112, 117, 119, 156 f., 165. He adds the argument that Deuteronomy 'is commonly held to rest on the teaching of the eighth-century prophets. . . . Yet Deuteronomy also prescribes the offering of sacrifices. . . .' (p. 111).

<sup>4</sup> P. 157: italics mine. Cf. p. 167 ('It bore to God the pledge of his loyalty and obedience, . . .').



shows that this was not so. Child-sacrifice was a long-established usage among many Semitic peoples; and there is no reason to believe that it was insincerely practised—on the contrary, its extreme costliness vouches for the genuineness of the motives behind it. It had apparently been at one time customary in Israel; but in the period covered by the Old Testament writings, the conscience of the nation was set against it, though it was still occasionally practised. The prophets emphatically condemned it, not because it could not serve as a vehicle for sincere worship, but clearly because in its inherent character it represented an immoral violation of the victims' personal rights.

Now we must not, as modern humanitarians, argue that the same or even an analogous objection must have been felt to animal-sacrifice. The Hebrew conscience was but rarely stirred by regard for animal life. Yet it is not unlikely that doubts sometimes arose in the ancient Hebrew mind as to whether animal-sacrifice, however sincerely offered, was a form of worship which God really desired. The old heathenish ideas that God physically enjoyed the *smell* of the burning flesh (Gn 8<sup>21</sup>, Ex 29<sup>18</sup>, etc.),<sup>1</sup> and that He and His worshippers shared in the common sacrificial meal, though obsolete or evanescent, were still remembered, and must have struck the more thoughtful as unworthy. Moreover, the inherent futility of killing a beast, hewing its carcass in pieces, tossing basinfuls of its blood in this place and that, and finally burning its remains in whole or in part, could hardly have failed to come home sooner or later to spiritual minds, however different their general attitude to such things may have been from our own.

A further interesting consideration is that the only explanation of sacrifice which later Jewish thinkers felt able to give of the real meaning of sacrifice was the supposition that God had commanded it<sup>2</sup>—a clear indication of the irrational character which it had come to possess. No idea of its serving as a 'pledge' of obedience, and so on, seems ever to have been expressed.

If, against the background of these general considerations, we study again the more emphatic of the anti-sacrificial utterances in the Old Testament, we cannot but doubt whether the reduced meaning which modern interpreters incline to give them does them full justice. Let us look.

(a) Jer 7<sup>22f.</sup>: 'For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning

burnt offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice . . . and walk ye in all the way that I command you, that it may be well with you.'

About this passage Dr. Rowley remarks (pp. 111 f.): 'This is taken to be a categorical denial that sacrifice had ever had any legitimate place in the religion of Yahwism. It is quite incredible that Jeremiah should have meant any such thing.' The only ground mentioned in support of this judgment is the plea that, if Jesus could require a follower to 'hate' his parents and other relatives (Lk 14<sup>26</sup>), Jeremiah could use a similar hyperbole in contending that obedience was *more important* than sacrifice.

Loth as I am to differ from so great an authority as Dr. Rowley, I must confess myself unconvinced by this reasoning. That hyperbole is frequently found in the Bible is undeniable; and I have myself drawn attention to the large use made of it.<sup>3</sup> But its frequency does not mean that a Biblical writer could never make a strong statement which he intended to be taken at its face-value. The clear words of Jeremiah are not contradicted by anything else he wrote, or by any other fact which we know about him.<sup>4</sup> And certainly the analogy of Lk 14<sup>26</sup> gives little support to Dr. Rowley's view. The word 'to hate' in Hebrew, and probably also in the Aramaic which Jesus used, had a weak as well as a strong sense, and could quite well mean simply 'to love less.'<sup>5</sup> Unless therefore some positive reason can be given for believing that Jeremiah was using hyperbole, we must allow him to mean seriously what he says.

(b) Mic 6<sup>6-8</sup>:

'Wherewith shall I come before Yahweh,  
And bow myself before the high God?  
Shall I come before him with burnt offerings,  
With calves of a year old? . . .  
Shall I give my first-born for my transgression,  
The fruit of my body for the sin of my soul?  
He hath shown thee, O man, what is good:  
And what doth Yahweh require of thee,  
but to do justly, and to love mercy,  
and to walk humbly with thy God?'

Dr. Rowley comments (pp. 110 f.): 'There is nothing here to indicate that men who showed the

<sup>3</sup> In THE EXPOSITORY TIMES, lii (1941), 378-381.

<sup>4</sup> That he was 'of the priests that were in Anathoth' (Jer 1<sup>1</sup>) does not of necessity imply that he personally officiated. We never hear of his doing so. Moreover, Anathoth was the place in which Abiathar, who was ejected from the practical priesthood, in favour of Zadok, had settled (1 K 2<sup>26f.</sup>; see also A. S. Peake, *Jeremiah* [Century Bible], i. 3, 79, 152 f.).

<sup>5</sup> In Gn 29<sup>30f.</sup>, we read that Jacob 'loved Rachel more than Leah,' and that 'Yahweh saw that Leah was hated.' Dr. Skinner's note on this is: 'The rendering is too strong. נָאֵץ is almost a technical term for the less favoured of two wives (Dt 21<sup>16f.</sup>); . . . (Genesis [I.C.C.], 385).

<sup>1</sup> 'If it be Yahweh that hath stirred thee up against me, let him *smell an offering*,' says David to Saul (1 S 26<sup>19</sup>).

<sup>2</sup> G. B. Gray, *Sacrifice in the O.T.*, 51, 81, 329, 381 f.

qualities asked for would not also desire to offer sacrifices . . . ' Possibly so ; but Micah *does* indicate it that God would not require it. Otherwise, why the formula, ' What doth Yahweh require of thee, but . . . ? ' This surely implies that the ensuing enumeration is *exhaustive*, thus excluding sacrifice.

(c) The third instance I select is Ps 51, a penitent's prayer. The prayer proper concludes as follows (*vv.*<sup>18f.</sup>) :

' For thou delightest not in sacrifice ; that I should give it :  
Thou hast no pleasure in burnt offering.  
The sacrifices of God are a broken spirit :  
A broken and a contrite heart, O God, thou wilt not despise.'

But as the Psalm stands in our Bible, two more verses follow (*18f.*) :

' Do good in thy good pleasure unto Zion :  
Build thou the walls of Jerusalem.  
Then shalt thou delight thyself in the correct sacrifices,  
in burnt offering and whole burnt offering ;  
Then shall they offer bullocks upon thine altar.'

Now it is as clear as daylight that these last verses are a gloss written by a different writer from the author of *vv.*<sup>1-17</sup>. Note the difference in the content and interest. The author of *vv.*<sup>1-17</sup> is not interested in animal-sacrifice, and states categorically that God does not require it. Neither does he display any interest in Jerusalem. His words about sacrifice were clearly dangerous doctrine ; and a later editor accordingly added *vv.*<sup>18f.</sup> to remedy the defect. Had the author of *vv.*<sup>1-17</sup> meant to reject only insincere sacrifice, he would not have added references to Jerusalem, and to Jews in general offering bullocks, etc. ; he would surely have added *in the first person* a promise to offer some on his own account, as a 'pledge' of his sincere repentance. It is significant that he does nothing of the sort.

If it be conceded that at least these three passages contain a real dismissal of sacrifice as a needless and divinely unauthorized method of worship, the presumption is created that the same simple meaning will attach to some at least of the other anti-sacrificial passages (such as Am 5<sup>25</sup>, Ps 40<sup>6</sup> 50<sup>7-15</sup>) ; and this presumption is, I submit, strengthened by the fact that not one of all these passages is accompanied by any explicit declaration on the part of its author that, if the heart is pure, the sacrifice will then be a suitable adjunct or organ of worship.

We must then conclude that :

(a) Although sacrifice may have served as a genuine organ of worship for many simple-minded and sincere Jews,

(b) it was, on account of its inherent quality,

seen by the more enlightened to be an unsuitable organ ;

(c) that Judaism, with its stress on sacrificial and other ritualistic detail, was exposed to a danger<sup>1</sup> which it by no means escaped, and which made it the half-way house to that externalism which Jesus deplored, and which is so repellently obvious in the Mishna ;

(d) that the inclusion of inconsistent estimates of sacrifice within the same group of sacred books constitutes no disproof of the foregoing ; it is paralleled by similar incongruities which show that the Jewish mind was not over-sensitive to logical inconsistency, unless it was exceptionally glaring. Ps 51<sup>18-19</sup> is a good illustration of the way in which they preferred to deal with the more obvious cases.

I must not digress to discuss further the personal attitude of Jesus to the sacrificial cult. There is no evidence that He set Himself explicitly against it. On the other hand, His positive allusions to it reveal little more than a tacit acceptance of what all Jews took for granted as a long-standing religious usage, though His general unconcern and impatience over the stress men laid on the external details of the cult would incline us to suppose that He laid little stress on it Himself.

I want rather to devote my closing lines to commenting on the use of the sacrificial idea of the Old Testament for the purpose of interpreting the doctrine of the Atonement. Dr. Rowley insists on the close relation between the two : the Jewish sacrificial system was superseded only by the sacrificial death of Christ, which can be rightly understood only in the light of that system ; those who refuse to accept the sacrificial significance of His death ' part company with the New Testament, as well as cut adrift from the Old ' (p. 165) ; the reason they deny this significance is either a humanistic desire to reduce ' the stature of Christ to the level of a mere hero and example,' and to find ' the springs of man's redemption in himself . . .,' or a desire to safeguard belief in the love of God, a belief produced by man's faith and repentance. He rejects the latter argument by urging that man is not saved by his own faith and repentance, but by the power of God ; and he rejects the former by pointing out that the New Testament represents Jesus as our High Priest who, *as our representative*, offers to God in His sacrifice our penitence, surrender, and faith. On this basis Dr. Rowley founds an exposition both of the Atonement and of the Eucharist (pp. 165-170).

I cannot but feel that, in the light of the foregoing study of the highest Old Testament teaching on the subject of sacrifice, there is some over-

<sup>1</sup> So Rowley, pp. 119, 156.



statement here. Apart from the problematic words spoken at the Last Supper, Jesus only once uses sacrificial language about His death, when He speaks of 'giving his life as a ransom for many' (Mk 10<sup>45</sup>)—an expression to which a metaphorical or illustrative interpretation can be given without the slightest difficulty.<sup>1</sup> There is more about the death of Jesus as a sacrifice in the Pauline Epistles; but I doubt whether even there one can insist that the connexion is more than illustrative. Paul, for instance, makes a very realistic comparison between sacrifice and the charitable gifts of the Philippians (Ph 4<sup>18</sup>); yet theologians have not insisted on a sacrificial interpretation of Christian almsgiving.

Still less can the High-priesthood of Christ be pressed as an indispensable Christian idea, except illustratively; for, in the New Testament, it is virtually confined to the non-Pauline and long-unaccepted Epistle to the Hebrews. Why does no one else insist on it?

So much for the charge of 'parting company with the New Testament.' The experiential view

of the Atonement, which regards Jesus' death as the means by which our penitence and faith are stirred, does not in the least lower the stature of Christ, make man his own redeemer, or throw doubt on the assurance that he is saved by the grace and power of God. On the other hand, to insist on the sacrificial idea as *the key* to the problem clearly involves the idea that Jesus' main work is to 'represent' our penitence and faith to God. This view seems to me to make harder the acceptance of what our Lord Himself revealed as the core of His gospel, namely, that the *most fundamental* relations of God towards men are the personal and affectionate relations of Fatherhood.

<sup>1</sup> The same may be said of Is 53<sup>10</sup>—the one allusion to sacrifice in the Servant-Poems. To call this expression an 'indication that it is by the sacrificial offering which God Himself provides in His Servant that men are transmuted and prepared to be citizens of the kingdom' (Rowley, p. 200) is, in my judgment, to read into the poem more than is really there. The redemptive change wrought in the poet is clearly the work, not of a sacrificial offering, but of the Servant's heroic self-denial.

## In the Study.

### *Virginitus Puerisque.*

#### By-Passing Winter.

BY THE REVEREND R. OSWALD DAVIES,  
MANCHESTER.

'Lay up for yourselves treasures in heaven.'—Mt 6<sup>20</sup>.

By now, all our summer visitors have left our shores. The swallows, swifts, cuckoos, nightingales, they have all departed for warmer and brighter countries. We shall not see them again until next spring-time. That is because they cannot stand the hard, wintry weather of England. But what of the other little creatures that cannot so easily fly away? What will happen to them? How will they spend the coming winter? Well, most of them by now have gone to sleep. There is the hedgehog, for instance. He seeks out a good-sized hole in the hedgerow, perhaps one made by a wasps' nest. He fills it with dried leaves and moss to make it warm and cosy. Then he curls himself round in it and goes to sleep, snug and warm, for the winter. Sometimes, if it happens to be a fine day, he wakes up and forages around for a meal and goes back to sleep again. One of the soundest sleepers of winter is that delightful little creature, the dormouse. He is only five and a half inches long, tail and all. He makes a special winter's nest

of moss and grass under the roots of trees, or even deep underground. There he falls into a deep sleep. Should you find him asleep and pick him up in your hand you would say, 'How cold he is, surely he is dead.' And no wonder, for he does not even breathe! But he is not dead. Indeed, he, too, may wake up some fine day in winter and make a meal of the store of nuts which lies beside him, and when spring comes he will wake up as fresh as ever.

'How strange,' you may say, 'that the hedgehog, the dormouse and some other wild creatures sleep through the long winter.' What is the meaning of it? It is all a question of rations. Food, as we know, is not to be found so easily in winter as in summer. Some wild creatures do not go to sleep, and they have a hard time. Many of them, especially the birds that stay with us, even perish before the hard winter is over. But the hibernating animals, as we call them, settle the problem by just going to sleep. They by-pass the winter. That is how they overcome their difficulty. What a lesson there is here for us all. Don't say of any difficulty that it cannot be overcome. Never say that some task you have to face is impossible. God has given to you certain gifts, and with their aid you ought to be able to conquer all your difficulties.

But, surely, you will say, it is a long time to sleep through the winter practically without any

food. How do they manage it? The secret is reserves. Throughout the summer and autumn they have been feasting on the good things of the earth. An abundant supply of food has been available, and by the time they fall into their winter's sleep they are fat and sleek. Their little bodies have stored up reserves of fat and energy which will keep them alive during their long winter's sleep. It is all a question of reserves. How important this is for ourselves as well. We cannot live well without reserves. The boy who runs a race needs to call upon his last ounce of strength for the last lap. The business man needs them in his business to meet an emergency. It is so with the good life. What are these reserves? They are goodness, honesty, love, and beauty. These are the finest reserves. Jesus said, 'Lay up for yourselves treasures in heaven.' I believe that He meant just this. He was thinking of reserves—those treasures which we can always draw upon in times of great need. There lies, Jesus said, the secret of the good life. It is reserves. That is what you are doing when you attend church and Sunday school. You are storing up reserves for the future. And some day how glad you will be to find that you have these reserves.

### Where the Englishman's Word is His Bond.

BY THE REVEREND REGINALD G. ASHMAN,  
STOCKPORT.

'A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.'—Pr 22<sup>1</sup>.

Those words I saw some years ago inscribed in letters of gold in Manchester's largest building. This magnificent building would hold ten thousand people, the floor space covering over an acre and a quarter, but unlike most buildings of that size which are used for public meetings, concerts, or exhibitions this building was used until blitzed solely as a meeting place for business men who came from all parts of the world.

What is the name of this vast building? It is the 'Manchester Royal Exchange.' The friend who took me to see it had been a member for forty-five years. It was on a Friday afternoon, and he said that on Tuesdays and Fridays between 2 o'clock and 4 o'clock there are often as many as seven thousand people there. As I looked down from the strangers' gallery upon the huge crowd of business men moving hither and thither I said to my friend, 'However can any one find the business man he wants to see?' 'Oh,' he said, 'that is very simple.'

The floor is marked with intersecting lines like a school map. Each member has his appointed place on the map so that all one has to do is to inquire the latitude and longitude of Mr. So-and-So and then go straight for the spot.

Then, looking up, I saw these words in golden letters inscribed round the dome. 'A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.' 'What a splendid motto,' I remarked to my friend, 'for

such a building.' 'Yes,' he said, 'and, what is more, the Exchange has a name for living up to it. It has the reputation of high business honour and integrity. During my forty-five years' connexion I cannot remember any big dispute.'

You cannot see the force of this unless you remember that the price of cotton and other goods is always changing. There is a large board like a cricket-scoring board in the hall which gives the price of cotton to-day. But to-morrow it may be higher or lower. A business man agrees first of all *verbally*, that is, by word of mouth, to buy cotton to-day at such and such a price. To-morrow the price may have altered, which means he may stand to lose or gain. But having made an agreement he *sticks to his word*.

Now, boys and girls, we have a saying that an Englishman's word is his bond. And that is exactly what we want your words to be. We want you little folk to grow up to be men and women of integrity—that is, men and women whose word can always be relied on—so that what you promise to-day you will do to-morrow.

There is nothing which causes more sorrow and misery in the world than when people break their word, when they refuse to carry out something they promised to do.

I know the temptation is strong to break our word when we see we may lose by keeping it, but, if we do break our word, what we gain in money we lose in honour, what we gain in goods we lose in goodness.

### The Christian Year.

TWENTY-SECOND SUNDAY AFTER TRINITY.

#### A Modern Picture of Hell.

BY THE REVEREND R. W. STEWART, B.D., B.Sc.,  
KILLERMONT.

'Thou shalt love thy neighbour as thyself.'—Mt 19<sup>19</sup>.

Professor Eddington's book called *The Expanding Universe* is not every man's meat. As an astronomer he deals with the inconceivable distances explored by the telescope. He puts down figures of million times millions and mathematical formulas few can follow. Yet its central idea is simple enough and did to some extent catch the popular fancy. The book marks the curious fact that all the distant nebulae that the telescope can discern are rushing away from this earth at terrific speeds, and the farther away they are the faster they are moving. What can the explanation be? It is difficult to see how all can be impelled to withdraw from the neighbourhood of our system. If their motion was by chance the expectation would be that some would be approaching. Why this universal velocity of retreat?

Eddington's explanation is that the whole universe is expanding like a balloon. Blow up a rubber balloon and every spot on its surface gets farther away from every other spot, and the farther away the spots were to begin with the quicker



the distance between them increases. So, while the nebulae appear to be unanimously rushing away from the earth, what is really happening is that the whole universe is expanding, and more and more quickly, like a bursting balloon.

In his last book, *The Great Divorce*, Mr. Lewis seems to have borrowed a notion from Eddington. He is trying with his own mixture of humour, poetry, and seriousness to describe the difference between heaven and hell, and this is his picture of hell. It is a vast grey empty city stretching on all sides farther than the eye can reach. Why so large and so empty? Because each new arrival, after building his house, quarrels with his neighbour and moves farther out. Everyone has the same urge. So the city is constantly expanding on the fringe. The centre is abandoned streets. The whole population is on the move out to the free space beyond the suburbs where they can get away from one another. The enormous grey derelict town sprawling in space is a monument to the refusal of fellowship. This, says Mr. Lewis, is one description of hell, not the fiery torment of Biblical and mediæval fancy but a dull, drab, endless, self-centred effort to escape from contact with others into a loveless isolation. In this mortal life conditions make complete escape impossible. We have to rub along as best we can even at the price of irritation. We cannot altogether keep ourselves to ourselves. But what if after death there are no controlling circumstances that bind people together even against their will and make contacts inevitable? What if hell means that the bad can do as they like, and what they like is to shun all companionship and become a dreary host of sour souls pursuing the aim of greater isolation? It is a picture to give one 'the creeps.'

If there is any true suggestiveness in this picture it may be said with some right that there are those who begin life in hell while they are still on earth.

One of I. A. R. Wylie's novels contains the doggerel rhyme:

I wish I liked the human race,  
I wish I liked its silly face,  
I wish I liked the way it walks,  
I wish I liked the way it talks,  
And when I'm introduced to one  
I wish I thought 'what jolly fun.'

That hits off the snifty, supercilious attitude some adopt towards their neighbours, despising and rejecting the opportunities life brings of friendship and fellowship. Their desire seems to be, in the words of the Roman poet Juvenal, 'to love no one and be loved by none.' They would dwell apart in morose solitude. This mood has even been made a philosophy of life, as in the story famous in antiquity about Diogenes the cynic who lived in a tub. 'Can I serve you in any way?' Alexander the Great asked him. 'Yes,' was the surly answer, 'you can stand out of my light.'

To one living in such a black fog of sullenness that curious little phrase in Hosea might be

applied, 'a wild ass alone by himself.' But he is not happy, as one may suppose the wild ass to be, however foolish. His loneliness is as miserable as hell.

There are of course any number of places in Scripture commending the other way of life, the way of fellowship; among them is this word of Christ, 'Thou shalt love thy neighbour as thyself.' The word 'love' links the two great commandments of love to God and love to men, and the reason is obvious. It is absurd to imagine men loving God, who loves them all, and at the same time hating one another. Our attitude to one another is in fact inevitably part of our religion. To believe that all are God's creatures, made for a life of fellowship and set together to dwell on this habitable earth as objects of His Fatherly care, makes it an essential part of religion to enter into relations of friendship and fellowship with them, with as many as possible of them, with all the eagerness and joy and sympathy of which we are capable. 'Love to our neighbour,' said Herrmann, the author of that classic, *Communion with God*, 'is joy in our neighbour's claim upon us.'

Wherever in the world I am,  
In whatsoever estate,  
I have a fellowship with hearts  
To keep and cultivate.

The Bible picture of heaven is of a city thronged with folk. No one who dislikes neighbours can expect to be happy in heaven.

One element that goes into the right attitude of loving appreciation of one's fellows is toleration, a readiness to admit and accept the way another differs from oneself. Meredith says that one should be ready to see dear ones looking rather ridiculous and yet love them none the less. The theme of a recent striking novel is an unhappy marriage. The pair had fancied themselves in love and got married and then found each other a continual irritation. The trouble was—and in this rather high-brow novel it took a psycho-analyst to find it out—that the man was always wanting to change his wife's habits and character. She was in many ways, as he quite recognized, extremely charming. But he was a particularly neat-fingered and tidy man, while she was clumsy and careless. Her awkwardness got on his nerves so that he forgot his admiration for her love of music and her warm-hearted ways. And on her side the steadiness and deftness that had made her feel he would be so reliable a husband began to bore her. To be a good neighbour, in marriage or in any other relation, requires tolerance, taking people as they are, appreciating the qualities they possess, having a willingness to share their outlook and learn from them rather than a desire to change them into some other pattern. They have a claim on sympathy and comradeship as far as you can give it, and if they need helping out of holes, love means that you are glad to do so.

And another element is pity and the desire to help. The greatest and the least share the weakness and frailty of humanity. All need support, the encouragement of loyalty or generous praise

services from others, trifling perhaps, even menial, yet giving ease, comfort, strength. When ready, sympathetic helpfulness passes or rises into some large deep understanding of the need of some struggling or sorrowful or sinful neighbour it becomes compassion like that of Jesus, who saw the multitudes as sheep without a shepherd, and taught them. One urged by such love shares not only the life of his neighbour but also the life of God, who also loves him. 'Thou shalt love thy neighbour as thyself' is the law of heaven.

SUNDAY NEXT BEFORE ADVENT.

### The Sin of the Second Best.

By THE REVEREND T. TUDOR RHYS, B.A., B.D.,  
HINCKLEY.

'Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.'—Neh 6<sup>a</sup>.

The worst of it was that that was a good idea! It was a sensible plan. Indeed, if the actual building operation had turned out to be a physical impossibility, it was the very thing that Nehemiah himself would have tried next. It was the second best thing to do: namely, instead of going on with the work on the walls, to go down for a talk on the plains. It was the same work, to be sure, but on a different level. But Nehemiah saw the drift of it. It was an attempt to wean him away from his high ideals by suggesting ideals a little bit lower. 'Why should the work cease, whilst I leave it,' he answered, 'and come down to you?'

Whenever you set out to do your best for God and man, depend upon it that you are looking for trouble! No sooner had Nehemiah begun his work upon the walls than there appeared the three fine gentlemen, Sanballat, Tobiah, and Geshem. They constantly appear and reappear throughout history. They tried first the method of ridicule: 'If a fox stepped up,' they sneered, 'he would knock down that stone wall!' But Nehemiah was a good man, he was not going to be laughed out of doing his best for God. The next method they tried was the method of intimidation. They got together a band of roughs and tried to stop him by force. But Nehemiah was a good man, he was not going to be frightened out of doing his best for God. Their third was the psychological method. They studied their man and arrived at a plan of attack along the lines of their victim's temperament. 'Nehemiah,' they said to themselves, 'is a good man, therefore he can only be tempted by something that looks like a good thing. He is a man who will have nothing but the best, therefore he can only be tempted by a good second best.' Armed with this knowledge they went back to where Nehemiah was at work and said to him: 'Busy building? Splendid! You are doing a great work. But we suggest that your methods are wrong!' They knew that Nehemiah's passion was doing God's work. They therefore knew that it was useless to tempt him with any-

thing outrageously wrong. God's people are not tempted by irreligion, but they are tempted by an easier religion. Good people are not tempted to do anything obviously bad, but they are tempted to try a less effective method of doing good. So they made their suggestion: 'Come, let us meet together in one of the villages in the plain of Ono!'

And that, I said just now, was a good idea. But the worst of it is that the enemy of the best is not the worst, but the second best. What threatens the good is not the bad, but the good enough. But Nehemiah saw the plausibility of it and the drift of it and the fatal consequences of it: 'Why should the work cease, whilst I leave it, and come down to you?'

Always in history the downward trend of men and nations has begun in the forsaking of what was best for some easier, more selfish, more expedient second best. We see now that the League of Nations of 1920 may not have been the absolute best upon which to build the walls of a new and unified world whose only law is love and universal brotherhood. But it was the 'one good thing' that had come out of the war of 1914-18. It was the best thing possible at that time and in those circumstances. Looking back we see now what happened. To some the League seemed to be too fanciful and visionary, and it met with ridicule. Then it came to be felt that it did not serve the interests of this or that sovereign State and compromises were made. The result was that the 'best' was replaced by a second best, and that, in turn, by a third best, and the names of these not-so-good alternatives are familiar—collective security, sanctions, and so on down the scale. That, in brief, was the sad story of decline during the years following the first world war until, at last, the whole world slipped down the slope into the 'unavoidable' second world war!

Is that to happen again? Let us beware. When a man lets go his hold of the best and accepts the second best let him heed his steps lest he go the primrose way to the everlasting bonfire. And that is true of nations and of the world. The warning of history is this: If ever, in your working, thinking, or praying you discover something of which you can say: 'This is the best thing of its kind I have ever known,' then cling to it, live by it, and, if possible, seek a higher and a better still: but never let it go, and never forsake it for a lower thing. And in this matter of war or peace, that warning has never been more urgent than it is now. The subtlest and most insidious of sins is the sin of the second best, for the second best is always the first of a series of descending alternatives, each one not so good as the one before.

The temptation of the second best is very real. It is so in art and literature. A man of genius has first of all to create the taste by which he is to be judged and understood. That is why the work of a pioneer is sometimes difficult to understand, and people are not going to pay for what they cannot appreciate. That is why men like Mozart, Millet, and Milton have died in poverty. They have been



unwilling to lower their ideals to serve any second best. If Milton had been living to-day he could have written lurid scenarios for the films and become a millionaire. What, in fact, did he do?

I thence

Invoke thy aid to my adventurous song,  
That with no middle flight intends to soar  
Above the Aonian mount, while it pursues  
Things unattempted yet in prose or rhyme.

What was the result? Milton got only £10 for *Paradise Lost*, and his widow got only £8 for the entire rights. Milton was the poorer by losing the world; but the world was the richer by one Immortal.

And it is so in daily life. Many of God's people are feeling driven and disillusioned. Maybe you, too, have been on the point of giving up giving your best. God, you say, expects too much. He demands the impossible. The best is always beyond us. Maybe it is! From the poor woman Christ welcomed the last farthing, all she had. From the ordinary man Christ demanded the one talent, the best he could do. And we, too, if we are risen with Christ, are bidden to ascend with Him, seeking ever 'the things which are above.' To find out what you cannot do, and then to try to do it: that is the temper of all those who are helping the eternal God to make His energies available for this stricken world.

What was it that helped Nehemiah to keep his grip upon the best?

(1) It was its *uplifting power*—'I am doing a great work.' Beyond his little bit of broken wall he could catch a vision of the finished work. And we, to-day? We see not yet all things—but we see Jesus crowned.

(2) And its *compelling power*—'I cannot come down.' Come down? Of course he could have come down! A few steps and he would have been down. Yet he said: 'I cannot come down!' There are some things that are physically easy but morally impossible! The lifting of an eyebrow, a motion of the hand, a nodding of the head, the writing of that letter of resignation—and the thing is done! But you cannot. Why not? It is because you are not your own master. You are under the compulsion of the best. After all, the highest freedom is to be held captive by the best. It is to be in the grip of the love that will not let you go.

What is the secret of it all? George Tyrrell was a good man and he suffered much because of his loyalty to the truth as he saw it. This is what he wrote at the end of one of his letters: 'What a relief if one could conscientiously wash one's hands of the whole concern! But then, there is that Strange Man upon the Cross who drives me back again and again.' That is the secret. It is He who drives us back to the walls and keeps us true to the best. And He only asks us to follow where He has led. He went up to the Cross. He was breathing low. Life was ebbing fast. 'And they that passed by reviled Him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself.

If thou be the Son of God, come down from the cross.' Who among us could have blamed Him if He had surrendered the best and taken the easier way? If He had failed, His failure would have knocked the bottom out of our moral universe. But He did not fail. He endured the Cross, broke it and carried it away in triumph. And the power of that redeeming act is full on to-day. Then back to the walls and on with the work, remembering that we are doing a work whose back has already been broken on the Cross. We are fighting a battle whose issue has already been fought out and won. In any hour of defeat or despair let us say, you and I: 'I am doing a great work, and I cannot come down.'

FIRST SUNDAY IN ADVENT.

God With Us.

BY THE REVEREND PRINCIPAL CHARLES S.  
DUTHIE, B.D., EDINBURGH.

'They shall call his name Emmanuel. . . . God with us.'—Mt 1<sup>23</sup>.

A thought that often tortures the Christian mind to-day is the thought that God seems strangely absent from the world He Himself has made. It is hard at any time to justify the ways of God to men. But what if these ways are so hidden that we can scarcely find them, let alone justify them? If we are honest, we Christians dare not make the claim that a Christian interpretation of the world leaves no important questions unanswered. What we can claim is that it leaves *fewer* unanswered than any rival interpretation. At the centre there is light; but as we move away from the centre we strike against shadow and mystery before which the only possible attitudes are often those of wonder and waiting. To-day, when civilization is still shuddering from the impact of total war, when whole peoples have been decimated and millions of families uprooted from ancestral soil, when heavy blows have been dealt to decency and morality, when political philosophies stand intransigently over against each other in competition for human loyalty, when prophets forecast the world-state one day and the apocalyptic end of our civilization the next, it is not easy to see where the divine purpose and concern for man impinge upon the life of the nations. The old, robust, contagious faith that the world is God's, that He is mightily at work in it and is conducting it to some splendid consummation which will justify its long travail—that faith is hard put to it to preserve a foothold in the shifting sand of cynicism and disillusionment.

How can Christian folk to-day face and master the numbing fear that God may somehow be remote and aloof from His world and perhaps even no longer its governor? How can we ourselves be sure and then help to persuade others that the world-process in which we are involved is one of redemption and not of judgment and destruction? The message of Advent furnishes us with the answer. For Advent directs our gaze to the only light that shines upon our bewildering

darkness. That light streams from a stable in Bethlehem in which the stupendous thing happened that is the marvel and the glory of our faith. In Jesus, God has visited and redeemed His people. He has not only drawn near to His world, He has entered it. The pervading Spirit of God has become the invading and then the indwelling Spirit. *With Jesus, God Himself has come to the world and come to stay.* This was the conclusion to which the first disciples were irresistibly led. The Christ they knew was too big and had done too much for them to be less than divine. Confronted in Him with the veritable presence of God they saw Bethlehem as the supreme act of divine condescension, Calvary as the furthest reach of divine love, Easter as the triumph of divine power over evil, and Pentecost as the sure pledge of the divine continuance with the believing community in the world. The story of Jesus is the same story throughout. It is the history of God stooping to enter and share the life of His children. Jesus is Emmanuel, 'God with us.'

Here, then, is the inspiring Christian conviction, made possible by Advent, that meets and answers the age-old cry of the heart of man for a God who is his companion, sharing his ecstasy, his tragedy, his achievement, his temptation, the whole range of his earthly life. Consider its relevance to the evil and suffering which our present century has brought upon itself. If God is not somehow present in the hell men make for themselves and others, constantly seeking to turn them to repentance and renewal, we cannot be said to have a gospel big enough to outreach the limit and the depth of man's sinning. Theologians may conjecture a God incapable of disturbing His infinite beatitude by allowing a contact with our anguish; but the Christian man who has observed the fellow-suffering and the sacrifice to which human nature can rise rightly surmises that God must be behind this, and that the Divine Lover is more costingly involved in the plight of His children than the most sensitive and brotherly and loving of these same children can ever be in the plight of each other. When he looks at Jesus and recalls the great, divine act of self-emptying that brought Him from eternity into time, he is filled with the comforting knowledge that God lays Himself alongside His children and takes their sorrows upon His heart. A von Hügel may say that God's sympathy can never become God's suffering, that 'He has allowed real, direct suffering to come as close to Him, in the humanity of Christ, as it can come'; but a Studdert Kennedy, agonizing to discover how God touches a race broken by the madness of modern war and starting always from what Jesus was to men, arrives at a very different goal.

Father, if He, the Christ, were Thy Revealer,  
Truly the First Begotten of the Lord,  
Then must Thou be a Sufferer and a Healer,  
Pierced to the heart by the sorrow of the sword.

Because Jesus is Emmanuel we can meet life's most shattering experiences with the confidence

that God is passing through them with us and that nothing can separate us from His love in Christ. And because He is present we can be supervisors over everything that threatens to break our spirits and rob us of inward peace.

Or consider, again, the impetus this gives to hopeful Christian action and the power it supplies for the renewal of the Church. We are in some danger to-day of sitting down disconsolate before the greatness of our tasks. We have gained new and fruitful insights into the claim the Christian gospel makes upon the total sphere of our living; but the very extent of the Christian commitment in the modern world may paralyse us. Religion of a vital kind has to be carried to a community still clinging to the forms of Christian morality but possessing no first-hand knowledge of the beliefs that sustain it. The widening gaps between nations have somehow to be closed. The colour bar has to be outlawed. Christian principles have to be related to the shape of society. The youth of the land has to be challenged to adventurous discipleship as the hope of the Church of to-morrow. The Good News has to be borne to the whole world. How can our pitiful resources stand up to the increasing strain of demand piled upon demand? The answer is that they cannot. To face the demand of God without the succour of God, the challenge of God without the promises of God, is the swiftest way to despair. The succour and the promise lie in the undergirding and over-arching presence of God. Analysing the factors which gave Christianity its first triumph in history Dr. T. R. Glover wrote: 'It is very well to emphasize the great gain to the Christians of a moral ideal without compromise, of the standards of God, of identification with the world's sin and sorrow, of responsibility, initiative, and so forth; but where was the dynamic?' What is the answer to that question? 'The dynamic,' Dr. Glover went on, 'lay in the sense of the presence of Christ with the believer.' Here lies the key to every future victory. To look to Christ as our Emmanuel is first to know that God is *on our side*, as our supporter. More than that, it is to be sure that He is *by our side*, as our companion. And, going deeper still, it is to learn through obedience and communion that He is *within us* as a gracious and abiding presence. If God is with us, then mind and heart are freed from unworthy fears to give themselves without haste and without rest to the exacting tasks of our generation. If God is with us, then what we are doing in His Church is no trifling operation that may fail because the odds against us are too great. It is part of that cosmic work of reconciliation which God originates and in which we are now His collaborators. If God is with us, we can be content to play our part in our day without seeking evidence for the ultimate victory of goodness, and leave our successors to begin where we have ended, with a quiet mind.

Or, finally, think of the light this sheds upon our primary task of Christian evangelism. Since God is assuredly with us in every endeavour to recover His lost children, we must seek to use only His method of loving persuasion. And, if we are to



achieve our end, must we not proceed upon the assumption that God is already in some sense present with those to whom we bear the message of His restoring love? 'God is present and active,' runs a passage in *The Era of Atomic Power*, 'exerting a continuous influence and pressure on men's lives, however little they may be aware of it.' John Pulsford, a Scottish mystic of the nineteenth century, could dare to say of missionaries: 'They are not sent to reveal to men a Redeemer who is afar off but a Redeemer who is with them and in them. Let the missionary everywhere tell the heathen that there is "One among them whom they know not" and that he is come to make Him known to them, even the holy, friendly, helping presence which they have all felt moving and working in their dark souls.' Only such a vision can enable us to approach the human soul with a due sense of wonder; and without a sense of wonder the work of evangelism must always be ill done. The perception that in every enterprise of reconciliation God Himself has gone before us to prepare the way is in itself the best preparation for the sharing of the friendship in which Christ Himself can be shown to men; for it is part of the acknowledgment that it is not we but God who makes men new. We have the treasure of Christ's presence in the fragile containers of our own faith that the excellency of the power may be of God and not of us.

#### SECOND SUNDAY IN ADVENT.

##### The Soul's Surmise.

'I am the way, the truth, and the life.'—Jn 14<sup>6</sup>.

The Christian message and call to the modern man is a simple one, at least in its general statement and in the kind of response it invites. It affirms that there *is* an ultimate Holy Purpose above and beyond the world and human life yet at work within the world and human life, and that He has made Himself known to us in a way that is unique, final, completely adequate, and wholly indispensable in the person of Jesus Christ. Let a man build his life on the basis of that affirmation, build it, too, not as an isolated and private experiment but in the light of the long experience of those who have made the same venture all down the ages and in fellowship with those who are prepared to make it now, and it will stand, because, to use Jesus' own image, 'it is founded upon a rock.'

1. But how can we come to share the Christian conviction about Christ so that, no matter what mysteries may remain, or how far we may range in perplexed reflection on the underlying theoretical problems, we are constrained to say with increasing conviction as the years pass that He is, after all, the Way, the Truth and the Life? The answer we give is this: the Christian affirmation about Christ can only become a living and massive conviction within the soul in the course of the life of Christian discipleship itself.

It will be said, how is it possible for a man to centre his whole life in Christ at some cost to him-

self if he is not first convinced that what the Christian faith says of Him is true?

The answer is that there are two kinds of conviction. There is what Santayana calls 'the soul's invincible surmise,' and there is what is no longer surmise but is a solid and tested certainty sustaining the whole life of the soul. The first, if a man can find the courage to commit himself to it and live by it, leads on to the second. Many examples might be given of this, for indeed in all the higher reaches of our experience our minds seem to work in this way.

Personal relationships of trust and love begin, and can only begin, in that way. To make a man a friend it is necessary to treat him as a friend; yet you can only treat him as a friend if you sense in advance of any experimental justification that he is capable of friendship and will answer trust with trustworthiness. Similarly, the power to appreciate the best things in art and music and literature can only be acquired by making the effort to keep company with them, even though at first, despite some deep surmise that they are there to be appreciated, they bore us. As Mr. C. E. M. Joad has put it:

'Good taste is born of faith that the kingdom of beauty can neither be purchased with dollars nor taken by storm, but must be approached by a process of trial and error, a willingness to learn, and the humility which is prepared to accept in faith on the judgment of others what it cannot yet dare to reject on its own.'

And such faith, be it noted, is not taking a gambler's chance; there is more conviction in it than that; the whole thing grips us with something of the compulsiveness of the real. Yet, paradoxically, it is in another sense not yet real—to us; it awaits our realization. And the realization depends on action.

So it is, only in a much deeper and more critical way, with the Christian experience of, and conviction about, Christ. There must be something of the adventure of faith, yet none of us could make—perhaps none of us ought to make—such an adventure if it were just a blind and despairing leap into the dark. In one way or another, be it in never so small a degree, Christ must evoke in us the surmise, going beyond anything that past experience or the theoretical reason could justify, that He is the Way, the Truth, and the Life, that amidst a very chaotic and perplexing world mirrored in the chaos and complexity of our own souls, He is God's word of demand and succour to us.

How then does this surmise arise in the soul? In countless ways, doubtless, corresponding to the infinite differentiation and particularity of individual lives. Nevertheless one quite general, if obvious, thing can be said, namely, that a man must be willing to look at the fact of Christ with such sincerity as he can muster. And such looking at the fact of Christ should take note of, in one way or another, at least these three things.

2. First, there is the picture of Jesus Christ which is given in the Gospel stories and in the New Testament generally. And there is one thing

in the New Testament picture of Christ which, above all things else, must be looked at, and looked at again and again. It is Calvary. Whatever else the death of Christ may mean it certainly confronts the serious mind with that sort of final dilemma which is one of God's ways of challenging the soul of man and striking through all its evasions to a deeper insight and response. Calvary must mean one of two things: either that such a style of life, dedicated to the proposition that God is Love and that in Love is the secret of existence, is so utterly wide of the truth that it cannot stand up to the actual forces of the world, and must in the end be broken and annihilated by them, or, on the other hand, that it is so utterly in harmony with the truth that it can fully afford to accept even such an apparent annihilation, knowing that the victory is in the end with it, knowing, indeed, that the defeat will itself play a part in victory. The New Testament triumphantly accepts and affirms the second half of the dilemma, and we can only ask those who are prepared to look at the Cross of Christ, and to confront the dilemma for themselves, whether an invincible surmise does not stir in their hearts that the New Testament is right. Perhaps, indeed, the surmise will at first be hardly more than a profound feeling that one would rather be utterly defeated and annihilated with Christ than succeed with the crooked and callous men who defeated and annihilated Him; yet what is that but the dim vision that the Cross is not really defeat and annihilation at all but essential victory? For no one can really take his stand by what in the nature of things is doomed to utter defeat.

Second, there is not only the picture of Christ in the Gospels and in the New Testament, but also the picture of Him, in some ways much nearer and more challenging, in the person of those whose mind and spirit have been fashioned by Jesus Christ. In these Christ comes out of the past and becomes part of our contemporary world. Some may say that they have not been fortunate enough to meet such people. Well, it is possible to meet them in indirect ways. It is possible to read the lives of people like Kagawa and Schweitzer and Grenfell. They are *part of the fact of Christ*. They would not be what they are, or where they are, but for the impact of Christ on them reaching them in part, be it noted, through the Church. And yet it is not really necessary to go to such distinguished and world-renowned figures. It is possible to see, if we want to see it, a Christ-style of life, rising out of the life of discipleship, in much more humble people. When we see it something within at once leaps to the thought, surmises, that that sort of thing *is* the only true strength and dignity and maturity of the human spirit, everything else by contrast being relatively mean and animal and childish.

Or again, thirdly, we might ask this question: Does not some surmise that the divine secret of life is in the Christ-style of life arise in our mind

when we look out across the hideous confusion and chaos, all the tangle and rupture of personal relationships, of the modern world, not to speak of the tangle and rupture of personal relationships in more domestic situations known to many of us? It would be merely silly and sentimental to say that if we were all to begin discipleship to Jesus every problem would be instantly solved. None the less it remains a plain and undeniable fact that if we take any major evil of the present world we do not have to go far back in the causes that have led up to it to find this point or that point where most manifestly there was a complete flouting of the kind of thing for which Christ stood.

This then is the first question: Is there anything at all in us which in the least degree responds to the proposition that Jesus Christ is the Way, the Truth, and the Life, even if it be only by way of an inescapable surmise? If there is, this further question arises: What are we going to do about it? Here three alternatives lie before us.

3. We may ignore this surmise of our spirit and do nothing in the way of actively setting the course of our life in accordance with it. This is in effect a declaration not only that Christ's way of looking at things was false, but also, what is in a way much more serious in its implications and consequences, that our own best and highest sense of value and truth is false also. To have even a dim sense of what is good and what is evil, and not to respond to it is to run fast in the direction either of an ultimate scepticism or an ultimate villainy, or both.

Or we may in effect decide that we will allow the values for which Christ stood to have *some* dominance over our life as a kind of purifying agent or sweetener, but no more. This is better than nothing, but it has at the heart of it a fundamental inconsistency and weakness. The inconsistency is this, that when you look into the life and personality of Christ you find that He insists again and again that the secret of life is not vague and occasional sentiment about love and brotherhood, but an absolute surrender to the will of God; there are no half measures. The weakness is that when matters reach a crisis that sort of attitude is already half defeated.

Or, finally, we may choose to follow the lead of countless men and women all down the ages, and launch out with seriousness of purpose on the path indicated by this surmise, this deep sense, that Christ is right.

No one will suppose that such a way of life will be easy going. Yet it will have its satisfaction and rewards, and in every hardness endured there will be hidden a new revelation of the goodness of God, a new confirmation of that first answering surmise of the soul that Christ is what He claimed to be: the Way, the Truth, and the Life for mankind.<sup>1</sup>

<sup>1</sup> H. H. Farmer, *The Healing Cross*, 10.



## Recent Foreign Theology.

THE work which is known best to English readers as *The Zadokite Work*—since it bears that title in Charles's *Apocrypha and Pseudepigrapha*—has recently been re-examined by J. Schousboe,<sup>1</sup> who gives it a completely new interpretation. Starting from a suggestion of F. F. Hvidberg's, he propounds the view that it dates from shortly after A.D. 70, and that it emanated from the followers of John the Baptist, and contains a good deal of polemic against the Christians, who were regarded as a renegade offshoot from the Johannine community. Both dating and interpretation are original, and neither is free from difficulty. The community, which had its headquarters in Damascus, is said to have come into existence 390 years after Nebuchadnezzar's conquest of Jerusalem. Schousboe has no difficulty in showing that other ancient sources had little accurate knowledge of the chronology of this period, and he places the birth of the community c. 24 B.C. For this date there is no positive evidence in the chronological data of the texts, and it is not established that John the Baptist became the leader in an already existing sect. Schousboe offers a running commentary on the surviving fragments of the text in the light of his hypothesis, and claims that they form an important historical source for the period. If the date were more than a theory, this might be agreed, but an interpretation which depends on the theory for its validity can hardly offer support to the theory.

Schousboe finds the 'Teacher of Righteousness,' or the 'Unique Teacher' to be John the Baptist, who is also identified with 'the Messiah from Aaron and Israel,' and the dating of the work shortly after the Destruction of the Temple rests on the expectation that the Messianic Age was to begin forty years after the days of the Teacher. The 'Man of Insolence' is then found to be Jesus, and since there are references to persecution, and even to bloodshed, Schousboe believes that there must have been some bitter strife between the followers of John the Baptist and the Christians. This seems to the reviewer a most precarious hypothesis, which is sufficient to throw doubt on the whole theory. Some concrete evidence that the early Christians were persecutors and murderers should be provided before such a conclusion is deduced from a theory.

Yet, having said this, the reviewer would commend this work to the careful study of readers. Such wide divergence of dating and interpretation has marked the study of these fragments, and we are still so much in the dark about them, that no view is barred because it is new. And apart from his theory of the date and character of this work, his study assembles much ancient material that is

of high value. In particular it offers a most valuable review of all that is stated about the Dositheans in ancient writers, since the author identifies the sect from which the work emanated with the Dositheans.

Two new Introductions to the Old Testament have recently been published on the Continent, both quite different from one another and both quite different from the usual works which bear this title. The first is published in Switzerland, and its main title, *The Covenant of God*,<sup>2</sup> indicates its dominantly religious interest. The second is published in Sweden, and while in its title there is nothing that clearly indicates it, it too shows a considerable interest in the religious development of Israel.<sup>3</sup>

The author of the Swiss work is Bruno Balscheit, whose book is of the popular and non-technical kind. It takes for granted the usual critical approach to the Old Testament, and most of the findings of critical scholarship, but does not discuss the processes by which these results are obtained. Instead it is more concerned to ask for what purpose the editors of the books in the form in which we now have them compiled them from the sources they employed. The books of the Old Testament are briefly examined in turn, set in the historical circumstances out of which they arose, and then studied as religious documents for their message to their first readers and their contribution to the totality of the message of the Old Testament.

Throughout the author bases himself upon sound scholarship, and his critical positions are in the main those generally adopted. On disputed questions he indicates his own views without mentioning others, or discussing the grounds on which they rest. He regards Rameses II as the Pharaoh of the Oppression, retains the traditional view that Ezra preceded Nehemiah, adheres to the Wedding Song theory of the Song of Songs that was current at the beginning of this century, accepts the view that in Israel there was a New Year's feast associated with the enthronement of Yahweh, but presents some original views on the second half of the Book of Isaiah. He holds that Is 40-55 and 66 are from one hand, and that other separate songs became attached to the collection. He finds five Servant Songs, Is 61<sup>1-3</sup> being attached to the usual four. He thinks the Servant may have been a figure of the past, or Jehoiachin, or even the prophet himself, up to a point, but holds that the faith of the Songs found its goal in Christ. The Book of Daniel he regards as a unity, dating

<sup>2</sup> *Der Gottesbund : Einführung in das Alte Testament* (1943). Zwingli-Verlag ; Zürich.

<sup>1</sup> *La secte juive de l'Alliance Nouvelle au pays de Damas et le Christianisme naissant* (1942). Munksgaard ; Copenhagen.

<sup>3</sup> *Gamla Testamentet : en traditionshistorisk Inledning*, i. (1945). Svenska Kyrkans Diakonistyrrelses Bokförlag ; Stockholm.

from the time of Antiochus Epiphanes, and to the same age he ascribes Deutero-Zechariah. Habakkuk he places in the Greek period.

The book is typical of much present-day work in seeking to advance beyond the study of merely critical questions to the superstructure that is to stand on these foundations, but Balscheit wishes his superstructure to stand firmly on these foundations. He is never tempted to suggest that the religious study of the Old Testament can dispense with the critical study.

The other work will be less accessible to British readers because it is written in Swedish. It is by Ivan Engnell, who published a previous work in English,<sup>1</sup> and it is to be hoped that an English edition of the present work will also appear. So far only the first volume has been published. Its scope may be briefly indicated as follows: a few pages on the history of the Canon; the languages and textual criticism of the Old Testament; the poetic and prose literary forms; a review of the history of Old Testament religion; and a study of Pentateuchal criticism. There is thus no general introduction to all the books of the Old Testament yet, though in the last section much more than the Pentateuch is touched on.

In this section Engnell first sets forth briefly the classical Wellhausen theory; then reviews literary criticism since Wellhausen; then studies modern reactions against the Wellhausen positions; and

<sup>1</sup> *Studies in Divine Kingship in the Ancient Near East* (1943); cf. *Journal of Theological Studies*, xlv. [1945], 80 ff.

finally sets forth his own views. Here he incorporates some elements of Pedersen's views in a generally Wellhausenian scheme, though operating with traditions rather than with written sources, and these less clearly defined than the old sources. He regards Genesis to Numbers as a product of the priestly school, whose central complex is the cultic Passover text Ex 1-15; Deuteronomy to 2 Kings as a Deuteronomistic history; and 1 Chronicles to Nehemiah as the Chronicler's history. It will be seen, therefore, that the book represents a break with the *methods* of the school of literary criticism, as well as with some important aspects of its *results*.

Engnell attaches more importance to the work of Moses than some modern writers, and finds an ethical basis in the covenant which he established. In his review of the religious development he follows in the main the view commonly held, though in no sense passively following any one, stressing the syncretistic trends in Israel, and also the Yahwistic reaction against them. In harmony with his view expressed in his earlier work, he finds evidences of the divine kingship in Israel, and relates these to Messianic prophecy.

The work is well documented, and is addressed to a more learned circle than Balscheit's, being altogether more technical in its approach. Its sequel will be awaited with interest, and the whole seems likely to take its place as an original and important contribution to Old Testament scholarship.

H. H. ROWLEY.

Manchester.

## Entre Nous.

### Recent Poetry.

In the last six months a large number of volumes of poetry have appeared. All have merit, but only a few can be mentioned in these notes. Early in this period under review Dylan Thomas (born 1914, published his first volume of eighteen poems in 1934), produced *Deaths and Entrances* (Dent; 3s. 6d.). This small volume is mainly concerned with the problems of life and death, time and eternity. A large amount of symbolism, some of it Biblical, is to be found in these poems. The underlying note of faith is a faith in man taking his part in the continuity that is Life.

For some time many discerning people have been watching the progress of Norman Nicholson (born 1914, a reviewer of fiction and the contributor of excellent poetry to many literary periodicals. His lecture on *Morals and the Modern Novel* for the Student Christian Movement in 1939 was an interesting and discerning survey of modern tendencies). His sonnet for Good Friday, to be found in his *Anthology of Religious Verse*,

published by Pelican Books in 1942, led many to seek out his other poems. He has now published the play which was recently put on the London stage, *The Old Man of the Mountains* (Faber; 6s.). This is a very fine modern attempt to follow the writers of the morality and miracle plays in the Middle Ages. It is a re-telling of the story of Elijah, with the story set in the north of England.

Those who are interested in dialect verse will enjoy the volume *Under T' Hawthorn*, by Dorothy Una Ratcliffe (Muller; 8s. 6d.). Here is humour, simplicity, sorrow, irony delightfully presented. I liked 'Farmer Hodgson's Prayer.'

Two hundred year have we been here,  
It's terrible hard to quit . . .  
Tho' I'se nigh broken, give me, Lord,  
Grit to work on wi'—Grit!

Edwin Muir has produced a volume of sober and mature reflection—*The Voyage and Other Poems* (Faber; 6s.). He had lived a nomad life in various countries, until just before the war. He has written some five or six volumes of poetry, some



fiction and some criticism. In this new volume we have deep searching after eternal things. Here is a man with much of the mystic in his make-up, questioning, and arriving at a simple creed :

Father Adam and Mother Eve  
Make this pact with me :  
Teach me, teach me to believe,  
For to believe's to be.

Henry Reed, in *A Map of Verona* (Cape ; 3s. 6d.), tells the story of man's struggles, his delusions, and his questionings—

You . . .  
. . . tug at the streaming earth to find some spot  
In which you may plant your torn chimerical  
flowers  
With a ruined wall to protect them.

Fifty young poets contributed to an anthology called *For Those Who Are Alive* (Fortune Press ; 6s.). The volume sets out to show recent trends in the younger poets. It reaches a fairly high level of poetry, but the only trend it shows is the reaction of these younger poets to a war-torn world, few of the authors revealing any religious belief, the majority turning to Nature for healing. These are the same notes that were sounded a year or two ago in the anthology that John Pudney and Henry Treece edited, *Air Force Poems*.

In THE EXPOSITORY TIMES of May, 1946, I called attention to the poetry of Sidney Keyes, killed at twenty years of age. We now have the collected poems of Jonathan Wilson, *Poems* (Cape ; 3s. 6d.). The author was fifteen years of age when war broke out. He entered the Army in 1942 and was killed after a few months of fighting. He shows sensitiveness and flashes of real power, but not, perhaps, the ability of Sidney Keyes. We can feel that war did not produce any outstanding poets, but it certainly silenced some who might have become great poets.

Frank Kendon in *Each Silver Fly* (Cambridge University Press ; 1s. 6d.) has written a poem which won the Seatonian Prize. He takes as his text Pr 16<sup>11</sup>, 'A just balance and scales are the Lord's.' There was much I liked in this poem :

I will lift up mine eyes unto the hills—  
If not from them, from whence cometh help ?  
By the grey dirt and shrillness of the street  
Or by way of the hills, the enormous silences,  
Through the only gate upon God opening ?  
My help cometh from the Lord . . .

And again :

His range is calm and infinitely wide,  
His doom dark and silently far-reaching ;  
Tender his star-rays, patient are his Alps ;  
Man's wars lie on the surface of that will,  
Less than the ripple of an afterthought,  
God's quiet unconcern.  
How great that darkness ! Nevertheless, I know  
That my redeemer liveth, and shall stand—  
But who I am that know, that I know not.

It may not come strictly under my title, but I should like to draw attention to the *George Macdonald Anthology*, edited by C. S. Lewis. In a tenderly worded introduction Mr. C. S. Lewis speaks of George Macdonald and of his own debt to him, 'In making this collection I am discharging a debt of justice. I have never concealed the fact that I regarded him as my master ; indeed I fancy that I have never written a book in which I did not quote him.' But Mr. Lewis points out that this particular collection is 'concerned with Macdonald not as a writer but as a Christian teacher.'

I conclude with one quotation from this Anthology :

O Lord, I have been talking to the people ;  
Thought's wheels have round me whirled a fiery  
zone,

And the recoil of my word's airy ripple  
My heart unheedful has puffed up and blown.  
Therefore I cast myself before thee prone :  
Lay cool hands on my burning brain and press  
From my weak heart the swelling emptiness.

R. W. THOMSON.

Burton-on-Trent.

### Equality.

'In a society where equal opportunities for the enjoyment of all that life has to offer do not exist, how can we be said to love our comrades ? While we enjoy what they cannot enjoy, friendly feelings toward them are a snare and a delusion. We are not taking Christianity seriously. It is a lie that the principle of equality is one of envy. The principle of equality is one of love ; it is the burning desire to share with other people the delightful things which we come upon as we journey through life, the things to eat and things to drink, the scenes and songs, the useful implements and attractive objects ; that there should be a true *communitas* in work and pleasure ; that in the words of an old Cornish carol "all mankind should come into the general dance."'<sup>1</sup>

### Rev. John Gray.

Two articles, 'The Theory of Love' and 'The Practice of Love,' contributed by the Rev. John Gray, B.D., Oxford, were unfortunately attributed to the Rev. John R. Gray, B.D., Ayr, in the Index printed in the September issue.

<sup>1</sup> J. Needham, *History is on our Side*.

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

It was inevitable that Dr. William Temple's contribution to philosophy and theology should be expounded and valued, and we have a really satisfactory judgment given us by those entirely competent to do this in *William Temple: An Estimate and Appreciation*.<sup>1</sup> There are six writers who tell us of various aspects of Dr. Temple's public life and work, as a Bishop, as a Church reformer, as a social thinker, as a great figure in the Oecumenical Movement, and as a man. But most readers will be attracted by the first essay on 'William Temple as Thinker,' by Dr. W. R. MATTHEWS, which is a masterly performance.

Dr. MATTHEWS draws attention to three qualities in his subject that are outstanding. One is his intellectual fecundity. He has left an array of books that would be a more than respectable harvest for the lifetime of a man who had nothing to do but think and write. But these books were written in the intervals of leisure which were always brief and display an amazing energy which for many years flowed like a strong, still current. They were of two kinds, the few (probably three) weighty and deeply meditated books and those of a popular kind, written *currente calamo*. The latter were of great value for they spread an understanding of the meaning of Christianity among multitudes of bewildered people. But Dr. MATTHEWS concentrates on the few more elaborate volumes in which Dr. Temple's convictions are systematically stated.

The second characteristic was Dr. Temple's prodigious memory, a gift very rare among those given to abstract thought. He had at his command, not only the arguments and trains of thought of the great philosophers, but also the words they employed. Doubtless his great fertility was due partly to this capacity; while other men laboriously accumulated notes and

references he could draw upon the knowledge stored in his mind.

A further and important characteristic of Dr. Temple was that he possessed a believing mind. By temperament he was the opposite of a sceptic. He said once that he had never for one moment doubted the divinity of Christ—'surely,' says Dr. MATTHEWS, 'a revealing statement.' 'I believe it to be simply true,' he goes on, 'that he had never had to face as a personal problem the ultimate doubts . . . we feel as we read that Temple simply could not understand a state of mind for which everything is doubtful. This naturally positive and "believing" quality is reflected in his writings. When we read some authors, such as Von Hügel, we are conscious of a sense of tension; behind the rugged sentences there is a struggle against ever-present questioning: the faith has been wrought out with hard wrestling. When we read Temple we . . . are dimly aware that the main conclusions in his mind have always been unshaken.' These conclusions were, as Temple himself said, the 'response of his whole being' to truth.

When we study Dr. Temple's greatest works, for example the Gifford Lectures on 'Nature, Man and God,' we observe, to begin with, that he was a 'realist.' He begins where common sense begins by assuming that the material world is prior to the mental. 'The dominating fact in the new situation may be stated thus: the world as apprehended is now something that antedates apprehension.' He is prepared to admit that there is unbroken continuity in evolution, that the passage of inanimate to life, consciousness and self-consciousness, involves no break.

But the main point in Dr. Temple's 'case' rests upon the 'emergence' of mind. Mind and

<sup>1</sup> James Clarke; 7s. 6d. net.



its activities cannot be explained by any purely materialist hypothesis. To give any coherent account of the nature of living organism we must postulate the dominance of mind. And any deep consideration of this fact must be fatal to a materialist philosophy. But any philosophy which (like Temple's), starting from the facts of the evolving world, dwells upon the emergence of mind as the clue to the nature of the process is in danger of leading to an exclusively immanent conception of the divine. Temple, however, firmly maintains the affirmation of Christian theism which requires that God should be thought of as both immanent and transcendent.

It is interesting to observe the theological interpretation which Dr. Temple makes of his philosophical theism. In the following words he 'put the point (as he himself says) in the traditional terms of Christian theology.' 'God as immanent is the Eternal Logos, the personal expression of the divine character, thought and purpose; this Logos is the explanation of all things that occur whether it be the regular and customary growth of the seed into the plant, or the birth of his own fleshly tabernacle from a Virgin Mother; neither of these is more divine than the other; neither represents a divine intrusion from without; each is a manifestation of divine activity appropriate to the occasion. But in the variety of activity there is no instability or incoherence, if only because the personal Logos does nothing of Himself but in all things expresses the transcendent God.'

We can see how Temple's conception of Revelation follows from his teaching on the divine immanence. Evidently, says Dr. MATTHEWS, anyone who takes immanence seriously must contemplate all creation in the light of Revelation. Dr. Temple does not hesitate to draw this conclusion. 'Unless all existence is a medium of revelation no particular revelation is possible.' Dr. Temple held that the essence of Revelation is the self-disclosure of God in human experience, and that Revelation is apprehended by faith, which is not the assent to correct doctrines but personal fellowship with the living God.

Thus it is misleading to suggest that doctrines have the authority of the Holy Spirit except in a secondary and derivative sense. 'Doctrine is of an importance too great to be exaggerated,' he writes, 'but its place is secondary, not primary. I do not believe in any creed, but I use certain creeds to express, to conserve and to deepen my belief in God. What is offered to man's apprehension

in any specific revelation is not truth concerning God but the living God Himself.'

We must pass over Dr. MATTHEWS' close analysis of the Archbishop's teaching on the relation of human freedom to divine omnipotence and omniscience, though for the sheer interest of it, we must quote the startling words Temple uses about the use of man's freedom in sinning. 'It is true to say that God so made the world that man was likely to sin, and the dawn of moral self-consciousness was likely to be more of a "fall" than of an ascent. Human sin was not a necessary episode in the divine plan, but was always so closely implicated in the divine plan that it must be held to fall within the divine purpose.'

At the close of his absorbing survey of Dr. Temple's teaching Dr. MATTHEWS asks if there is any central thought or vision which permeates the whole of his thinking. He believes there is. In the Preface to his Gifford Lectures Dr. Temple tells us that he had thought of calling his book 'A Sacramental Universe,' and Dr. MATTHEWS thinks there could not be a better description of his vision of Reality. To him all existence appeared to comprise various levels or grades of being, each of which, below the highest, found its interpretation and its unity in that which was above it: matter in life, life in mind, and mind in spirit. The whole is an order, in which, through all the orders of existence and their processes, spirit is manifested and expressed. To have stated this sacramental conception of the universe so massively and in such detail is a great achievement and a great service to his generation.

But thought has already moved somewhat from Dr. Temple. Many of the questions which Temple regarded as central have ceased to be the chief subject of debate. He has to some extent fallen out of fashion. We are now, says Dr. MATTHEWS, confronted with two widely different but very confident groups, one of which dismisses the philosophy of religion as of no value for Christian theology, while the other maintains that Thomas Aquinas has found all the answers. Temple had small sympathy with either of them. This phase will pass. We shall return to the direct attack on the great problems. And then Dr. Temple's attitude and grasp of truth will prove invaluable.

We have become aware in the last few years, as, perhaps, never before, of the emergence of two new world edifices, the Great Society and the Great Church. They have not yet by any means fully arrived but they are definitely on the way

and visible to the eyes not of those only who dream. Talk of a world-state is not to-day dismissed as fantastic, as it was yesterday, and, as for the world Church, it begins positively to loom in some of its actual outlines from among the mists of 'our unhappy divisions.' The world's fears, centring on the atom bomb, are driving men toward the former; their deepening sense of failure to fulfil the purpose of God is slowly drawing Christian people toward the latter. The hope of the City of God that used to gleam like a grain of salt, far off and fleeting, has drawn nearer to us and shines more steadily. Now that we can look back at the nineteenth century and assess its missionary achievement, we can call it, in spite of its many grievous shortcomings—as Professor Latourette calls it—'the Great Century,' 'the age,' as he says, 'when Christianity for the first time in its history . . . became a world-wide movement which reached every continent and almost every people and language.'

The recent publication by the International Missionary Council of a 'Study in the World Mission of Christianity'—*New Buildings on Old Foundations*<sup>1</sup>—by J. Merle DAVIS comes most opportunely to remind us of the new responsibilities and demands that the opening of this new stage in the Church's history lays upon us. This book is one of several reminders that have come to us in recent months of the changed aspect of things that is opening before us as Christians, and of the need that we should address ourselves to consideration of what it requires of us. Latourette's great 'History of the Expansion of Christianity,' now completed by the appearance of its seventh volume, is another witness to the significance of the present time when one Christian epoch is ending and another opening. Thus in a striking review of Latourette's History the 'Times Literary Supplement' in a recent issue pointed out that 'the great missionary expansion of the nineteenth century was everywhere based on the principle of immediate conversion,' but that now we must think more, as Latourette says, not of the Christian community but of the *Corpus Christi*. And if that is the case, then the fragmentation within the Christian Church must end.

The leaders of the churches, with the Archbishop of Canterbury at their head, are realizing that resolute efforts are required for the promotion of Christian union. Twenty years ago Bishop Palmer who, as Bishop of Bombay, had a great part in the promotion—now approaching accom-

<sup>1</sup> Cloth, 8s. 6d.; paper, 6s.

plishment—of South Indian Union, was fully aware that he and his friends were working for what he hailed in his book, 'The Great Church Awakes.' The hopes and fears that have gathered round that project are surely prophetic of what the present hour so greatly needs and what is slowly drawing nearer. 'It seems indeed,' the commentator in the 'Times Literary Supplement' affirms, 'as though the sectarian principle had worked itself out and a new form of ecclesiastical unity was being gradually built up.'

Such movements toward union may well create new courage and hope in those who are working for the advancement of the missionary enterprise and who now see it in its allotted place in the descent of the new earth out of heaven from God. 'One World,' said Mr. Wendell Willkie, and therefore also we can say, 'One Church.' That must be a main aim in the policy of the Christian Church and in its missionary purpose for this new age. There are many other changes—only secondary to this primary one—that will be required and that must be studied by those who are guiding the churches. They will find much to help them in Mr. Merle DAVIS's book. He calls it *New Buildings on Old Foundations* and adds that it is 'a handbook on stabilizing the younger churches in their environment.' It is not built upon theories of the Church but mainly upon practical experience—an experience remarkably wide in its scope—and upon the lessons that the varied fields of missionary service all over the world can teach us.

Mr. DAVIS sets out to show how the 'new buildings' of the Young Churches can most wisely be built on the foundation on which the churches of the older tradition rest; or, to express this aim otherwise, how these new churches can be rightly adjusted to the environment in which they live and on which they largely depend. Being a product of the United States, Mr. DAVIS never fails to be concrete and practical in his approach to the problems he has to deal with. In this respect his guidance is particularly valuable to those who, further East, are strong in theory but very apt to fail to carry their theory to its practical consequences. Thus he is more apt to speak of 'techniques' of working than of the theology that these techniques must serve, but all the time he is mindful of the ultimate purpose that has to be served. He does not discuss what the 'old foundations' of the new buildings are, and it may be difficult to determine sometimes what the exact boundaries of these foundations should be. At the same time his guidance is firm and sure in



regard to the necessity of preserving all that is good in every old culture that the missionary seeks to transform. And to that end it is required of the missionary, as he says, that 'in addition to preaching the Gospel, he should take the slower step of discovering the needs, values and aspirations of the people which their culture endeavours to satisfy,' and so should present Christianity as 'a fulfilment of their own culture.'

On this important subject—of the separation of the precious from the vile in non-Christian cultures—Mr. DAVIS is a wise guide and his advice should be studied and followed by every missionary. He gives an amusing example of what he calls 'perverted missionary conceptions of the rôle of the Church in relation to native usages.' In the Belgian Congo a tribe had a tradition that the washing of clothes should be the work of the men. But the missionaries, to correct that error, 'earnestly taught and demonstrated that laundering in a Christian household should be done by the women.' It is not always as easy as it is in this case to see where to draw the line between the essential and the inessential and something more than a sense of humour is needed for our guidance. Mr. DAVIS shows us the right way to take and it is, as he says, 'a delicate and costly process.' 'The Christian mission should face these life patterns reverently and try to discover the foundation stones and main beams in the *mores* of the people which have made them Asiatic or African rather than Anglo-Saxon or European, and, wherever possible, build them into the structure whose corner-stone is Christ.'

Mr. DAVIS urges the value of the anthropological approach as a means of gaining insight into the culture not only of primitive peoples but of the advanced races of India and China as well. This is a subject that was dealt with by Dr. Kraemer in his important book, 'The Christian Message in a non-Christian World.' Dr. Kraemer's approach is that of the Central European theologian and as such it differs in some respects from that of Mr. DAVIS. At the same time they are in large agreement as to 'the indigenization' of Christianity in the thought-forms of non-Christian peoples. Dr. Kraemer, it will be remembered, rejects peremptorily 'the so-called sympathetic approach of tracing similarities and trying to build bridges.' It is very doubtful if Dr. Kraemer would go as far as Professor Hocking, whom Mr. DAVIS quotes, when he says, 'If a new idea is to take sturdy root it should make a maximum use of whatever kindred ideas have been there before.' Dr.

Kraemer would probably omit the word *maximum*, and he adds as a qualification in this connexion—'so long as the impelling and primary motive is to express the Gospel and its invariable essence.' Mr. DAVIS would, I am sure, say the same, but where to fix the limit of such indigenization must always require much wisdom and Christian insight on the part of the missionary. As to where that 'horos,' that dividing line is to be fixed the American Christian and the Dutch Christian may not always agree.

Such a question does not arise here. Mr. DAVIS, as we have seen, is more at home in questions of Christian practice than in questions of Christian theology, though we may be quite confident that the foundations on which he seeks to build the young churches are sure and steadfast. He gives much of his attention to the economic environment of these churches and the means by which they can reach financial independence and so may become virile and self-respecting communities. On this subject he has much shrewd advice to give for the economic strengthening of churches which are in the main made up of people who are far from being rich in this world's goods. From the little Chinese girl who can stand up in front of the hens that the Sunday School's gifts of eggs have produced and say, 'I am the Lord's hen-keeper,' and the Angola plan for 'itinerant missionary hogs' upwards Mr. DAVIS assembles projects by which, in every quarter of the missionary world, self support is being achieved. They are cheering examples of Christian ardour and Christian ingenuity and should provoke us of the wealthier West to a similar faithfulness in our stewardship.

Mr. DAVIS's book is full of interest and inspiration. The Church of Christ, which is coming into its inheritance, whether it be in the lands that have had Christianity for centuries or in those where it is a new thing waiting to be explored, is growing into a single living Body. 'The modern world,' Mr. DAVIS says, 'will be saved together or lost together.' The missionary entrusted with the proclamation of the Christian message will henceforward be at work within an immensely wide field of reference. He belongs to Humanity and to the Church which is the *Corpus Christi*. He must divest himself of all narrow nationalism or denominationalism if he is to be worthy of his calling as a builder of the City of God, that City which is a building not of man but of God, the great Master Builder—which is 'built to music, therefore never built at all and therefore built for ever.'

# Towards the Conversion of England.

## Modern Agencies of Propaganda.

BY THE REVEREND C. B. MORTLOCK, M.A., F.S.A., EPPING, ESSEX.

It is a misfortune that the honest word 'propaganda' should have fallen into disrepute. From signifying an evangelical responsibility in the care and oversight and sound teaching of the overseas mission of the Roman Catholic church it has been so debased as to serve as a synonym for tendentious falsehood.

We shun the use of the word—though the Society for the Propagation of the Gospel in Foreign Parts has not sought to change its name!—and, what is more, are inclined to be half-hearted about propaganda however named. No section of the Report of the Commission on Evangelism, on which I had the honour of serving, has been so much criticized as that headed 'Modern Agencies of Propaganda.'<sup>1</sup> There is a widely held and deeply rooted notion that there is something unseemly about making use of the means which the contemporary world affords for influencing the lives of our fellow-citizens. None will question the assertion of the Commission that the main influences in the lives of our people in their patently mechanistic environment, and largely affecting their attitude to religion and the Church, are secular. If that be conceded it follows that a growth of secularism is inescapable unless we use those media which mould men's convictions. Is it seriously to be contended that the Church must not use such powerful means of propaganda as the cinema, radio, television, the newspaper press, the drama, and the highly specialized technique of the advertising expert because they savour of vulgarity?

If the Church is to reach the common people it must use all ways of approach which the common people understand. That does not mean that the Church is to play down or cheapen the gospel, but rather that in using modern agencies of propaganda it will employ them at their best and so turn them to God's glory. Anything short of the best available is, I admit, likely to be damaging. One can see that in the travesties of the art of the cinema which the clergy are invited to use as religious films. On the other hand, there are conspicuous examples of another modern technique of propaganda, that of the radio, being used superlatively in the service of religion. Foremost of such examples is that of Miss Sayers' play, *The*

*Man Born to be King*, which judged by any standards was an outstanding achievement. In the last year there have been signs that the theatre is turning to spiritual themes. One illustration will suffice, namely that of *This Way to the Tomb*, which has just ended a run of over three hundred performances in the west-end of London. In this play by Ronald Duncan, with music by Benjamin Britten, the beholder was offered a richly satisfying experience in which exaltation and amusement sprang directly out of satire. The important thing to note about this play and others of similar genre, such as Eliot's *Murder in the Cathedral* and Anne Ridler's *The Shadow Factory*, is that they were staged by commercial managements for the attraction of the ordinary playgoer.

Though the radio has been used to religious ends in a way which leaves no possible room for suggesting that on any ground, technical or artistic, religious broadcasting is inferior to secular broadcasting, it must be remembered that it can never provide a substitute for worship as musical broadcasting provides a substitute for concert-going—if, indeed, any true music-lover will admit that possibility.

When we consider the powerful influence on the people of this country exerted day in day out by cinema, radio, and press we ought also to consider whether our Lord and His Apostles would have disdained their use had they been available to them. Some ten years ago, at a meeting at Leeds, Lady Bridgeman startled a sedate audience of Church people by remarking—I have not her exact words—that since our Lord did not disdain publicity He would presumably have used the newspaper press had it been in existence, or would, at least, have encouraged His disciples to do so. One can imagine the superb use St. Paul would have made of the *Corinthian Courier* or the *Philippian Post* had such organs of public opinion been in existence. He would have got the new religion, not himself, discussed in their columns and he would not have minded overmuch whether it were praised or condemned so long as it was not ignored. Every reader would have known not only that a vital principle was at stake, but also what that principle was.

The difficulties in the way of an official body of

<sup>1</sup> *Towards the Conversion of England*, 101 ff.



the Church Assembly launching out into Christian propaganda are considerable, since official utterances have to be nicely balanced. But it should not be impossible to enlist the help of men and women writers who already have the ear of the press and public. There are many more writers than is always realized among the laity of the Church, and by that, of course, I mean writers of note. Their churchmanship may not ordinarily come out in their literary work, but it would be surprising if a good proportion of them were unwilling to use their talents from time to time in the service of religion.

I called attention to this largely untapped course of persuasive power some years before the war, but little has been done to draw on it for the work of the Church as a whole. Our Roman Catholic brethren have a lesson to teach us in this matter of utilizing the literary talents of their adherents. The Roman Catholic writer and journalist can rarely, if ever, complain of lack of encouragement. And the ordinary journalist, likewise, knows that he can count on the fullest possible help from the authorities of the Roman Catholic Church in building up a good news story. I understand that part of the memorial in London to the late Cardinal Hinsley is to be a house in Westminster catering specially for the needs of newspaper correspondents.

The Church of England has its Church Press Bureau, but it is sadly hampered for want of adequate staff and equipment. The wonder is that so lamentably stinted of the necessary tools it does the job so well. But the Press Bureau is open only at the usual office hours of nine to five, and is closed for four or five days at a stretch at such times as Easter and Christmas. Lambeth Palace, the headquarters of the Archbishop of Canterbury, is without any organized press or public relations service. It quite often happens that a news editor or a journalist making a telephone inquiry finds a housekeeper, but no one else, at the other end of the line.

In the last year a beginning has been made in the holding of Press Conferences on matters of outstanding religious interest. These have been arranged for the most part by the Church Press Bureau. Many people experienced in such means of communication think that they might be more frequent. One of the reasons, perhaps the principal reason, why obviously ill-informed allusions to the Church appear in the press is that the Church is unwilling to take the newspapers into its confidence. In all other departments of public life the press is furnished with full 'background' material. Much of it is confidential and not for publication but it enables a newspaper writer to comment intelligently on the news which *may* be

printed. All through the war journalists were daily in possession of military secrets, but they are scarcely ever trusted with ecclesiastical secrets. The result is that on occasions of important news breaking they are in a most disadvantageous position.

Individual clergymen and church organizations have a—to the journalist—maddening way of becoming importantly uncommunicative when events of unusual public interest are imminent.

There is no question that religious topics are of interest to a very large number of newspaper readers. Editors would not maintain religious features if they did not satisfy an ascertained demand. Religious articles have appeared regularly for a great many years every Saturday in such national dailies as *The Times*, *The Daily Telegraph*, *Manchester Guardian*, and *The Evening News*. Other smaller newspapers have found it worth while to provide similar features. An example of what the Church can do to assist in such popularizing of Christian truth is provided by the successful experiment launched in 1936 in the Diocese of Salisbury. As the result of a more or less informal meeting between members of the diocesan publicity committee and editors of county newspapers a scheme of newspaper evangelism was inaugurated and has continued ever since to great advantage. Six of the principal newspapers circulating in the counties of Wilts and Dorset have co-operated week by week in the publication of short religious articles of from five to six hundred words. The articles are supplied by a team of thirteen contributors appointed by the Bishop. From the beginning the Archdeacon of Sarum has managed the scheme. To him the contributors send their MS. and he sees that it reaches the editors on the due date. Punctuality of delivery is of the essence of the scheme's success. Recently the scheme has been extended at the request of the editors concerned to papers in the adjoining county of Somerset. All the articles are anonymous; they strive to be evangelistic, and to deal with practical applications of the Faith. The writers are urged to be very simple in style and language and to remember that they are not addressing church people only.

A section of *Towards the Conversion of England*, dealing with the possibilities of paid advertising in newspapers, has aroused misgivings. The Church in this as in other matters tends to cautious conservatism. But it is worth remembering that the Church was early to see the immense possibilities of Caxton's invention of printing with movable types. From the beginning the art of printing has been used in the service of religion. A foremost exponent of the desirability of the Church entering the advertising field is Mr. F. R. Sainty, a well-

known advertising consultant who gave evidence before the Commission. Much that follows embodies his views, but before considering the case for newspaper advertising it is worth while bearing in mind that the newspaper advertisement is the old-fashioned tract in an up-to-date form. The tract was pressed into the hands of any who would receive it. The advertisement space in the newspaper and magazine goes into the home and is seen and read by any who will spare a moment.

Not so very long ago the advertising columns of the press were used solely for commercial purposes and charitable appeals, but during the war a movement which began earlier showed how they could be used by the Government to achieve an end that could scarcely have been achieved in any other way. The Government recognized in the newspaper advertisement one of the most powerful of all forms of the art of persuasion.

A notable example of the use of newspaper advertising for other than commercial purposes was that adopted during the war by the Ministries of Health and Food. The Ministry of Food retained the goodwill of the people, despite all its ineptitudes, largely by reason of the brilliant use of newspaper advertising. The Ministry of Health likewise resorted to the advertising columns for the prosecution of its campaign against venereal disease.

The popular newspapers, weekly, daily, and Sunday, together with all general periodicals and magazines, have a combined circulation in Britain of many millions of copies. For example, one day's issue of all the dailies, together with one week's issue of all the weeklies and one month's issue of all the monthlies amounts to more than sixty million copies. This great circulation of periodicals day by day, week by week, and month by month among a gross population of forty-five million, or a reading public of perhaps thirty million represents an average of two copies of everything published as newspaper and magazine for every man, woman, and adolescent.

No writer of feature articles, however popular, can command more than a very small part of such a circulation for his writing. Even groups of newspapers could not syndicate special articles in more than a small fraction of this great circulation of sixty million. Yet the Ministry of Food can ensure the publication of its message regularly and accurately in every single copy.

I stress the word 'accurately.' The message is word-perfect: exactly that in presentation, phraseology and emphasis that its sponsors intend. As the Report of the Commission on Evangelism puts it: 'While news columns open but once to a story, and even then usually not as completely as desired, reiteration of a carefully prepared message

is possible in the advertisement columns.' And: 'Only by saying over and over again what it is desired the public should grasp, can there be any confidence that the message is finding its mark.'<sup>1</sup>

Everybody has some experience of the power of the written word and its repetition. We may remember reading a passage at a minor crisis with a conviction that it hit the nail on the head—was just what we needed at the time. History and biography are full of instances of men being turned from their course and converted to God by the written word. If space permitted I could cite many striking examples which are before me as I write.

What is the claim of newspaper advertising to be used in the service of religion? It is that such advertising permits of the preparation of a series of special messages, and the publication of the series exactly as and when desired; and their publication over and over again if need be. The aim of such newspaper publicity should be to carry the reader along a clear-cut line of thought. The advertisements should be linked with posters, films, pamphlets, and radio broadcasts; all organized to the same end.

But, it may be asked, what is the end to be served by this powerful aid to evangelism? The answer is: The preparation of the soil. Human hearts hunger and thirst for God as the earth hungers and thirsts for sun and rain. To quote the Report again:

'Dr. J. W. Welch, the Director of Religious Broadcasting of the B.B.C., has recently alluded to the "spiritual hunger of the people." He said: "There are millions of people who are not attached to any religious body but who habitually, day by day, listen to religious broadcasts and hold sincere Christian convictions. . . . Your eyes would be opened if you saw the mail week by week, and read some of the letters from lonely, spiritually starved people whose souls have been quickened by what has been said on the radio, and who have been out of touch with religion for many years."'<sup>2</sup>

A similar hunger is disclosed in the letters received by writers of religious articles in the press. One such has had more than 25,000 letters from readers of his articles in the last twenty years. Another has built up a league of prayer numbering more than half a million men and women. Commercial advertisers experience the same sort of response to their offers of help in press advertisements.

The astonishing extent to which we are a newspaper-reading people was illustrated by the Report published in September by Sir Walter Layton, Chairman of the Rationing Committee of the Newsprint Supply Company. In this docu-

<sup>1</sup> *Ib.*, 115.

<sup>2</sup> *Ib.*, 116.



ment, which was entitled *Newsprint: A Problem for Democracy*, Sir Walter says, 'Politically speaking, newsprint is the most vital product in the world. Most people recognize that the printed word can mould our lives, influence our environment and change the course of history.' He gives figures to show the rise in newspaper circulation from pre-war figures to those in May of this year. The total sale of morning newspapers rose from 12 to 16 million a day; evenings from 7 to 9 million, and Sunday newspapers from 16 to 25 million. There has since been a further large expansion of sales when they became unrestricted at the end of September. Total figures are not available at the time of writing, but there is no doubt that they will prove to be substantially greater than any before recorded.

To give some idea of the importance great publishing houses attach to supplying the public with enough to read daily, Sir Walter says: 'The long-range programme which the industry has put forward aims at reaching an eight-page basis in 1948 and a twelve-page basis five years after the end of the war, in 1950.'

Let me add here another quotation from the Report on Evangelism: 'In the advertisement columns of the Press we have a vehicle for a modern form of tract. By it a message can be carried into almost every household over and over again, and in ways whereby the millions of readers must eventually see it and grasp something of its meaning.'<sup>1</sup>

After the preparation of the soil, comes the sowing of the seed that is the work of the Church and the pastor. And that is true whatever the medium of public communication may be. It is certainly true of the radio though that is the one field of contemporary media of propaganda in which religion has been at no disadvantage. Since 1933 the Church has been inside Broadcasting House. Two priests of the Church of England, men of outstanding ability and character, have held the post of Director of Religious Broadcasting. Dr. Iremonger, now Dean of Lichfield, was succeeded in 1939 by Dr. James W. Welch under whose ægis religion has been accorded more time than ever before.

The announcement of Dr. Welch's impending retirement which is to take effect at the end of this present year has been received with something approaching dismay not only by churchmen but also by all who realize how much the presentation of the Christian religion on the air owes to the devotion and brilliant gifts of the present Director.

Dr. Welch has not only discharged his responsibilities at Broadcasting House with exemplary efficiency and zeal, but he has also given time and

thought to making known to church people up and down the country the aims and methods of religious broadcasting by the B.B.C. He is, of course, the first to admit that the firm stamp of religion was first imprinted on British Broadcasting by the first General Manager, Mr. (now Lord) Reith. From the outset it had in that respect a character unlike that of any other broadcasting system in any other country of the world.

Half the Diocesan Conferences in England must have heard Dr. Welch talk of his work. And an enthralling story it is, as he unfolds it, with the fires of conviction and devotion burnishing his words.

Again and again Dr. Welch has asserted that the imperative need of the Church is to communicate its message. 'Communicate or perish' has been a sort of slogan reiterated in his speeches. Unless the Church is prepared to use the great modern media of communication it cannot, in his opinion, effectively reach the seventy per cent. of people outside our churches. The only one of those media which has been used effectively by the Church is radio. It is true that if the Church had had its way in the early days of broadcasting it would have effectively excluded itself altogether. There was immense opposition to the proposal to broadcast a religious service and it was due to the fearless independence of the Rev. H. R. L. Sheppard, then Vicar of St. Martin-in-the-Fields, that a religious broadcast was made from a church. For a long time clergy and ministers tended to regard the radio as a rival, and there were many to affirm the self-evident fact that since worship is a corporate act it can never find a substitute in broadcasting. Dr. Welch has shown that broadcasting so far from being in competition with the churches and chapels is their partner and ally. 'Apart,' he wrote recently, 'from taking Christian worship and Christian instruction to those who cannot or will not attend a place of worship, and apart from the special work which religious broadcasting can do by the annihilation of space, it seems certain that many practising members of religious bodies will look to the churches to supplement their present worship and instruction in church by a proper use of the microphone to enrich their conceptions of worship and to enlarge their knowledge of Christian truth.'

Radio of itself cannot become a converting power, but it can do much to prepare the ground, to stir a first interest, to prompt a first questioning of self, to awaken the human spirit to a realization of its need of God.

Dr. Welch speaks of the Church taking this—and other great media of communication—and 'baptizing' them, but he does not think that radio can ever take the place of the parish priest in his

<sup>1</sup> *Ib.*, 117.

pastoral activities, or the Confessional. Rather if the radio is to be used properly we must realize that there are certain things it can do and certain things it cannot do. Its main target is those who could attend a place of worship but do not or will not. Every morning as many people listen to 'Lift up your hearts' as attend all the places of worship put together on a typical Sunday morning.

The whole purpose of the work of the religious broadcasting department would, in Dr. Welch's opinion, be misunderstood unless it were realized quite clearly that what it is trying to do is not to give the listener in this country what he ought to get in a place of worship, and must get better there than through broadcasting because of the elements which cannot be broadcast. 'The purpose of religious broadcasting is,' he says, 'to make Britain a more Christian country.' Its purpose is not to offer Church services of a particular type—

Anglican, Baptist, and so on; it is not to supplant, but to supplement.

Speaking last year to delegates of the Dominions Broadcasting Conference, Dr. Welch declared the first purpose of B.B.C. religious broadcasting to be evangelistic and missionary.

At present 5½ per cent. of the Home programme is devoted to religious broadcasting, that is to say about six hours a week. It is handled by a department the director of which is a priest of the Church of England. The assistant director is a Methodist minister. These two are assisted by three Anglican priests, a Congregationalist minister and a Roman Catholic layman, with religious broadcasting assistants in some of the regions. They are servants of the B.B.C. appointed for the express purpose of broadcasting the Christian faith. In the use of none other of the modern methods of communication and propaganda is the Church so favourably placed.

## Literature.

### THE CHURCH OF ENGLAND.

*The Church of England in the Twentieth Century*, vol. I., by the Rev. Roger Lloyd, Canon of Winchester (Longmans; 15s. net), is a book that will interest many outside the Anglican Church, for it is practically the story of religion in England, and it deals with events and personalities that influenced all the churches. It is a delightful and engrossing narrative, with all the attractiveness of such a book as Bishop Hensley Henson's reminiscences. Its author is just as prejudiced as the Bishop, and much more violent in the expression of his partialities and antipathies. But whatever your party colour may be, there is hardly a page in Canon Lloyd's book that is not worth reading. There is a great deal of hard thinking as well as hard hitting here, and many readers will find themselves in definite disagreement with the author in his estimate of persons and even of Movements. His opinion of Darwell Stone is an example of the former, and his almost completely favourable judgment of the Anglo-Catholic party of the latter.

Canon Lloyd is so far a man of his time that he believes in the unity of the Church. He recognizes that the two obstacles in the way to this desirable end are Modernism and Anglo-Catholicism. As to the former he thinks that it was Schweitzer who gave it its death-blow. Schweitzer did not succeed in imposing his eschatological Christ on the Church, but at any rate he did succeed, Canon Lloyd thinks, in showing that the Liberal Christ was an impossible conception. I am not sure that this is right. Thought has turned away from Schweitzer but it has left the Modernist

standpoint very much where it was for good or ill. Sanday, Streeter, and Inge are not so easily disposed of. It is, however, true that there is a widespread impression that Modernism does not have, and cannot present, the gospel of the Incarnation and the Cross.

Canon Lloyd's judgment on the Anglo-Catholic Movement is almost wholly favourable. Its critics are roughly handled, more particularly those who might be regarded as outsiders. The twin villains in this company were Queen Victoria and Punch I, and the Canon indulges in almost violent vituperation against the old Queen. One wonders why Canon Lloyd is outside the party, his praise of it and his agreement with its standpoint are so whole-hearted. This appreciative judgment has, however, one great advantage. We get a really understanding and sympathetic account of one of the powerful Movements in Church life of the twentieth century by one who, if not inside it, is sufficiently near to be not far from the Kingdom.

These two Movements dominate this stage of the history, and they engross much of the author's space and of his vigorous exposition. There is a good deal more in the book than that, and it is all interesting. And we shall look forward to a second volume with lively expectation.

F. J. RAE.

### RAMON LULL.

Professor E. Allison Peers keeps increasing the debt we owe him for his invaluable studies of the Spanish Mystics. The list of his books is now a lengthy one. And it is not easy to determine whether we are more indebted to him for his



voluminous translations of Santa Teresa and Father John, and Blanquerna, or for his original studies, written with such mastery and knowledge, and in the spirit that is likeliest to get through to the truth. It was Ludwig, not without distinction as a biographer, who set it down that 'if you are to make a subject live you must live with him, think with him, eat with him. Unless you have a certain passionate relationship to your subject you can never make him live to other minds.'

Professor Peers has so lived with those of whom he writes that the mists of time dissolve, and we see them and hear them, no longer fading figures on the tapestries of long ago, but living beings with whom we are face to face.

But, at a guess, I should surmise that for none of them has he himself a greater admiration and affection than for Ramon Lull. And, if it be so, is it any wonder? That strange, fascinating figure, with its colours far more vivid than they are in the most of us, who seem drably ordinary in his company; in some ways a true child and representative of an age, once real, but now far, far off indeed, so that the authentic records of this life sound to us to-day like sheer legend and romance; and yet in other ways so extraordinarily modern that even yet many of us still trail slow-footedly a long way behind him; this man with his august and daring dreams, which he would not allow to remain only dreams, but audaciously staked and lost everything in his attempts to translate them into actualities; with his arresting personality, and remarkable gifts, and far-seeing eyes, and something surely near to genius at the end of his pen—does he not loom up above the mass of men catching the eye, and storming the heart and the imagination?

In the hot, passionate days of the Crusades this son of chivalry, naturally fiery, kept proclaiming the futility of commending Christ to the Muhammadans by such crude and deadly methods, and went among them preaching our Lord by appealing to their reason and conscience and heart, sure that Christ's case had only to be stated to win its way into men's souls; and founded classes where others might be trained linguistically, and still more in spirit, to carry on such work. That surely is impressive. But even more is the depth of his devotion to his Master, which burns like an unwavering flame. And, for many, there is something singularly appealing in the quaint, mystical, imaginative way in which he sets that down. All this Professor Peers has shown to us in various books already. But here comes another—*Fool of Love: The Life of Ramon Lull* (S.C.M.; 6s. net), not so full as some of the others, yet fuller than any one else could make it, with which those who do not know Lull might begin, and feel a thrill that will impel them to go further.

A. J. GOSSIP.

### THE INCARNATION.

The Rev. E. L. Mascall, Lecturer in Theology at Christ Church, Oxford, Priest of the Oratory of the Good Shepherd, made a name for himself

in the theological world a year or two ago through his study in traditional theism entitled, 'He Who Is.' In a new book he passes after the manner of St. Thomas from natural to revealed theology, now offering his readers a study of the Incarnation and its consequences—*Christ, the Christian and the Church* (Longmans; 15s. net).

The book claims, as the author himself has expressed it, to exhibit the Incarnation as the foundation and the unifying principle of the life and thought of both the individual Christian and the Christian Church; whence the title. And the thread that unites the various ideas expounded is the doctrine of the permanence of the manhood of the glorified and ascended Christ, which is affirmed to be the central principle of Christian theology. In the light of this principle it is argued that many of the antitheses with which contemporary theology bristles are as a matter of fact false ones.

Obviously the author moves among high themes, such as the Liberal theologian hesitates to consider. As obviously he discusses them with ability and insight, such as the Liberal theologian is bound to respect.

A notable instance of his theological Conservatism is his maintenance, even as against the mild Liberalism of the Kenotic theories, of the old standpoint to be found in the Athanasian Creed, that the Incarnation involved the taking up of manhood into God and not the conversion of Godhead into flesh. But he is surely wrong in describing H. R. Mackintosh's Christology as that of a 'Kenotic extremist.' It appears to me that H. R. Mackintosh's theory of Kenosis at the Incarnation is not that of an actual abdication of relative attributes, whereby an essential change in the Divine nature would be involved, but—shall we call it?—that of a transposition or translation of relative attributes, whereby there would be involved a real, but non-essential, change in the Divine nature.

But I must not make too much of what is after all no more than an *obiter dictum* on Mr. Mascall's part. Rather would I call attention to his book as furnishing useful discussions from the orthodox or traditionalist standpoint not only of the Incarnation but of the Atonement, the Church, the Sacraments, Prayer, and other great themes of Christian theology.

The nature of theology is discussed in the closing chapter. To the question, What is the material on which theology has to work? the traditional answer is given that the raw material of theology is the supernatural revelation bestowed upon men through Christ and the Christian Church. But no attempt appears to be made to explain how this supernatural revelation is recognized to be supernatural revelation. The existence of natural theology, however, is not overlooked. But it is maintained, with M. Maritain and M. Gilson (with whose neo-Thomistic standpoint Mr. Mascall is in strong sympathy), that while in principle there is a certain limited knowledge of God accessible to the natural or rational man as such, in practice 'it is only in the light of revelation and under the

assistance of grace that the human reason can function adequately and can obtain, even within its own proper sphere, a knowledge of God which is free from error.' That accounts for the difference between the natural theology of an Aristotle and that of an Aquinas. Here, again, as it would appear, we must be content with affirmation rather than explanation.

As for the instrument by which the theologian is to work on his materials, it is not just his human reason, as the post-Thomistic scholastics and the Liberals declare, but (as Mr. Mascall claims) 'his whole self in its sacramental union with Christ in his Mystical Body.' 'In this,' as he adds, consistently enough, 'his rational powers, strengthened and illuminated by grace, will, of course, play an organic and prominent part.' In the position here outlined Mr. Mascall reaches the culminating point of his learned study and exposition, which is that the theologian, if he is to fulfil his task adequately, should be living in the Revelation itself, that is to say, in Christ and in the Church. With this, I take it, the Lutheran and Calvinist bodies would agree. If they do not lay the same stress as he does on the theologian's 'sacramental union' with Christ, they certainly stress the need of his 'moral union.' W. FULTON.

#### THE HOLY SPIRIT IN PURITANISM.

The seventeenth century provides a wealth of material with regard to many aspects of religion, amongst them the doctrine of the Holy Spirit, a doctrine which the Church has never been able to state with the care and completeness which circumstances have led it to give to some other points of dogma. The historical approach in *The Holy Spirit in Puritan Faith and Experience*, by the Rev. Geoffrey F. Nuttall, D.D. (Blackwell; 15s. net), will serve a useful purpose in this connexion. Here we have both an erudite and an interesting study. The book contains much able discussion and many pertinent quotations, and is a genuine contribution to knowledge.

Puritanism is a word often carelessly applied; but the author makes plain that he uses it in the wider sense to include Separatism, and this is not only justifiable in itself, but is necessary for his thesis, since his interest is in the Puritans of the left, from amongst whom he rightly holds Quakerism in some sense emerged. Dr. Nuttall is well aware of the hostility between Quakerism and right wing (and even moderate) Puritanism, but states that much in Quakerism is a carrying forward of developments in radical Puritanism. This may be admitted; but I am tempted to suggest that those developments were developments away from Puritanism, and I am not inclined to accept his finding that early Quakerism 'indicates the *direction* of the Puritan movement as a whole,' any more than I would agree that Rationalism was the *direction* of Puritanism because such a tendency revealed itself in certain English Presbyterians and Scottish Moderates. It is like saying that Anabaptism indicates the *direction* of the Reformation. The Anabaptists

thought so; but Luther, Zwingli and Calvin denied this violently. One must not confuse the forward direction of a Movement with its lateral developments: indeed, Movements generally tend to go over to their opposites laterally.

In view of the title, I feel that Quakerism plays a somewhat disproportionate part in the book. The author wisely relies much upon Baxter and Owen, and there are quotations from many other characteristic writers of the time; yet the range of reference may perhaps be thought somewhat limited, considering that a thesis is being maintained, and considering the enormous literature available, as evidenced, for example, by the McAlpin Collection in New York with its catalogue in five large volumes. This is of course a small book. It might be supplemented by such a study as Haller's 'Rise of Puritanism,' which from a somewhat different standpoint incidentally discusses the subject up to the very year in which George Fox left home. Treatment is confined to England, though two Scots writers are occasionally quoted. Should the T. H. Green reference on p. 62 not be to a private letter?

This is a book which not only draws together important information, but opens up quite a number of important questions that are worth pondering, and on which the author's opinions are of value. G. D. HENDERSON.

#### OUR THREATENED VALUES.

In *Our Threatened Values* (Gollancz; 5s. net) Mr. Victor Gollancz has no difficulty in demonstrating that indeed the traditional values of civilization are still in danger. He gives many examples that make painful reading of the disavowal of Christian ideas and motives in official and responsible pronouncements and of failure to live up to them in practical policies. He urges that the overthrow in war of enemies who had renounced belief in the supreme values of personality, of pity and decency and truth and freedom, does not mean that these values are now assured of dominance in the minds of the victors. The conflict brought them into peril everywhere and as Meredith says,

when men the Fiend do fight,  
They conquer not upon such easy terms.  
Half serpent in the struggle grow these worms.

Reverence for these supreme values will revive and persist so that they are cherished by men and nations only if they are integrated with the religious faith in which they are rooted.

The matters, often highly controversial, in connexion with which Mr. Gollancz makes vigorous attacks on details of British policy and administration, lie rather outside the scope of discussion here. And already these pages would require re-writing to bring them up-to-date. In the many questions involving considerations of principle and expediency, idealism and a realistic estimate of the possibilities, his voice rings out with prophetic fervour disquieting to the easy conscience and complacent mind.



The book may provoke a comment or reflection that is no criticism. It will not be enough in the future any more than it has been in the past that these values be approved as the accepted ideology of reasonable liberal and Christian thought. They grew and cohered together as the result of Jesus' work and personality, as the convictions of men who were personally devoted to Him and found in His Passion the ground of faith and the motive to action. Their maintenance will require, as much as their establishment did, the operation of the Divine Spirit through men who own Jesus as Lord. Therefore the defence of our threatened values is finally and fundamentally in the proclamation of the Christian gospel.

R. W. STEWART.

In recent years Professor H. H. Rowley has been one of our most prolific writers on the Old Testament. As a rule his publications have dealt with special aspects of the subject, but in *The Re-Discovery of the Old Testament* (James Clarke; 10s. 6d. net) he has given us a survey of the whole field. Many readers will find this one of the most useful books which has yet appeared from his pen—and that is saying a good deal. It covers archaeology, history, and religion, including theology. Dr. Rowley, naturally, takes his own point of view, and in some cases argues freely against opinions which he rejects. But the latter are always fairly stated, and even readers who cannot share his conclusions will recognize the fact that these are based on an exhaustive study both of the ancient data and of modern discussion. The dedication to the late Dr. H. Wheeler Robinson is a fitting tribute to the greatest of scholars in the realm of Old Testament theology, and the whole book is transfused by Dr. Rowley's profound religious feeling and his conviction that the Old Testament reaches its fulfilment only in the Christian gospel. This is a book for which every serious student of Scripture will have abundant cause to be grateful.

Into the fight for faith, *Argument for Christianity*, by the Rev. John Kennedy, B.D., Ph.D. (Hodder & Stoughton; 6s. net), drives like a cruiser tank firing wisecracks for armour-piercing shells. The first chapter on 'The Slide Towards Bestialism' sets out the familiar thesis that modern man in his pride has forgotten his dependence on Nature, on his neighbour and on God, losing the sense of mystery, believing in a progress that will give our children a lovely time in a Utopia controlled by an Executive armed with tommy-guns and systematized propaganda. The next expounds 'The Need of Democracy,' the essence of which is an understanding of the value of the individual, of man as an end in himself, a being realizing the absolute values of goodness, truth, and beauty which have their ground in God. This leads to a fine chapter on 'The Primacy of the Spiritual,' tracing the drabness of modern tendencies to the displacement of spiritual values. 'Man does not really

believe in himself because he does not really believe in God. After chapters claiming that it is saints not scientists who are the experts in religious matters and discussing the revelation the saints receive, in particular through the self-disclosure of God in Jesus Christ, the book ends with a treatment of sin and salvation, maintaining that Christianity is the realistic attitude to the sum total of the facts of experience.

The author succeeds in his aim at pithy and arresting statement. It might be a criticism that at times the style takes charge of as well as expresses the thought. In his profound and suggestive meditation on Christ's Passion he perhaps omits something in not making explicit reference to the Cry of Dereliction.

*The New Testament Letters* (Oxford University Press; 7s. 6d. net), by the Bishop of London, the Rt. Rev. J. W. C. Wand, D.D., was first published in Australia about three years ago. The preparation of a new edition for this country has made possible not only the correction of textual errors but a certain amount of revision. The aim of the book is to restore the habit of Bible reading, and this its author seeks to do by putting the Epistles 'into the sort of English which might have been used by a modern Bishop writing a monthly letter in his diocesan magazine.' Dr. Wand would not claim that he has succeeded in giving the substance of the Epistles in an altogether modern paraphrase (for we have here a paraphrase rather than a translation), but he has certainly succeeded in great measure, and his name and position will guarantee a wide use of the book. The usefulness of the book has been increased by the introductory notes, in which each of the Epistles is set in its historical frame; also by the introductory rubrics. While it is quite easy to 'turn up' passages, the numbers of the chapters and verses are not obtruded.

The name of Professor C. C. Torrey on a book is a guarantee of work in which a high level of scholarship is combined with novel and challenging views. *The Apocryphal Literature* (Oxford University Press; 20s. net) fulfils our expectations, though its divergences from normally accepted views are less sensational than those to be found in some of his work on the Hebrew Bible. The most obvious advance on his predecessors lies in his inclusion of the 'Pseudepigrapha' with the normal 'Apocrypha,' and while his reasons for this step will not convince all readers, they are cogently stated. Professor Torrey's views on the original languages of these books are well known; he assigns to an Aramaic source several which others would trace to Hebrew. He gives a brief history of the Apocrypha (in his sense), and then offers a short Introduction to each book. While the new work is not so full or, it must be admitted, so useful as Dr. Oesterley's 'Introduction,' the two may profitably be read side by side. It is a little strange that Professor Torrey should completely ignore the English scholar; the reason may be that the latter deals only with the books

included in the old Apocrypha, and recognized as canonical in the Catholic and Orthodox Churches.

*Christian Worship: Its Making and Meaning* (Religious Education Press; 3s. 6d. net), by the Rev. Horton Davies, M.A., B.D., D.Phil., a Congregational Minister, is a popular, though none the less reliable, introduction to its subject. In the first section an outline of the history of worship is given, beginning with a reference to the Jewish temple and synagogue and then passing to the various forms of Christian worship, in both East and West. In the second section the content of worship is set forth, with the aim and purpose of enabling the reader to take his part in worship with fuller understanding. In the third section the relation of worship to life is considered. The book is designed as a text-book for discussion among young people, and should admirably fulfil its design. The questions included in each chapter are drafted with great skill, and are well calculated to arouse interest in the subject.

The Rev. Stephen Pritt has set down in *Stumbling-Blocks* (Skeffington; 6s. net) many sensible, candid, possibly reckless, practical suggestions about the removal of hindrances to the work of the Church—inadequate training and pay of the clergy, ill-lit, ill-heated, uncomfortably and distastefully furnished churches, antiquated verbiage, refusal of evening Communion, celebration of marriage and baptism as social functions with

no serious insistence on religious obligation being involved, the inclusion of very 'nominal' Christians in the electoral roll, the failure to reach re-union.

The kindly if tepid Foreword by his Bishop indicates the degree of interest such a book is likely to arouse in official circles.

A very thorough and able discussion of the relation of Christianity to practical political problems is given us in *The State as a Servant of God*, a Study of its Nature and Tasks, by the Rev. Philip S. Watson, M.A. (S.P.C.K.; 4s. net). Mr. Watson was at one time a Pacifist and has worked himself free from that position. It was in the course of this debate with himself that he came in sight of the larger problem of the Christian's relation to the State, which is the real subject of his book. Mr. Watson faces such questions as these: What is, or ought to be, the relationship between the State and the Church? Is religion a purely private affair? Are Christian principles valid only for private, and some other kind for public, life? And he discusses such subjects as the menace of State Sovereignty, the Authority of the State, the Limits of State Control, the State's Obligation towards the Church and the Church's Service to the State, the State in Christ's Day and in Ours, and, finally, the Sovereignty of Christ. The book is well-informed and at the present time of special interest and value, for the problems it faces are the problems that are raised by the events of our own time.

## The Religious Value of Sacrifice.

BY PROFESSOR H. H. ROWLEY, D.D., MANCHESTER.

THE apparently strong case which Dr. Cadoux builds up against me in his article in THE EXPOSITORY TIMES last month dissolves, on examination, into the claim that three Old Testament passages (Jer 7<sup>22f.</sup>, Mic 6<sup>8</sup>, and Ps 51<sup>16f.</sup>) are to be rigorously pressed and then made regulative for the interpretation of other prophetic passages relating to sacrifice, while a sacrificial interpretation of the Cross is to be eliminated from the New Testament by dismissing the words spoken by our Lord at the Last Supper as 'problematical,' discounting Mk 10<sup>45</sup> and any Pauline references to a sacrificial interpretation of the Cross as 'illustrative,' and treating the Epistle to the Hebrews as irrelevant to the study of New Testament teaching since it was 'long-unaccepted.' What is to be done with the Fourth Gospel, the Apocalypse and 1 Peter is not stated, but if I am left with these, I can still find a sacrificial interpretation in the New Testament. Lest these, too, should be excluded from

the New Testament witness, however, I may observe that I have not claimed, and do not now claim, that a sacrificial interpretation of the Cross is to be found in an expurgated New Testament. I only claim that such an interpretation is found in the New Testament which has been accepted as canonical by the Christian Church, and the unbiassed reader may suspect that Dr. Cadoux also finds it there, since he is at pains to exclude or discount so much of its evidence. Dr. Cadoux adds 'So much for the charge of "parting company with the New Testament,"' and I can only echo his words.

So far as the Old Testament passages are concerned, while our interpretations differ we do seem to be playing on the same wicket, and I have some hope of persuading Dr. Cadoux to accept my view. He complains that I do not offer any adequate grounds for my assertion that it is quite incredible that Jeremiah should have meant to deny that



sacrifice had ever held any legitimate place in the religion of Yahwism, when he wrote Jer 7<sup>22f.</sup>, and he himself understands the passage to be an absolute repudiation of sacrifice as such, declaring that this interpretation is 'not contradicted by anything else he wrote, or by any other fact which we know about him.'

In the oldest of the sources of the Pentateuch sacrifice is declared to have been ordained and offered in the time of Moses, and of Samuel it is recorded in traditions which certainly far antedate Jeremiah's time that he offered sacrifice. Moreover, Jeremiah makes more than one reference to the deliverance from Egypt, which he clearly regards as the work of God. The only traditions of that deliverance we have associate it with a celebration of the Passover ordered by Moses in the name of God. I find it hard to believe that while Jeremiah accepted the deliverance as historical, he did not accept the offering of the Passover as historical,<sup>1</sup> and still harder to believe that Jeremiah regarded Moses or Samuel as impostors in ordaining or in offering sacrifice, since Jer 15<sup>1</sup> is evidence of the high esteem in which he held them.

As evidence of Jeremiah's attitude to sacrifice I must leave out of account Jer 33<sup>11</sup>, since many scholars doubt whether the words rendered 'of them that bring sacrifices of thanksgiving into the house of the Lord' are Jeremiah's. But it is not irrelevant to consider the evidence of Jer 7 as a whole, without confining ourselves to 7<sup>22f.</sup>. For there is no reason whatever to doubt that Jer 7<sup>1-15</sup> is Jeremianic. There the prophet complains that the Temple has become a den of robbers, and predicts its destruction, which was to be as complete as that of Shiloh. But he does not base his case on the contention that sacrifice as such was displeasing to God, but on the declaration that the people steal, and murder, and commit adultery, and swear falsely, and refuse to hearken to the voice of God. Indeed, he says that if the people will hearken to God's voice, and amend their ways, the destruction of the Temple may be averted. This does not suggest that he is opposed to the cultus as such, but only to the cultus when it is an end in itself and divorced from obedience to the will of God in life.

The same conclusion emerges from the study of Jer 6<sup>19f.</sup>. There we read: 'Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto

<sup>1</sup> It is unnecessary to discuss here how far the Passover can rightly be called a sacrifice, since Dr. Cadoux holds that the prophetic reaction against sacrifice was due to their recognition of 'the inherent futility of killing a beast, hewing its carcase in pieces, tossing basinsfuls of its blood in this place and that'—all of which applies equally to the Passover.

my words; and as for my law, they have rejected it. To what purpose cometh there to me frankincense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices pleasing unto me.' There is not the slightest reason here to suppose that Jeremiah is objecting to sacrifice as such. He is only declaring the futility of sacrifice that is offered by men who do not hearken to the Word of God. If his real meaning was that it would be just as futile if they did hearken to the Word of God, he was singularly inept in expressing his meaning. For in that case, the disobedience which was linked with the rejection of their sacrifices as the cause of that rejection was completely irrelevant to the matter.

It is not therefore wholly without reason, or without reference to any other teaching of Jeremiah's, that I understand Jer 7<sup>22f.</sup> to mean that in Jeremiah's view God had never commanded mere sacrifices, sacrifices that were an end in themselves, and unrelated to the spirit of the worshipper. His primary demand was for obedience, without which the other was meaningless. Such a view harmonizes perfectly with the teaching of Jeremiah as a whole, and with prophetic teaching everywhere. If, on the other hand, the extreme view which Dr. Cadoux favours is first found in this Jeremianic passage, and then imposed on all the other prophetic passages relating to sacrifice, we are left to wonder why the compilers of Deuteronomy, who are generally held to have rested their work on the teachings of the eighth century prophets, enjoined sacrifice, and how the leaders of the Judaism that valued sacrifice came to collect and cherish the prophetic oracles.

Dr. Cadoux objects to my observation that 'when sacrifice has any meaning at all, it presents to God man's plea for help and equally the pledge of his willingness to receive it,' and declares that no such idea seems ever to have been expressed by later Jewish thinkers. I have elsewhere cited a number of passages which seem to support my contention.<sup>2</sup> Let one Biblical and one post-Biblical passage here suffice. In Lv 5<sup>5f.</sup> we read: 'It shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned: and he shall bring his forfeit unto the Lord for his sin which he hath sinned . . . and the priest shall make atonement for him as concerning his sin.' Here it is clearly taught that sacrifice has no meaning apart from the spirit in which it is offered. The same teaching stands in the Tosephta, Yoma 5<sup>9</sup>, where we read: 'Sin-offering and guilt-offering and death and the Day of Atonement all put together do not effect atone-

<sup>2</sup> *The Unity of the Old Testament*, 25 ff. (reprinted from *Bulletin of the John Rylands Library*, Feb., 1946).

ment without repentance.' As a mere external act, sacrifice cannot present to God man's plea or pledge; it is only when a man makes it more than a mere external act by bringing to it the spirit of obedience, and charging it himself with his plea and his pledge that it has validity.

I must deal more briefly with the other two passages cited by Dr. Cadoux. He claims that Mic 6<sup>8</sup> states the exhaustive demands of God, and that sacrifice is therefore excluded from the category of things well-pleasing to God. If this claim is justified, then the prophet must be held to have repudiated every form of corporate worship from the category of things well-pleasing to God. To treat his words thus in a literalistic and rigid way, as though they were part of an Act of Parliament to be interpreted in a Court of Law, seems to me quite inappropriate, and Dr. Cadoux is himself less literalistic in interpreting other passages of Scripture. When Jn 6<sup>27</sup> says 'Work not for the meat which perisheth, but for the meat which abideth unto eternal life,' Dr. Cadoux does not say that labour for physical sustenance is excluded, but recognizes that the superior importance of the spirit is being stressed.<sup>1</sup> In this passage in Micah it seems to me more natural to understand the Prophet to mean that no sacrifices, however numerous or costly, can be well-pleasing to God so long as they are mere sacrifices. God's vital demand is in the realm of the spirit, and its acceptance must express itself in life. Here, as in all the prophetic passages, the essential meaning is closely similar to that which is expressed in 1 S 15<sup>22</sup>: 'Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.'

Ps 51<sup>16</sup> is a more difficult passage. I agree with Dr. Cadoux that the last two verses of the Psalm cannot be regarded as regulative for the interpretation of the verses that precede. I also agree that in the absence of our certain knowledge of anything else written by this Psalmist, we cannot exclude the possibility that he repudiated sacrifice as such, since these two verses, taken by themselves, could bear that meaning. But, if this Psalmist did so repudiate all sacrifice, we should not be justified in reading the same repudiation into passages in the Prophets, where we normally have more material on which to judge the writer's attitude. Nor can it be regarded as certain that this Psalmist did so repudiate all sacrifice. Dr. Cadoux has himself drawn attention to the Biblical 'use of an unreal negative to emphasize an important affirmative, *i.e.*, the use of "not," when

what is really meant is "not only."'<sup>2</sup> He quotes a number of examples from the New Testament, and some from the Old. In the New Testament we find 'Whosoever receiveth me receiveth not me but him that sent me' (Mk 9<sup>37</sup>); 'My teaching is not mine, but his that sent me' (Jn 7<sup>16</sup>); while in the Old we find 'It was not you that sent me hither, but God' (Gn 45<sup>8</sup>). In these and other cases the real meaning is not 'not this but that,' but 'not so much this as that.' In view of this characteristic idiom, therefore, we cannot exclude the possibility that the author of Ps 51<sup>16</sup>, when he said that what God desired was not sacrifice but a broken spirit, meant that God's demand was not so much for sacrifice as for a broken spirit, so that once more we have the thought of 1 S 15<sup>22</sup> presented in more poignant form. Such is the view taken by Calès in his comment on the passage. He observes: 'A contrite heart and a sincerely humbled spirit are the true sacrifices of reparation and thanksgiving without which the external offerings and the slaughter of victims have never possessed any serious value.'<sup>3</sup> A passage which could, in accordance with well-established Hebrew idiom, be read thus cannot therefore with security be given the meaning which Dr. Cadoux here favours, and still less can be held to determine in that sense other passages, whose context of ideas in their author's teaching is against such a sense.

In his final paragraph, Dr. Cadoux says that 'to insist on the sacrificial idea as the key to the problem (*i.e.* of the Atonement) clearly involves the idea that Jesus' main work is to "represent" our penitence and faith to God.' I fear that Dr. Cadoux cannot have read my book very carefully, or he would have perceived that I insist that sacrifice must bear a two-way traffic or none at all, and that therefore Christ's Cross not alone becomes the organ of our approach in penitence and surrender to God, but also the supreme revelation of the love of God and the supreme organ of the power of God to re-create us in His image. To say that this is to make the 'main work' of Christ one side of this double process is a travesty of my argument.

From Dr. Cadoux I have learned so much over a period of more than thirty years that I am sorry now to find myself in disagreement with him. To be vanquished by him in debate would be a gain, for in the words of Cyprian 'non vincimur quando offeruntur nobis meliora, sed instruimur' (*Epist.* 71<sup>3</sup>).<sup>4</sup> My regret is that I cannot feel that he has offered me that gain.

<sup>2</sup> *Ib.*

<sup>3</sup> *Le livre des psaumes*, i. [1936], 517.

<sup>4</sup> Cf. Migne, *PL*, iv. [1891], 424.

<sup>1</sup> Cf. *THE EXPOSITORY TIMES*, lii. [July 1941], 378.



## In the Study.

### *Virginibus Puerisque.*

#### Christmas in Prison.

By THE REVEREND R. W. STEWART, B.D., B.Sc.,  
KILLERMONT.

'But we see Jesus.'—He 2<sup>o</sup>.

THE writer of this Epistle to the Hebrews was very much aware of the sufferings even good people have to endure. The letter refers to 'spoiling of possessions,' to imprisonment, and to 'resisting unto blood.' It is not altogether a happy world in which we live, and we might be depressed. 'But,' this text says, pointing to the fact that is to banish every frightened or despondent feeling, 'But we see Jesus.'

A recent Report of the National Bible Society records a memorable incident that happened during the German occupation of the Netherlands, when hundreds of the finest people in Holland were thrown into prison in Scheveningen on the Dutch coast and kept there till they were killed. One was an agricultural student aged twenty-three, called Binnert de Beaufort. Thirty-six times he was tortured by the Gestapo, but would not betray his friends. Then he was sentenced to death, but was rescued from prison, and after his escape he wrote a little book about his prison life. Sad to say, soon after it was published he was detected by the Nazi police and shot while trying to escape again.

In that booklet he tells that just before Christmas in 1942, when he had been in solitary confinement for many weeks, a young labourer called Dirk from Rotterdam was thrust in beside him. On Christmas Eve they enjoyed a food parcel from the Red Cross, a great boon, for they were half starved. After they had eaten, Binnert got out his Bible and turned up the Christmas story in Luke about the birth of Jesus and the shepherds who heard the angels sing, and asked Dirk if he would like him to read it out. 'Yes,' said Dirk, 'we always read it at home on Christmas Eve.'

So he began to read, 'And it came to pass in those days . . . ' when suddenly there came a voice from the next cell, 'Louder,' and then other voices from the cells along the corridor, 'Read so that we can all hear.'

Dirk took his stool and set it close to the door. 'Stand up on this,' he said, 'and speak through the grating of the ventilator.' So, in the dim light, standing on the stool and speaking through the iron grid above the door Binnert began to read as loud as he could, and in their separate cells down the passage the other prisoners listened. When the Christmas story was ended, he went on to preach. 'Have no fear,' he shouted, 'not even here in prison. "I bring you good tidings of

great joy, which shall be to all people."' Then he said the Lord's Prayer, and could hear the others joining in.

And that was not all. When he stepped down from the stool someone began to sing the carol, 'Silent night, Holy night.' The sound went through the prison, and away in the distance they could hear the women who were also condemned to death adding their clear voices to the music.

That is a strange and terrible and beautiful story of Christmas Eve in Holland only four years ago. We would like to be sure that such cruel oppression will never be known again. Yet though we are free and happy we all have our troubles and there are many things in the world to make people anxious and sorry. Even so, and even at the very worst the message of Christmas is that we ought to be brave and full of hope. For Jesus Christ came into this world beside us. He is still with us in all our trials. He makes us certain that God has a plan and purpose to save us from our sins and to receive us into His Kingdom. Many things may be hard and evil, 'but we see Jesus.'

#### Brighter Britain.

By THE REVEREND CHARLES M. HEPBURN, B.D.,  
CRIEFF.

'Be of good cheer.'—Ac 23<sup>11</sup>.

Most of you will have heard of the B.B.C. But have you heard of the B.C.C.? I imagine it's not so likely. Nevertheless, these letters stand for an important body, namely, the British Colour Council. Its aim is to encourage employers in this country to make their works brighter and more attractive by carrying out different schemes of decoration. I read recently of one modern factory where interesting alterations were made. Instead of the machinery remaining as formerly, a dull metal colour, it was changed to a shade of fawn, the moving parts given a coat of pleasing green, while any specially dangerous ones were repainted red. One outcome was fewer accidents. Another, it was easier on the eyes of the workers. And, finally, the walls were painted pleasing colours too, which made the workers themselves cheerier.

I am sure most of us will agree we need more colour in various ways. In clothes, for instance. In a newspaper the other day it said that in the Strand one woman in three was wearing a coloured plastic raincoat or cape, which, the writer remarked, struck a cheery note on a very drab day. And, that men shouldn't be outdone, a wireless speaker the other night said that the latest fashion for men, just announced, was to be a jacket of one shade, trousers of another, and a patterned waist-

coat, perhaps with brass buttons. 'In fact, back to grandfather,' was how he put it. And possibly there was something to be said for grandfather's idea.

In outdoor things also I think we want a Brighter Britain. I still remember something I saw in the Rhineland, at the city of Coblenz through which the River Rhine flows. Standing on one bank I saw on the far side, shining in the setting sun, terraces of villas of various colours, one pink, another cream, another white, another purple, another rust, and so on; and it was simply beautiful, almost like a lovely rainbow. And in our own grey island, as in winter days it so often is, more such things as red roofs, white walls, colourful doors and windows, and so on would do a good deal to cheer us up.

And, come to think of it, the Creator splashed the world all over with wonderful colours. He might have made it all black or all brown. Instead of which the world is a gorgeous pageant—blue sky, green fields, golden grain, purple moors, and a myriad beautiful shades of flowers. No wonder God said it was 'very good.'

Now mightn't we apply that to people also? After all we should bring brightness to others, carrying, as it were, some lovely colour into their lives. Once when two men were standing for mayor, the one who wasn't chosen criticized the other, asking what he had done to deserve it.

'Oh,' said somebody, 'he has been associated with the great cause of cheering us all up.'

So was Christ our Saviour. Because He so often had a happy word for others, saying, 'Be of good cheer.' In that way too, then, mightn't you yourselves make a happier atmosphere in your home, a cheerier one in your city or town, and altogether a 'Brighter Britain.'

## The Christian Year.

THIRD SUNDAY IN ADVENT.

### The Christian's Attitude to Health.

BY THE REVEREND STEWART MECHIE, M.A.,  
EDINBURGH.

'Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.'—I Co 6<sup>19</sup>. (R.V.).

Is there any specifically Christian attitude to health? Is there anything that a Christian might say about it that a humanist would not say? We hold that there is.

1. *The Christian has the very highest sanctions for obeying the rules of health.* Every sensible man will wish to know the rules of health and to obey them. His own happiness, the happiness of those related to him, his chance of a successful career, his chance of a long life and a pleasant old age; all these considerations, indeed all the dictates of good sense and prudence, point him to a careful regard for the rules of health.

Such considerations may well count with the

Christian as well as with other men. But the Christian has other motives impelling him in the same direction which other men lack. What these are may be gathered from a passage at the end of the sixth chapter of First Corinthians. Notice how St. Paul puts in different words what is in substance the same plea. In v.<sup>15</sup> he says, 'Know ye not that your bodies are members of Christ?' In v.<sup>19</sup> he says, 'Know ye not that your body is a temple of the Holy Ghost which is in you?' In ancient times no crime was regarded more seriously than sacrilege, the crime of profaning sacred things; and the burden of Paul's argument in this passage is that, since the Christian's body is a temple of the Divine Spirit, immorality is an act of sacrilege. It is a profaning of God's temple: it is to act on the assumption that the Christian may do as he pleases with what is really God's dwelling, God's property. 'Ye were bought with a price,' says Paul impressively; and the emphasis of that statement should probably fall not so much on the cost of the Christian's redemption as on the result of it—that the redeemed man has passed into the possession of a new Divine Owner. To continue to practise the low habits of the old evil life is an insult to Him. It is sacrilege, an outrage upon God. If that is true of immoral conduct, it is in a measure true of any disobedience or neglect as regards the laws of health. If the Christian's body is a temple of the Holy Spirit, there can be but one conclusion—'glorify God therefore in your body.'

There is a beautiful prayer of Jeremy Taylor's which may guide us in this matter—'Let my body be a servant of my spirit, and both body and spirit servants of Jesus.' That means, for one thing, that we must never regard our bodies as having no part in the higher life. The body is not a mere source of temptation, nor is it even a negligible quantity, but it has its own honourable place in the full Christian life. For another thing, that means that our bodies have not only to be exercised, but that they have to be mastered. We shall be strict in observing the laws of health and strict to avoid indulgence, because our bodies are to be kept fit as servants of our spirits, so that both may be ready for God's service. Thus for observing the laws of health the Christian has not only the ordinary prudential reasons which may appeal to anyone; he has also the highest and most sacred reasons. 'Know ye not that your body is a temple of the Holy Ghost? . . . glorify God therefore in your body.'

2. *The Christian may find that bodily health has to be sacrificed for the ends of Christ's Kingdom.* When we are young we are sometimes tempted almost to worship bodily health, as if it were an end in itself. In the last few generations particularly young people have been encouraged to give it absolute priority over everything else. But that is to get things quite out of proportion. The body is certainly to be revered, but not as master, only as servant, of the spirit. Its life must be used as part of a whole personal life; and that may very well mean that sometimes we may have to break the laws of health for the sake of some



higher end. Many a mother has broken the laws of health as regards her own sleep for the sake of nursing a sick child. Many a doctor or nurse or social worker in the exercise of his vocation has exposed himself to danger of strain and infection. Suppose a case like this—a doctor faced with a man who has contracted consumption and has a great and responsible piece of work in hand. The doctor may have to tell him that he may finish his work at the probable cost of death in six months, or he may drop his work and all useful activity and survive for six years. We may doubt which we should choose to do; but we cannot doubt which, in that position, we ought to do. If it is really God's work, His calling for us, then we know we ought to go on with it and leave the issue of early death or not to Him.

Thus while health is a great good, and, in general, the Christian for the very highest motives will obey the laws of health, yet, on occasion, these very highest motives may impel him the other way. He may find a divine imperative urging him to sacrifice health, even life itself, for the ends of Christ's Kingdom.

3. *A right relation to God is of primary importance for health, whether for the maintenance of good health or for the cure of bad health.* If man is made for fellowship with God, if the body is, in God's intention, a temple of the Holy Ghost, then it stands to reason that the godless man, who is living in neglect of or rebellion against God, will be working against the nature of things and failing to attain the full measure of health that is possible to him. If, however, such a man accepts Christ and so gets right with God, then the Holy Spirit will enter into His temple, and the result is likely to be an accession of health in all parts of the man's being, in some cases apparently miraculous in extent. The famous statement of Jung may be quoted again, for it is to the point. 'Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.' That is from the mental side. Evidence in plenty from the physical side could also be adduced. It is important, however, not to overstate the case. Every truly religious person is not therefore fully healthy in body and mind. No! but this one may say, that, other things being equal, the religious man is healthier than the irreligious. Other things, however, never are equal, so we may express the truth of the matter thus, that a right relation to God is of primary importance whether for the maintenance of good health or for the cure of bad health. Because God's will is best and His love is infinite there is no bound to the possibilities when we become reconciled to that will and let ourselves lie open to that love. If that will involves health for us, we shall have health; if not, we shall have what is better, God's life and love in us now and for ever.

#### FOURTH SUNDAY IN ADVENT.

#### They Know His Voice.

'The sheep . . . know his voice . . . a stranger will they not follow, . . . for they know not the voice of strangers.'—Jn 10<sup>4, 6</sup>.

'They know his voice . . . they do not know the voice of strangers': that is said of the friends of Jesus, who, as it appears, are like animals and children in not depending altogether on what is said, since for them the voice and the person are enough. A frightened horse in the dark or a barking dog may be quieted at once by hearing the familiar tone, and even some queer congruity of nature may suffice; St. Francis, as the story goes, could draw the birds about him and the fishes and an old grey wolf, and there are many people of whom beasts are never shy. In the same way there are men and women who need no magic of 'the Pied Piper' to have children flocking rejoicingly at their heels. Unfortunately in us who are older this instinct for a friend seems to get blurred, so it is good to hear from Jesus that in the greatest matters the heart still may know its way, and go to its place without a check. 'They know My voice,' says the Master.

1. In this we may find a *searching test of character*. If a Christian man is one who should discern Christ when He speaks and should understand what Christ would have him do, we are forced to admit that our intelligence lags far behind the animal instinct. Watch a dog on the hill with the sheep, and see how promptly he catches at his master's meaning in whistles and hoarse cries of which we make nothing, and compare this with the bearing of a Christian man who knows that his Master wants something of him, yet he halts and fumbles and hangs uncertain, and finally does nothing. In human friendships we show to more advantage, for an intimate acquaintance does not need to give us directions to the last detail; our knowledge of his mind and his taste and his resources enables us to fill in gaps in his instructions and to guess at the kind of thing he would like. And this is Christ's intention for us: 'I have called you not slaves but friends,' He said, 'for a slave does not know what his master means to do.' But if this be His intention we fail most lamentably in giving effect to it. Amid the babel of more clamorous voices we find it hard to pick out His tone or to guess at His meaning in a hint.

Thomas Erskine met a shepherd once on a lonely Scots moor and, after greeting him, he added, 'Do you know the Father?'—not pressing for a prompt reply. Years after on the same hillside they chanced again to meet, and the shepherd this time said, 'I know the Father now.' He possessed the friend's gift of understanding even half-words, and his quickened sense had carried him to the heart of the secret. 'They know My voice,' said Jesus. This is what John meant when, writing to some 'unhighschool'd' folk in the Asian Churches which he knew best, he boldly said, 'Ye have an unction from the Holy One,

and ye know all things.' *All things*, he said, although for them there was room for study and further information: yet the essentials—the things which matter were open now before them. The 'unction' of which John speaks is this gift of inward hearing, which enables a man to climb up by the word to Him who gave the word, and there to find rest. 'They know his voice.'

Alongside of this is set the companion grace of not knowing, which also we do well to covet—that blessed and resolved ignorance which does not know the voice of strangers. Some foolish people in what is called 'society' are actually proud of their ready understanding of their neighbours' talk, catching at the sense of ill things insinuated because they cannot openly be declared. It is a doubtful gift at best, and no grace may seem to us so admirable as that innocence of ear on which whatever is unjust or unkind or unclean is lost.

When Jesus said, 'A stranger they will not follow,' He might have added that a stranger they ought not to follow, for this life of ours is too sacred a thing to be put into a stranger's hands. We often see marriages in which men and women, knowing really nothing of each other, yet commit their lives into the other's keeping. In laying His hand on us Christ calls us to tasks and perils—to take His road, to think His thoughts, to love the unlovely as He did, despairing of no man, and to be cheerful in face of every threat; it is a huge adventure, which could not be undertaken in company with one unknown.

2. Along with this test of character there is here also an *intimate test of preaching*. If men show themselves to be Christ's people when they recognize His voice it surely ought to be Christ's voice which His people most wish to hear. Eloquence and wit and learning have their place, but this should be secondary; yet of the companies which, on any Sunday, gather in the churches, how many are drawn by these secondary things, and how many come for what is primary—to hear the Master speaking? There is a charming wee book by an old Scots lady on the author of *Rab and his Friends* which drew from Mark Twain what is surely the supreme of compliments: 'It seems to me the very perfection of literary work, for every sentence seems to say—Don't look at me, look at him! and we must try to be good and obey.' That expresses the first law of right preaching—'Do not look at me, look at Him!' And any preacher who obtrudes himself, by strutting and posing and display, inclining the audience thus to remark on his brilliance and his charm, is in that measure untrue to his commission. The fault does not lie wholly with the preacher, for the humbling fact must be admitted that, in large measure, it is the people who call the tune, and on the whole they get what they desire and what they deserve.

The one vital test of Christian preaching is this—Is it impossible in it to miss the voice and the tone of Jesus Christ? Surely it is to hear Christ speaking that we assemble—to listen for His guidance in our duty, to seek the comfort of His presence in our trouble, and from His own lips

to receive the loving sentence of pardon. We must let nothing come between us and that in preaching; for if those are Christ's people who know His voice it is Christ's voice which His people love to hear.

3. When Jesus spoke of His sheep we must remember that His mind was moving forward, and that He claimed men as His before He had them. 'Other sheep I have,' He says later, 'and them also I must bring': they might be worshipping in pagan temples though already He called them His, for in them He divined something on which He could lay hold. Throughout His ministry on earth Jesus was continually sifting and separating men, and at His word some rose and followed whilst others remained obtuse. What was there in the events which changed the life of Paul? The narrative speaks of a blinding light and a voice—experiences which, on different levels, have repeatedly been paralleled, and which in many have passed without any lasting result; but processes of struggle had brought Paul to the edge, when a touch could suffice. There are men and women on whom to-day the tenderest and the most powerful appeals would be thrown away, for they are not at the point at which these could be understood; but God's Spirit, working silently, may be bringing them nearer and still nearer to the acknowledgment of Jesus Christ.

He asks a very great thing of us, the greatest of all, for He asks ourselves, and this is a gift which we dare not surrender to one whom we do not know. The heart has its noble and necessary reserves. But He who asks this of us is not a stranger. Blessed are those who hear as the heart heareth, and are prompt at His word to rise and follow Him!<sup>1</sup>

#### CHRISTMAS DAY.

#### God Touches Human Nature.

BY THE REVEREND R. LEONARD SMALL, M.A.,  
CRAMOND, MIDLOTHIAN.

'The Word was made flesh, and dwelt among us.'—  
Jn 1<sup>14</sup>.

This year 1946, the first full year of peace, has dealt unkindly with many of our long-cherished beliefs, and produced in people of all sorts and conditions a mood of cynicism, disillusionment, and even despair. Not the least deadly of these despairs is our despair about human nature. It grew upon us with a subtle and cumulative effect during six years of war, with all the evil and cruelty which they forced upon our attention, the horrors with which we were sated till we ceased to feel them, and it is with us still. We look round upon our world, and are continually reminded that the real problems are within; hunger and fear still stalk throughout God's world, not because the earth has grown niggardly, sour, and barren, but because of human folly and selfishness, because of envy, strife, bitterness, hatred, the whole deadly list we know so well.

<sup>1</sup> W. M. Macgregor, *Christ and the Church*, 93.



Whether you take the long-range or close-up view, the prospect is the same. The evils that rend the life of Central Europe are basically the same as those which disrupt industrial relationships and divide families, and they seem deep-rooted in human nature. Few thinking people require any further convincing that to change the outward setting of life, say, from war to peace, to develop culture and education, while leaving unchanged the inward heart is to fail miserably. We have gained control over practically every force in the world except human nature; we have learned to develop the latent possibilities in all save ourselves. Must it always be so—must hopes and dreams and lofty resolution and unstinting sacrifice always come to grief on this rock of human nature? But the triumphant message of our Christian faith is that God did and does change human nature, and Christmas is the story of how He set about doing it.

At Christmas, God touched human nature with the touch of understanding. The Chinese have a saying 'heaven knows,' generally used in a fatalistic sense, as if flood and famine, human joy and tears, were known to God only in an impersonal way, a way which only emphasizes the remoteness and aloofness of God. How can God know what human life is like from the inside? God has everything, how can He know what it is like to want—to want food and warmth and comfort, and to see one's children want, to want a house, a home of one's own, to want a different kind of life, to want hope, or freedom or love? How should God know weakness and weariness, and all the ills and woes to which the flesh is heir, its aching longings, its haunting fears, its deep desires? God sees the end from the beginning, the issues of life are ever clear to Him, how can He understand how blind we are, how blundering, how easily misled, how mistaken in our choices? God is holy, what can temptation mean to Him, the sudden fierce temptation that sweeps a man off his feet, the subtle insidious temptation that saps his resistance? Pain of body or mind, anguish of spirit, are to many the only realities, how can they be real to God? How can God know? Christmas forestalls the man who would say: 'God cannot reach down to where I am. He cannot meet me in this situation,' for Christ was born, going lower down than the human level, to lie with the beasts of the stall, and He grew up a member of a subject race, with no rights or privileges. He did not *put on* flesh, to wear it, as H. G. Wells said, 'like a fancy-dress,' He was *made* flesh. When Father Damien first worked among the lepers he saw leprosy with the eyes of Christian understanding and love, but when he spilled boiling water on his arm and felt nothing, and knew he was a leper himself, he saw it in a new way. That is how God sees human nature.

At Christmas, God touched human nature with a touch that makes sacred. When Christ was born men were still drawing hard and fast lines between sacred and secular. The barriers between the various Courts of the Temple were symbolic of

men's outlook, for they observed degrees of sacredness. Certain times were sacred, such as the great Festivals, certain men were sacred, like the priests and Levites, the Temple precincts were sacred, with the Holy of Holies most sacred of all. But unfortunately they had concluded that because *this* is sacred in a special way *that* is not sacred at all. Ordinary life, with all the downward drag of the humdrum and the prosaic, was not sacred and there men lost the sense of God's interest and power. The daily duties of the priest were sacred, but not the day's darg of peasant, or fisherman, or carpenter. The tools of man's work, the stuff of everyday were beneath God's notice, almost contaminating even, so that a man must wash off their defilement before he approached God. Christmas is the story of God coming up behind all these barriers which men have made, touching, with hands at once human and divine, all the stuff of everyday life—straw and sawdust and shavings, the tools of men's toil; the crofter's seed and sickle, the fisherman's boat and nets, the housewife's bread-making, her darning and patching. It is the Word being made flesh and dwelling among men, making sacred childhood and home-life, and work and leisure, all that inescapable setting of normal living by which human nature is so much conditioned and by which, most of all, it is troubled, tempted, tried. How sorely we need to recover that sense of sacredness amid the ever-increasing secularization of life, with its bustle and jostling, and its mechanized relationships! During one of the Recall to Religion Campaigns a minister was sent to a market-town in the Borders to speak to the farmers on market-day. He was set in the auctioneer's box in the selling ring, with the farmers busy at their bargaining, and the place full of the lowing of the cattle and the bleating of sheep. How was he to gain a hearing against that background of noise and in that unlikely setting? He raised his voice and said: 'Friends, this may seem a queer place to listen to the message of a Christian minister. But, after all, the event which gives me any message at all took place in a stable with the noises of sheep and cattle for accompaniment.' A strange sense of sacredness seemed to fall upon every man, and he was heard in reverent silence, silence which the noise of the animals hardly seemed to break. So the story of Christmas falls again across the noise and bustle of our daily life, our getting and spending, reminding us that God still believes in the capacity of human nature to respond to the touch that makes all life sacred.

At Christmas, God touched human nature with the touch that transforms. The whole story of the life of Jesus from the cradle to the Cross is like that old legend of the king with the 'golden touch.' Christmas is the first stage in a process, not yet ended, whereby God got 'into touch' in a new way with frail and baffling human nature, touched it at every point, and transformed it wherever He touched it. He touched the sick, and made them whole; the blind, and sight came; the fallen, and they rose and walked; the hope-

less, and light came back to their eyes and joy to their hearts; the sinful, and they found the wonder of redemption. He took a towel and basin and transformed all common service, He took daily bread and made of it a sacrament, He touched the horror of a Cross and made it a symbol of incomparable victory, He touched death and changed it for ever. Whatever He touched He transformed. When He was made flesh, He crowned human flesh and blood, all the raw material of human nature, with a new glory and dignity. He taught men to see God most perfectly revealed not in the wonder of a sunset, or the marvel of the starry sky, but in a human personality. The Incarnation declares to us in this year of our despair about human nature that in that same human nature more of God can be seen than anywhere else in all creation. 'When Lamennais preached in Notre Dame,' writes Alistair Maclean, 'the poor and the outcast of Paris crowded into it, listening to . . . that rousing cry that shook them from their despair. "There is always one place left," cried Lamennais. "There is always one place left for God to take hold." Let Christmas 1946 send that rousing cry ringing again through our weariness, our cynicism, and our disillusionment. When God can find one place left to take hold of human nature, who should despair?'

#### FIRST SUNDAY AFTER CHRISTMAS.

##### Life's Short Story.

BY THE REVEREND PHILIP W. LILLEY, M.A., RHU,  
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'We spend our years as a tale that is told.'—Ps 90.

'When you were young,' so writes Mr. E. L. Woodward, in his delightful reminiscences, *Short Journey*, 'you did not believe that you would ever need to reckon the years. You had an infinity of time; every one has an infinity of time, but no time is long enough for any child of man.' That is a fairly apposite comment on the mood of the man who wrote the Hebrew Hymn of Eternity. Jerome in his Latin version renders the phrase 'as a tale that is told' in these words, 'As one who tells a story'; and the root idea is that the story of life is quickly told, and the word '*Finis*' soon written at the foot of the last page. Life is pathetic in its brevity and frailty. That is the Psalmist's plaintive cry.

These are often our silent thoughts, too, as time glides swiftly by. In a memorable passage in his *Memoirs*, Edward Gibbon told how on the night of the 27th of June 1787, between the hours of eleven and twelve, he wrote 'the last lines of the last page' of the History which has made him for ever celebrated. He refers (with becoming modesty) to the possible establishment of his fame as the author of *The Decline and Fall of the Roman Empire*. Then he adds these wistful words: 'But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea

that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future date of my History, the life of the historian must be short and precarious.' Such thoughts, I say, are borne in upon us too as the year dies, yet a feeling of gloom and the sense that all is vanity does not have its source in 'the good hours of the mind.'

When we ponder the phrase 'As one who tells a story' in the light of Christian teaching and experience, we receive also many bracing and encouraging thoughts.

1. In the first place, the Christian is entitled to believe that *his life is a Love Story*. 'All the world loves a lover.' We all enjoy the old-fashioned romance which tells how two hearts became one. That kind of story can never grow old. 'Time cannot wither nor custom stale its infinite variety.'

Yonder a maid and her wight

Come whispering by:

War's annals will cloud into night

Ere their story die.

But what of life of a sadder order—life with its tragedy and triumph, its toils and tears, its sufferings and losses—are we still able to say, as we review our own lives that the story is one of Divine guidance and Divine Love? When we confront the grim facts of life, as we have seen them recorded in the unspeakable losses of the last few years, are we still convinced that 'God is Love'? Robert Browning wrote:

I know thee, who hast kept my path, and made  
Light for me in the darkness, tempering sorrow  
So that it reached me like a solemn joy;  
It were too strange that I should doubt thy love.

That is a conviction that is not always achieved without a struggle nor is it always easily kept. If a man asserts it lightly, it only shows he has not had to wrestle for it. Many heard Joseph Parker preach in the heyday of his powers, and the crowds were delighted by his originality and eloquence. But there came the day when the wife whom he passionately loved was taken from him. He climbed up into his pulpit a broken-hearted man, still dazed by the heavy stroke that had been laid on him. 'God—is—Love,' came in little breathless gasps as from the lips of a man contending for his soul's life, and those who heard him were hushed and subdued. No, it is not always easy to believe in God's Love.

Yet, let us not forget that it is those who have been the greatest sufferers who have also been the greatest believers. They believed that all they had undergone was 'part of the story.'

With mercy and with judgment

My web of time He wove,

And aye the dews of sorrow

Were lusted by His love.

2. Secondly, this life-story is also a *Serial Story*, a tale which is unfolding day by day, and year by year. At the beginning of their literary careers Anthony Trollope and Charles Dickens wrote



novels which appeared in instalments in important magazines. We may gauge the popularity of these novelists from the fact that it was with avidity and impatience that the British reading-public awaited the various issues. They were eager to discover the fortunes of the various characters described in their stories: thus they were led on and on, fascinated spectators of the doings of these creations of the imagination.

Our lives are like a serial story, at least in this respect that we only receive instalments, as it were. We are certainly not allowed to read the next chapter in advance. All we are given is the present unfolding. All we can do is to wait and see what God has in store for each one of us, being assured that everything works together for good to them that love God, for we walk by faith and not by sight. And when the earthly part of the story is finished, we also can write at the foot of life's page—'To be continued in our next.'

3. Hence, also, it is a *Story the influence of which never comes to an end*. That is true of all good books. Their influence never dies. John Milton said, 'A good book is the precious life-blood of a master spirit embalmed and treasured up to a life beyond life.' Even when we have read the last word of the last page and gaze on the familiar word, '*Finis*,' we know that that is not the real end of the book. The book lives on through the centuries that are to be. No one can fix a time-limit for the influence of such books as *Don Quixote* or *The Pilgrim's Progress*.

Now, so is it with you and me, if our lives are lived in the strength of God. The words which were spoken by Pericles at a Greek funeral many centuries ago are true of all those who have striven to extend the empire of the good and the beautiful over the minds of men. 'Their story is graven not on stone alone, but lives on without symbol woven into the very fabric of other men's lives.' 'The invisible world,' says Elizabeth Goudge, 'must be saturated with the stories that men tell both by their minds and by their lives.' How solemnizing to reflect that 'every action, every thought, is a tiny thread to spoil or enrich that tremendous tapestried story that men weave on the loom that God has set up, a loom that stretches from heaven above to earth below.' Yes, the stories that people tell and live are so interwoven with other people's lives that they never come to an end. The influence we exert, whether we like it or not, whether for good or for bad, never dies but goes on and on into eternity.

4. Finally, it is a *Story which is being written now*. Montaigne could say of his *Essays*, 'My book is myself.' There was something so deeply personal about everything he wrote. But isn't that also true of your life and mine? In one sense we are all engaged in writing a book. Each one of us is penning it now. We write it as the years go by. We have almost added another chapter to it—chapter 1946.

Perhaps some of you may feel that it might have been a better and more creditable chapter. You

may even feel that it has been somewhat of a failure. If that be our conviction, then we are on the threshold of a new beginning, and the later chapters may atone for the preceding ones. Whatever may follow in 1947, may, by the help of God, be a fine contribution to the whole story. It may be that for some of us there will be only a few more pages to write; but we can make these pages the best in the whole Serial, for we can determine even now whether it is to be a good story or a bad one.

We may here and now ask God's present help and grace. For He is, as it were, the great Proprietor and Editor of the large Publishing House of human endeavour. We may ask that 'the beauty of the Lord our God may be upon us and that He will establish the work of our hands.' If we seek His all-sufficient grace, and maintain a trustful and resolute spirit, we may make 1947 the best of all New Years. We shall make the tale of our life a story of unflinching faith, high courage, and unchanging love. It was said of a good woman, 'She might have written books—famous books. Yet what of books? Hast thou not a volume to publish in print that is everlasting, namely a life to lead?' And surely this is a great concern, calling for our utmost effort and worthy of our most prayerful toil.

## SECOND SUNDAY AFTER CHRISTMAS.

### The New Beginning.

BY PROFESSOR THE REVEREND JOHN FOSTER, D.D.,  
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'Ye must be born anew.'—Jn 3' (R.V.).

A Hindu and a Christian were discussing religion. The Hindu claimed Hinduism to be the most complete apprehension of God. The Christian said, 'Very well. Suppose I were to agree: Now how do I become a Hindu?' 'Oh, you can't do that,' was the answer. 'You are either born a Hindu or you aren't.' Then recalling the doctrine of transmigration, his face brightened. 'Yes, you have one hope,' he said. 'If you commit suicide, in your next incarnation you may be born a Hindu.'

It may seem strange to say that similar views are expressed, or at any rate implied, by Europeans. People ask, 'Why preach our Christianity in China?' It is theirs or ours according to birth. Many of us treat religion as something which we have inherited, like nationality or the colour of our skin. Any one who knows the New Testament at all will recognize that in Christianity you have a view of religion which is radically different. Birth shuts the door on no man. Nor is it birth which opens it to any.

The survival of this attitude to religion is not surprising for a second reason: it is the oldest and most nearly universal. All early religion was a matter of being born so. Born in this family, your duty is to the shades of your ancestors and the gods of your father's house. Born in this

tribe, you belong to this totem. Born in this city, you worship the city's guardian gods. It was so among the Hebrews, who worshipped Jehovah as the family god of Abraham, Isaac, and Jacob, and the Leader of the Twelve Tribes. It was so in the city-states of Greece, and in that greatest of the cities, which was to become an Empire, Rome. At the other end of the world the same principle held good. While the Jews were captive in Babylon, when the Greek states were thriving, and before Rome had risen to pre-eminence, in China Confucius was teaching, 'For a man to worship a spirit which is not his own is arrogance.' Right through the ancient world it runs. A stranger might pay a passing tribute; occasionally might even live down his strangeness and find his part; but in general the doors were shut to family, tribal, and state religion. You were born so, or not born so, and that was that.

In the East it was Buddhism which brought a new and deeper appreciation of religion. In the West a new spectacle arises with the Mystery Religions. Men were growing up and beginning to feel the growing pains of a deep inward dissatisfaction. A man knew himself to be more than a son, a tribesman, a citizen. He was a *man*, with his own life to live, his own sorrows to endure, and his own death to die. The religions which provided for family welfare, tribal victory, the prosperity of the State, no longer met his needs. He needed a message of individual salvation. This was provided by new religious societies which grew up first in Greece, afterwards throughout the Roman Empire. Some of the societies had travelling preachers, who held open-air meetings and distributed tracts, not unlike the early Methodists or the Salvation Army. They told of gods who cared for man as man, would help him live his individual life in triumph, and save his soul eternally. The great difference was that in these religions you were not born so. You had to be re-born. You decided for yourself, and one by one you joined the new society.

Judaism itself, the most highly developed and one of the most proud-spirited of the tribal-national religions, changed. Some of the dissatisfied were quick to recognize in the Jews a people with a deeper sense of religion than their own. Could they join *this* society? Jews of an earlier day would have replied, No, you were not born so. But in the books of the Old Testament, written about the time of the Exile, we see a wider vision. Jehovah is not only a national god but—God. God's spirit not only moves among His chosen. It shall be poured upon all flesh. In the period between the Testaments they began to recognize a regular procedure for admitting the outsider. Opening the New Testament we find signs of the presence of two already large classes of men. It is from among them that most of the first Christian converts are to be won. The first is called 'proselytes,' the second 'God-fearers.' For example, the darkness of his skin does not keep the Ethiopian eunuch from going to Jerusalem to worship. His Roman birth does not

shut out Cornelius the centurion from faith in the God of Israel. Both these were probably 'God-fearers'—or as we should say, adherents. It was not easy to become a full proselyte. That is why so many never got further than the threshold.

Then came John the Baptist. We are so used to the term baptism, and to thinking that we know what it means, that we may have missed the significance of this title. Baptism, ceremonial washing, was already known both within and without Judaism. Without, it was part of the process of entering those religious societies called the Mysteries. Within, it was required of foreigners who sought admittance. John brought a new demand. Standing within the boundaries of Judaism he required baptism of Jews: 'I baptize you with water unto repentance.' It was as if he said, 'You call them dirty Gentiles, but you are dirty Jews.' 'Think not to say within yourselves, We have Abraham to our father.' And to the proudest of them, even to Pharisees, he said, 'Sons of Abraham?—Offspring of vipers!' Strong words they were, but acted in more startling parable when crowds of Jews, for all the world as if they had not been 'born so,' came to wash away their sins in the waters of Jordan. That was the first meaning of baptism; it is not enough to be born. You must be re-born. The choice is not your parents', but your own.

Then came Jesus, 'preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.' Indeed all that I have described is part of that preparation to which those words 'the time is fulfilled' refer. St. Paul is thinking of the same when he speaks of 'the fulness of the time': 'When the fulness of the time came, God sent forth his Son.' When the most sincere souls, both within Judaism and without, knew that religion was a matter for their own choosing, God sent forth Him who was to fix men's choice. 'Follow Me!' And Simon followed; Andrew followed; James followed; John followed; not because they were born so but because one by one they had caught His eye and seen Him beckon.

Some, indeed most, refused to meet His challenge and to make His choice. These were for the most part not sinners who had lost hold of respectability and so put themselves out of count. They were men of comparatively blameless life, who thought it was enough to have inherited religion and to keep it up. They had no place in His Kingdom. In all the Gospels is not this the most frequent theme? Two outstanding examples will be enough:

Zacchæus was not given to boasting about his birth. He knew that as a tax-gatherer for the Roman overlord he was playing a game unworthy of a true son of Abraham. But he met the challenge. He opened the door of his house and the door of his heart. And, 'To-day is salvation come to this house, for so much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.' He gave him back his birthright.



Nicodemus the Pharisee, a ruler of the Jews—that means a member of the Sanhedrin—doubted not that he was born of the seed of Abraham and an heir to the promises of God. And, 'Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God.' It amounted to recognizing the citizenship of a banishee, and telling a member of his nation's aristocracy that he could not be permitted to land.

Where do you stand?

'I was brought up in a Christian home.' That is not the point.

'I was baptized, and you said baptism was the sign of rebirth.' Adult baptism was and is. Infant baptism is rather the promise of something on which you yourself must afterwards lay hold.

'I have tried to live according to accepted standards, and took it for granted that I was all right.' He will not lash you with His words, as John the Baptist used to do. But at His coming the self-satisfied are struck with still greater dismay at His calm and awful assumption that your world is upside down and you must begin again.

## Sojourners in Egypt.

BY THE REVEREND E. W. HEATON, M.A., GONVILLE AND CAIUS COLLEGE, CAMBRIDGE.

THE initial purpose of this article is to raise the question of the interpretation of the word *gēr* in Dt 23<sup>7</sup>: 'Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a *gēr* in his land.' Robertson Smith in a few classic paragraphs has taught us to recognize in *gēr* a semi-technical term used to describe 'a man of another tribe or district, who, coming to sojourn in a place where he was not strengthened by the presence of his own kin, put himself under the protection of a clan or of a powerful chief.'<sup>1</sup> In the vast majority of the cases of its use in the Old Testament it refers to the alien population living among the Jews in Palestine.<sup>2</sup>

It is therefore interesting to find the term used in this verse of the Jews themselves, and, in view of the customary nuance of privilege which it carries, it is surprising to find it associated here with their status in Egypt before the Exodus. Elsewhere the deuteronomic writers (to use a convenient term) look back on Egypt at this period as the 'iron furnace' כּוּר הַבַּרְזֵל<sup>3</sup> and as a 'house of slaves' בֵּית עֲבָדִים<sup>4</sup> in which the Jews were the Pharaoh's 'bondmen' עֲבָדִים.<sup>5</sup>

In what sense, it must be asked, could the Jew who endured this servitude properly be described as a *gēr*?

Now it is sufficiently clear from the prophets' condemnation of the exploitation of the *gēr* that his lot was not always a happy one<sup>6</sup> and the association of the *gēr*im with various classes of dependants (sons, daughters, the fatherless and widows)<sup>7</sup> confirms our impression of their social inferiority, which becomes explicit in such passages as Dt 14<sup>21</sup> and 29<sup>11</sup>. If, however, we cannot idealize their position, the many warnings against exploiting them do at the same time clearly suggest that the word *gēr* was still used to indicate an alien with a recognized status. If the *gēr* in Dt 24<sup>14</sup> is thought of as a hired servant שָׂכִיר, the same verse envisages the possibility that the home-born Israelite may well become the same. Again, if the association of נֶזֶק and תּוֹשֵׁב in Lev 25 indicates an inferior status, as has been suggested by Meek,<sup>8</sup> it is one which clearly does not belong to the *gēr* as such, since it is shared by the Israelite brother, and moreover, it is one which is sharply differentiated from that of the bondservant: 'And if thy brother be waxen poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant עֶבֶד: as an hired servant שָׂכִיר, and as a sojourner תּוֹשֵׁב, he shall be with thee' (Lev 25<sup>39f.</sup>).

Not only is the *gēr* (as תּוֹשֵׁב) distinguished from

<sup>6</sup> Jer 7<sup>6</sup> 14<sup>8</sup> 22<sup>3</sup>, Ezk 22<sup>7</sup> 29, Zec. 7<sup>10</sup>, Mal 3<sup>5</sup>.

<sup>7</sup> Dt 5<sup>14</sup> 10<sup>18</sup> 14<sup>29</sup> 16<sup>11</sup> 14 24<sup>14</sup> 17 19 20, etc.; cf. *Ency. Bib.*, col. 4186 and 3902; *DB*, ii. 156, col. 1.

<sup>8</sup> 'The Translation of *Gēr* in the Hexateuch,' in *Journal of Biblical Literature*, xlix. (1930), 172 f.

<sup>1</sup> *Religion of the Semites* 3, 75 f.

<sup>2</sup> It appears that the word *gēr* was very little used before the deuteronomic writers (or alternatively the authors of H) made it the current term to describe the aliens who by this time had made their homes in Palestine. The three passages, Ex 22<sup>22</sup> 22<sup>21a</sup> and 23<sup>12</sup>, do not provide very strong evidence for the earlier use of the term (cf. note 6, p. 82).

<sup>3</sup> Dt 4<sup>20</sup>, 1 K 8<sup>51</sup>, Jer 11<sup>4</sup>.

<sup>4</sup> Dt 5<sup>6</sup> 6<sup>12</sup> 7<sup>8</sup> 8<sup>14</sup> 13<sup>5</sup> 10, Ex 13<sup>3</sup> 14, Jos 24<sup>17</sup>, Jg 6<sup>8</sup> (probably all deuteronomic); cf. Mic 6<sup>4</sup>, Jer 34<sup>13</sup>.

<sup>5</sup> Dt 6<sup>21</sup>; cf. 5<sup>15</sup> 15<sup>15</sup> 16<sup>12</sup> 24<sup>18</sup> 22.

the bondman and associated with the Israelite, but, as appears from Dt 1<sup>16</sup> (cf. 24<sup>17</sup> and 27<sup>19</sup>), he had a right to refer his disputes to judges. Our conclusion is that we are not justified in abandoning the fundamental meaning of the term in reference to one who, though an alien and excluded from the privileges of full membership of the tribe, enjoyed certain concessions and a status which was 'one of dependence but not of absolute servitude.'<sup>1</sup>

As Dt 23<sup>7</sup> represents the status of the Jews in Egypt as that of *gêrim* and the deuteronomic writers as one of 'absolute servitude,' some explanation is demanded. S. R. Driver saw the problem: 'In spite of the Egyptians' oppression of Israel,' he comments, 'in spite, too, of the distrust and suspicion with which the prophets viewed the political interference of the Pharaohs with the affairs of Palestine, the Israelites had once been sojourners in their land; and the recollection of this fact should soften their attitude towards them.'<sup>2</sup> It is difficult to understand how a recollection of their treatment in Egypt as it is represented elsewhere<sup>3</sup> could have been expected to soften their attitude towards their former oppressors. It is true that the deuteronomic writers frequently remind the Israelite that he had been a bondman עֶבֶר in Egypt, but as we should have expected, these historical references in every case merely serve to recall the fundamental conviction that the nation had been redeemed by Yahweh from the bondage, and it is to the Israelite's memory of redemption and not of bondage that the appeal is made.<sup>4</sup> In Dt 23<sup>7</sup>, however (and still more explicitly in the related interpolation of Ex 23<sup>9</sup>, 'for ye know the heart of a *gêr*'), the appeal is to the Israelite's experience of the sojourn itself and not to his memory of deliverance from it.

It is difficult to resist the conclusion that the word *gêr* was intended to recall either a lively tradition or an actual experience of a sojourn in Egypt which was favourable—sufficiently favourable to encourage the Israelites to receive the Egyptians (presumably the children of mixed Hebrew-Egyptian marriages) into the 'assembly of Yahweh' in the third generation.<sup>5</sup>

<sup>1</sup> Meek, *op. cit.*

<sup>2</sup> *Deuteronomy* (I.C.C.), 262.

<sup>3</sup> See p. 80, notes 3, 4, and 5; cf. Ex 1<sup>11f.</sup> 3<sup>7</sup>. 17 5<sup>6f.</sup> (J) and Dt 26<sup>5f.</sup>

<sup>4</sup> Dt 5<sup>15</sup> 15<sup>15</sup> 24<sup>18</sup>; 16<sup>12</sup> and 24<sup>22</sup>, which do not actually mention the deliverance, may be said to imply it.

<sup>5</sup> If the word *gêr* (by some unexpected and unaccountable weakening of its usual meaning) had been used to recall a tradition of bondage-and-deliverance, the verse would have been, in effect, an injunction to the Israelites to love their enemies. The difficulty of supposing that

Before we attempt to draw any tentative conclusions about the meaning of *gêr* and the view of the sojourn in Egypt which this verse implies, we must examine four other passages in which similarly an appeal is made to the Hebrews as the *gêrim* of Egypt.

(a) Ex 22<sup>21b-22</sup>, in which occurs the expression בְּיָיִרִים הֵייתָם בְּאֶרֶץ מִצְרַיִם, is generally regarded as an interpolation on independent grounds. It is expressed in the singular and so interrupts a passage in the plural which forms its present context.<sup>6</sup>

(b) Ex 23<sup>9</sup>, in which the same expression recurs, is part of a longer section (vv. 6-9) built up of borrowed fragments; with the commentators, therefore, we may account it a secondary redaction.

(c) Lev 19<sup>34</sup> contains the identical formula. The word *gêr* in the Holiness Code normally carries a meaning which is almost equivalent to proselyte,<sup>7</sup> and so unless we can suppose that this quasi-technical term was on this one occasion used in so loose an application as to make it suitable for describing an Israelite in 'bondage,' we cannot follow Carpenter and Harford-Battersby in allowing that the expression is original in its present context. The fact that the expression is a formula precludes our being certain of its origin, and the great diversity of the material in ch. 19 makes it reasonable to suppose that here also the words do not belong to their context.

(d) Dt 10<sup>19</sup> also has the formula. There is no evidence for the supposition that here it is borrowed from Lev 19<sup>34</sup>.

In these four verses, 'the recollection of the feelings of a sojourner, derived from the experiences of Egypt' (to use Driver's words) is made the motive of a moral injunction to befriend the *gêrim* settled in Israel. The fact that in each case we have the identical form of words interpolated into their present context suggests very strongly that we should associate this friendly formula with Dt 23<sup>7</sup>. At one period in the life of Israel, it appears that an attempt was made to absorb Egyptians into the Jewish community: this is the conclusion required by the explicit legislation of Dt 23<sup>7</sup> and that suggested by the deliberate interpolation of the formula in the other four passages.

the teaching of Mt 5<sup>44</sup> was thus anticipated is insuperable. It hardly needs to be pointed out that in Ex 23<sup>9</sup> 'the heart (feelings) of a *gêr*' cannot be identified with an experience of oppression on the grounds that it is appealed to against the oppression of the *gêr* in the Israelites' midst, since it is generally agreed that this appeal to their feelings is part of the late interpolation.

<sup>6</sup> McNeile, *Exodus*, 136; Carpenter and Harford-Battersby, *Hexateuch*, ii. 116.

<sup>7</sup> Lev 16<sup>29</sup> 18<sup>26</sup> 24<sup>16, 22</sup>, etc.; cf. Meek, *op. cit.*, 174 f.



In view of the 'canonical' attitude towards Egypt, what experience was the writer or school of writers appealing to as a precedent for this friendly relationship between Jews and Egyptians? Was it a vivid memory of 'the sojourn' in Egypt before the entry into Palestine, which was quite independent of the 'bondage-and-deliverance' tradition and which is now in our documents almost obliterated by it? Or was it a more recent experience of the Egyptian diaspora?

These questions are too far-reaching for one to attempt to answer them here, but we may briefly notice indications that the 'bondage-and-deliverance' view of the early history does not wholly monopolize our narratives, even if this—the 'canonical'—tradition is the one generally accepted. There is, for instance, evidence in the Pentateuch and elsewhere that 'there was a form of the patriarchal tradition which knew nothing of the sojourn in Egypt, and connected the story of the conquest with the name of Jacob.'<sup>1</sup> When this is admitted, the view that there existed variant traditions of the sojourn and exodus becomes intrinsically more probable.

It is more relevant to our immediate inquiry to notice that in the Joseph stories (Gn 37 f.), we have a tradition of a large-scale Egyptian sojourn, which, although now artificially attached to the regular 'bondage-and-deliverance' scheme (Ex 1<sup>8</sup>), is really independent.<sup>2</sup> In view of the usual suspicion of Egypt, it is remarkable that this record of the cordial relationship which once existed between Jews and Egyptians has survived.<sup>3</sup>

Again, it is worth noticing that the fragmentary narrative in Exodus attributed to E differs from the J narrative with which it is interwoven in several important particulars. When the separation of the various strata in the combined narratives can no longer be made with the confidence

<sup>1</sup> Skinner, *Genesis*, 422; cf. pp. xxii. n. 1, 418, 450, 507, and 512. See also Cook in *E.Br.* <sup>11</sup>, xi. 584, art. 'Genesis'; xv. 374, art. 'Jews'; *Cambridge Ancient History*, ii. 359–60.

<sup>2</sup> Cf. Cook and authorities, *E.Br.* <sup>11</sup>, xv. 374, note 2.

<sup>3</sup> In this connexion the E narrative is the more interesting. Here Joseph is not a prisoner but a servant of the guard (37<sup>36</sup>). The passage which records Pharaoh's eulogy and investiture of Joseph belongs in part (and probably in its entirety) to E. In E also, it is the Pharaoh who invites Joseph's brethren to Egypt (46<sup>17c</sup>), and after their arrival they are represented as dwelling, not in the land of Goshen as in J (Gn 45<sup>10</sup> 46<sup>34</sup> 47<sup>26</sup>; cf. Ex 8<sup>22</sup> 9<sup>26</sup>), but among the Egyptians. It has been frequently noticed that this cycle of stories shows an intimate acquaintance with Egyptian customs and conditions and it has been suggested that this knowledge was acquired at a much later period when the stories were being elaborated; cf. Skinner, *Genesis*, 442; Cook, *Cambridge Ancient History*, ii. 360; Kennett, *O.T. Essays*, 40 f.; Peet, *Egypt and the Old Testament*, 65, 90–94, 102–3.

which inspired the early exponents of the documentary hypothesis, it is only possible to record the impression that the author or authors of E either knew little of the 'bondage' as it is presented in J (and D), or were not interested in it. The E narrative presents a picture of an uneventful period in Egypt which is as properly described as a 'sojourn' as that of the Joseph stories, with which indeed it has some very interesting affinities.<sup>4</sup>

The case for holding that the 'bondage-and-deliverance' tradition was not the only view of the early history is less weak than Lods' insistence that our evidence 'does not merely speak of a sojourn in Mizraim, but of the enslavement of the fathers in this country'<sup>5</sup> would make it appear. It is possible that the narratives to which we have briefly referred reflect a lively tradition of an Egyptian sojourn before the conquest of Palestine quite different from that which is now presented in J and D, and that it was to this tradition that the legislator of Dt 23<sup>7</sup> and the author of the formula in the other four passages were appealing. On the other hand, it is possible that these narratives represent not so much traditional history as apologetic historiography, drawing on a more recent experience of Egypt, and perhaps written with the deliberate intention of supporting the newly inaugurated policy of friendship towards the Egyptians.<sup>6</sup>

<sup>4</sup> In E the Jews make up a small company (Ex 1<sup>16f.</sup>), one obviously too small to undertake the conquest of Palestine, and they are represented as living, not apart in the land of Goshen, but, as in the Joseph stories, among the Egyptians (Ex 1<sup>16</sup> 3<sup>22</sup> 11<sup>3</sup>). Moses, whose name and upbringing associate him closely with Egypt (Ex 2<sup>1-10</sup>) wins for himself among the Egyptians a reputation equalled only by that of Joseph (Ex 11<sup>8</sup>). He demands of the Pharaoh 'merely that Israel be let go' for the purpose of returning to Canaan (cf. the useful analysis of Harford-Battersby, in *HDB*, i. 807). The departure from Egypt is associated with the promise of Joseph (Ex 13<sup>17f.</sup>; cf. Gn 50<sup>26</sup> 48<sup>21</sup>) and is made in good order (עֲשֵׂה) (Ex 13<sup>18</sup>), with Joseph's bones (Ex 13<sup>19</sup>), after the Jews' Egyptian neighbours, in whose eyes they had found favour (Ex 11<sup>8</sup>), had equipped them for the journey (Ex 3<sup>21-22</sup> 12<sup>36</sup>); cf. Dillmann quoted in Driver's *Exodus* (pp. 26 and 100): 'According to the tradition as handed down by E, the Israelites at their departure received from their Egyptian acquaintances, who were favourably disposed towards them, and held Moses in honour, all kinds of valuables.' That Dillmann found this a difficult conclusion is clear from his attempt to harmonize the traditions in the manner of Jubilees 48<sup>18</sup>, etc.

<sup>5</sup> *Israel*, Eng. tr., p. 169.

<sup>6</sup> There is, of course, nothing new in the suggestion that the experience of the exilic period contributed to the narratives recording the history of the period of the Exodus; see Cook, *C.A.H.*, ii. 405. The early Egyptian diaspora is perhaps more important than we tend to suppose: see the suggestive pages of Causse, *Les Dispersées d'Israël* (1929), 17–23. Cf. Peet: 'The

## Contributions and Comments.

### The Son of Man.

#### Some Observations on Mr. Fox's Criticism in the September Number.

1. I DID not 'quote Dalman verbatim' on p. 217 of *The Teaching of Jesus*. I stated as a fact what is stated in similar but not identical terms by Dalman in *Grammatik*<sup>2</sup>, 108 and *Words of Jesus*, 249 f. I cited Dalman as an authority for the fact and for nothing else. The rest is admittedly conjecture.

2. It is true that the conjecture would not have been accepted by Dalman, who maintained (p. 250) 'that at that time . . . אִנְשׁ and not בֶּר אִנְשׁ was the common term for "man."' Yet even if בֶּר אִנְשׁ was not the common term, it must have been a possible term for 'man'; otherwise its presence in Dn 7<sup>13</sup> is inexplicable. Dalman argued that it is only there as a translation of the Hebrew בֶּן אָדָם. That may be so. But even if it is so, it is required in a translation that it should represent the meaning of the translated term and

be intelligible to those for whom the translation is made: i.e., that בֶּר אִנְשׁ should mean the same as בֶּן אָדָם and should mean it to Aramaic-speaking Jews round about the beginning of the Christian era. Moreover, *barnāsh* has the required meaning in Christian Palestinian Aramaic which Schulthess described as 'die direkte Fortsetzung der Sprache Jesu' (*Gramm. des Chr.-pal. Aram.* § 4 Anm. 3; cf. § 81. 7). It may well be the case that the use of the Hebrew בֶּן אָדָם, and of בֶּר אִנְשׁ in earlier Aramaic, was largely confined to elevated and poetical speech: the Q passage about John the Baptist (Lk 7<sup>24-35</sup>, Mt 11<sup>7-19</sup>) is an excellent example of such elevated and poetical speech, as was perceived by John Jebb more than a century ago (*Sacred Literature* [1820], 238-244).

3. I hope in the not too remote future to return to the whole problem of the use of the term 'Son of Man' in the Gospels. There are many respects in which the treatment in my *Teaching of Jesus* can be improved and the main contention of the argument fortified. That, however, is something that must go far beyond the possible limits of an article in this magazine.

T. W. MANSON.

University of Manchester.

## Entre Nous.

### Dr. Temple as a Man.

In the always interesting book<sup>1</sup> on the late Archbishop one of its six authors deals with the personality of Dr. Temple. This writer is the Rev. A. E. Baker, Canon of York Minster, who writes from the intimacy of an old friend. The impression one receives from this sketch is that of a modest, affectionate, good-tempered being,

<sup>1</sup> *William Temple: An Estimate and an Appreciation.*

XXVIth Dynasty had encouraged the settlement of foreigners in the Nile valley, partly as traders, partly as mercenaries in the Egyptian armies. Among those who flocked in, there may well have been many Jews, more especially in the period preceding the fall of Jerusalem, when the factions of Assyrophile and Egyptophile were rife. The temporary ascendancy of one party must often have forced prominent members of the other to retire to the country whose interests they supported, *Egypt and the Old Testament*, 189; cf. also Oesterley and Robinson, *History of Israel*, ii. 40-41; Mitchell, *Zechariah (I.C.C.)*, 292-3. (There is no more reason for depreciating the importance of the Egyptian diaspora on the evidence of the Elephantine Papyri than there would be for ignoring the work of the exilic community in Babylon on the evidence of the Murashu tablets.) It is interesting to find the verb נָגַד used in Jeremiah of the voluntary exilic sojourn

without affectation or pride, full of the zest for life. He might be called justly the Laughing Philosopher. Canon Baker asked an old Reptonian why Dr. Temple went to Repton as headmaster. The reply was, 'Oh, it was to outlaugh old Z. on his own ground.' Z. was famous for his large and terrific laugh!

Once at a meeting which was attended by Gore and Temple, Gore so completely lost his temper that the meeting had to be abandoned. On the

in Egypt which eventually the prophet himself had to join (42<sup>15</sup>, 17, 22, 44<sup>8, 12, 14, 28</sup>). The same word is used of the exilic dispersion in La 4<sup>15</sup>, Ezr 1<sup>4</sup> and Ezk 20<sup>38</sup>. In Is 52<sup>4</sup>, if Skinner's interpretation is correct (*Camb. Bible*, 129), נָגַד implies no more than exile. Previous oppression is associated with the Assyrians, but even that provides no precedent for the suffering of the present exiles. A comparison of the distribution in the O.T. of the words נָגַד and נָגַד, suggests very strongly that the former was used in the technical sense which belongs to נָגַד and that, as in the case of נָגַד, a large part of its meaning was drawn from the experience of dispersion and exile. Gn 12<sup>10</sup> and 47<sup>4</sup> in which נָגַד is used of the sojourn in Egypt are almost certainly late additions; Dt 26<sup>6</sup>, which is also late, combines the conflicting traditions of sojourn and bondage, as the (late) passage Gn 15<sup>13</sup> in which נָגַד is employed.



way home Gore was gloomy and miserable over his exhibition and lamented his loss of self-control. 'I have a vile temper,' he said. 'It is a terrible thing to have a bad temper.' And then, as he looked at Temple's smiling face, 'but it is not so bad as having a good temper!'

Temple was, of course, deeply interested in the social problem, and held radical views, as Malvern showed. When Mr. Neville Chamberlain was Chancellor of the Exchequer, Dr. Temple wrote to *The Times* just before a Budget statement, suggesting that if there was not enough money both to reduce the Income Tax and to increase the 'dole' the Chancellor should increase the 'dole.' Mr. Chamberlain replied tartly that he wished the Archbishop of York would mind his own business. Dr. Temple's rejoinder was neat and effective. There are two men with buckets, he said; I advise the better-off man to say, if there is not enough to put some in both buckets, please put it all in his. 'And I should have thought it very much the business of a Christian minister to give that kind of advice, and to encourage that kind of practical unselfishness.'

Dr. Temple's wide sympathies were known all over the Christian world. His friendships included men of all ranks and creeds. He was a great thinker, but it is not perhaps saying too much to say that he was a great Christian. In both respects his death has meant a profound loss to all the churches.

F. J. RAE.

### How Heathen is Britain?

*How Heathen is Britain?* is the title of a book by B. C. Sandhurst (Collins: 2s. 6d. net) that should be widely read. Eighteen months ago he took over the duty of discussing post-war problems with young men likely to become officers. They were drawn from the public and secondary schools, of age between eighteen and twenty-two. The author meant to 'put over' the principle of the Christian social order, but he soon discovered that most of his audience didn't know what Christianity is. Moreover, he discovered that it was no use plunging into the discussion of Christian evidence straight away. And, after experimenting this way and that, he concluded that he must approach his aim gradually. First he put the plain question: Is man simply a highly developed animal or something more? And, secondly, Are there permanent standards of goodness and truth? Finally, he tackled the question of the Godhead of Christ and His consequent authority to command us.

At first he found blank ignorance, but, to his amazement, as he went on he met with a readiness on the part of a large proportion of his classes to receive the truth he was aiming to get over. Mr. C. S. Lewis, who writes a Preface to the book, sums up its lessons thus. 'When every allowance has been made for the possibility that the author has unusual talents as a teacher, two facts still emerge from his record unshaken. First, that the content of, and case for, Christianity are not put before most schoolboys under the present system;

and, secondly, that when they are so put a majority find them acceptable. The importance of these two facts is that between them they blow away a whole fog of "reasons for the decline of religion" which are often advanced and often believed. If the younger generation have never been told what the Christians say and never heard any arguments in defence of it, then their agnosticism or indifference is fully explained. . . . There is nothing in the nature of the younger generation which incapacitates them for receiving Christianity. If any one is prepared to tell them, they are apparently ready to hear.' It should be added that full summaries of the author's addresses and arguments are given in the book, and they are intensely interesting and suggestive.

### Wells' Last Book.

Dr. P. Carnegie Simpson feels that *Mind at the End of Its Tether* has not received the attention which it should have done and which its author meant it to receive. Writing of it in 'The British Weekly' he reminds readers that Wells himself said of it that 'so far as fundamentals go' he would not have 'anything more to say.' In his earlier writings Wells was an idealist and even a visionary in his hopes for humanity. 'But what is his view of man and man's world in this last testament,' asks Dr. Simpson. In Wells' own words any 'optimism' as to the future must, 'in face of our universal inadequacy,' give place to 'a stoical cynicism.' There is 'no pattern of things to come'; instead we have 'the outline of the more and more jumbled movie on the screen before us.' Our world is 'like a convoy lost in darkness on an unknown rocky coast, with quarrelling pirates in the chart-room and savages clambering up the sides of the ships to plunder and do evil as the whim may take them.'

Dr. Simpson asks: 'Does it mean that even Wells himself was, in the end, forced to see that the gospel of secular science, in which he had placed such hopes, is not able to save the world? No doubt, he would add that, equally, nothing else can; but, certainly, that cannot do it, against the implacability of the Cosmic Power, the meaningless jumble of things, and the inadequacy and exhaustion of man in a world with no recuperative power. If this or anything like this is what it means—and certainly it is more than suggested—it is, at least, a tribute to Wells' intellectual honesty that, as he had long denied and even derided the gospel which relies on God and revealed religion, so now he discounts and even discards the gospel which relies on man and secular science. 'But I do not wish to put the point controversially; I put it enquiringly.'

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

IN a recent number of *Theology To-day* (an American magazine, hailing from Princeton) there is an interesting article on 'British Christianity,' a survey and critique by Alexander MILLER, who is associated with the Student Christian Movement in New Zealand. The writer singles out, as major influences touching British Church life from within the World Church, first the Ecumenical Movement and, second, the theological revival which originated with Barth's work on the Continent.

The Ecumenical Conferences of 1937 left a deposit of thought which has been fertilizing the Church life of Britain through all the war years and has been effective in building up a Council of Churches thoroughly representative of every trinitarian non-Roman tradition. Through the influence of William Temple and J. H. Oldham this Council registers the stage in inter-church understanding and co-operation which was reached at Oxford and Edinburgh. Within the necessary limits of an official and representative body, it is solidly established and full of promise. The most significant of its by-products is the Christian Frontier which was born of Dr. Oldham's sense of the need of a Christian instrument 'flexible to contemporary needs.'

The Frontier is a nominated group representing not the constituent Church bodies as such but the best minds available in the whole Church in the frontier area between theology and technics, between the Church and the social order. Its journal, 'The Christian News-Letter,' consists of material which is relentlessly examined by a group of specialists, theologians, literary men, technicians, and politicians, before it is finally written up. Though it is a very effective instrument of Christian witness, it has two weaknesses. Oldham's mind is so irenic that his pronouncements are apt to be too non-committal. And, in the

second place, the group has largely failed to win the co-operation of the workers' movement generally.

But more important than the Ecumenical Movement are the theological lessons being learned. There is a body of work closely related to the Ecumenical Movement itself and issuing from two different groups. One is non-Anglican and it is explicitly indebted to Barth. The other is a type of high-churchmanship which, while loyal to its own tradition, is catholic enough to look beyond it. The future of the Church depends, Mr. MILLER thinks, upon the readiness of all parties to agree that every church, whatever its formal order, must be submissive to perennial reformation by the Word of God.

The writer claims that even more important than any of this is the appearance of a truly ecumenical theology—the dogmatic system of Barth. This is not to claim that it offers a confessional basis for the re-united Church. But the point is that it is a comprehensive dogmatic system wrought out in awareness of all the life-and-death issues of faith and order which constitute the Church's problem, so that no theological work can claim to be serious that does not come to terms with Barth.

The danger in Britain is that the theological revival of which Barth's name is symbolic may be either patronized or perverted, either of which does more injustice than open opposition. For example, there is a wide-spread tendency to treat Barth's contribution as just an over-emphasis of a definite truth—the sovereignty of God. It was a necessary protest against the Liberalism that identified Christianity with progressive idealism. Barth, of course (so the argument runs), went to an absurd extreme, and we can't have any of this



nonsense about the 'altogether otherness' of God and the total depravity of man. After all, the Kingdom of God may come in history if we work hard enough at it.

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This, says Mr. MILLER, is all rather insufferable, for in fact Barth's essential contribution has hardly been appropriated at all, or even understood. The general working theology in Britain is Platonist and idealist, religious rather than Christian, wedded to natural theology and a false apologetic. It does not take seriously Barth's insistence that all theology is commentary on Holy Scripture. It thinks it has understood Barth when it substitutes the philosophical idea of the sovereignty of God for the Reformation and Confessional principle of the authority of the Word of God in Christ, in Scripture, and in the testimony, which is scripturally grounded. That is to say, it has not really come to terms with Barth's theological starting-point or his theological method. And it will be a thousand pities if British churchmanship now feels it can pass on from Barth.

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We can overcome idealism, pietism, and pessimism alike, in Britain, as elsewhere, if we will take with utmost seriousness the meaning of the Biblical proclamation and the Apostolic *Kerygma*. In the statement of the Acts and Epistles is the basis for a view of history which rejects both optimism and pessimism, idealism, and humanism, subjecting them to an affirmation of the total rule of Christ in a Kingdom which has not to be built because it is already established and has been from everlasting, a Kingdom whose lord is sovereign and whose claim is total, a Kingdom in which all men are subjects either as citizens or as rebels.

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Mr. MILLER's survey does not stop at the region of orthodoxy. He recognizes the debt we owe to the heretics. And of these he mentions two—Max Plowman and John Middleton Murry. Plowman is not perhaps very well known. But the writer thinks the collection of his letters of the last thirty years, published under the title 'Bridge into the Future,' one of the most revealing documents of our generation.

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Murry is, of course, better known. In the years between the wars he was, Mr. MILLER says, the most acute interpreter of the developed self-consciousness of our generation, especially in relation to Christianity. His work is unequal. Some of it contains a passionate and inspired account of the real sickness of Europe which bred the war. But 'The Betrayal of Christ by the Churches' is poor stuff. He is, thinks the writer, manifestly unsure

of his ground. 'I think he under-estimated both the resilience of the democracies and the power of renewal of contemporary Christendom.' It would be a mistake, however, to under-estimate the importance of what Murry stands for. The Church does stand in need of rebuke on various grounds.

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Its jingoism, for one thing. And its class-consciousness, for another. We have learned the need of 'perennial reformation' in doctrine, but we are not so ready to submit to it in discipline and life. Theological reform presents problems enough but it is still easier to improve our formulæ than to amend our ways, and there is a great deal of intractable stuff in the organic life of a Church entangled, as the contemporary Church is, with the life of an old society. The growth in England of small communities of a semi-monastic kind is not only a protest against the values of an acquisitive industrialism but an effort to find a better way in brotherly living.

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Mr. MILLER finds in this the significance of the Iona Community in Scotland. In two respects. In the first place it is an experiment in reformation—including *economic* reformation—within the Church. It is an interesting comment on the residual hold which the Church of Scotland does have on the general life of the community that in Scotland there has been no rebellious growth of Christian communities outside the Church, but that the most notable spearhead movement of Christian advance is within the Church itself.

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The other respect in which the Iona Community is significant is its determination to hold an economic concern in line with its concern for liturgical and theological renewal. In England the Movement of theological revival and the Movement of radical Christian social experiment go forward in disastrous isolation from each other, the one inside and the other largely outside the organized Church. But the truth is that the life of the Church is an organic life and its obedience an organic obedience. And it is only as this is realized that the Church in England will rise from the pit into which it has fallen.

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Books on the Bible pour from the Press year by year. Sometimes they have nothing new to say, nor even anything in a new way. But the Rev. Corwin C. ROACH, Dean and Griswold Professor of Old Testament Instruction at the Divinity School of Kenyon College, Gambier, Ohio, has approached the Bible from an unusual angle. He asks, What

are the preaching values in the Bible? And in giving his answer he has added a useful volume to the popular literature of homiletics—*Preaching Values in the Bible*.<sup>1</sup>

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Dr. ROACH, who was a distinguished student of Yale, and is an Episcopalian of the Evangelical School, has lectured on the subject of his book, for a decade and more, to theological students and at clergy conferences. He now offers his material to a wider public in its maturest form, and we are of opinion that the book should prove of help to preachers.

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It might be well to indicate the scope of the treatment. An initial chapter, having to do with Preaching on the Difficulties of the Bible (its age, its cultural outlook, its variety), is followed by chapters on Preaching on (1) the Bible as a Whole, (2) the Books of the Bible, (3) the Ideas of the Bible, (4) the Persons of the Bible, (5) the Archæology of the Bible, (6) the Geography of the Bible, (7) Contradictions and Combinations in the Bible. The second last chapter is on Preaching with the Help of the Biblical Languages, and the last on Miscellaneous Approaches in Biblical Preaching. Obviously it is a varied programme that is set before the reader, and it affords a great opportunity to the Biblical expert.

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Has this writer seized his opportunity? A perusal of his pages shows that he has, within the limits of his treatment. What the book in effect offers is a series of subjects for the preacher, with some hints upon them; and it is not assumed that the reader possesses a critical knowledge of the Bible. Indeed the book is intended for the young and inexperienced preacher, and much of what is contained in it should have been, and probably has been, given to him in the course of his training in the Divinity School. Indeed the writer himself draws freely upon the Biblical exposition of our

<sup>1</sup> The Cloister Press, Louisville, Ky.; \$2.50.

time. He appears to owe a special debt to the homiletical books of Dr. James Black.

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Here are some of the suggested subjects from the fifth chapter: The man to whom God spoke the third time—Solomon; the man who lost his coat—Rehoboam; the man who sold himself to do evil—Ahab; the man who fled from his victory—Elijah; the men who kept silent—The Loyal Seven Thousand; the man who overlooked the little things—Naaman; the man whose greed consumed him—Gehazi; the man who saw life through a window—The King's Captain; the man who whittled away the altar—Ahaz; the man who refused to face the future—Hezekiah.

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There is a good deal of up-to-date information in the chapter that illustrates the preaching values to be found in the archæology of the Bible. Sometimes the author is tempted to find associations where there may be none. For example, he says that a sermon could be preached on the influence of the perfectly proportioned Parthenon on the mind of St. Paul. It is an attractive sermon-outline he offers, but why the Parthenon in particular as in St. Paul's mind when he speaks of 'the breadth and length and height and depth'?

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The chapter that draws upon the geography of the Bible is also of interest. For example, a series of Lenten sermons on the life of Christ is outlined, following the mountain peaks of His life: Mount of Dedication (that name is preferred for the place of the so-called temptations), Mount of Isolation, Mount of Instruction, Mount of Refreshment, Mount of Misunderstanding (the name given here to the Mount of Transfiguration), Mount of Preparation, Mount of Disillusionment, Mount of Attraction, Mount of Ascension. The reader familiar with the Gospel story should be able to identify the references (though it has to be explained that Gethsemane, the Mount of Preparation, instead of being on the top of a mountain was probably an olive grove situated somewhere on the slopes of the Mount of Olives).

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# Towards the Conversion of England.

## What Next?

BY THE VENERABLE C. H. LAMBERT, M.A., ARCHDEACON OF BLACKBURN.

It was in June 1945 that the Report, *Towards the Conversion of England*, was presented to the National Assembly of the Church of England. It was given immediately wide publicity in the Press, and during the last eighteen months it has been presented to, and studied and discussed by, clergy and laity alike in large numbers within the Anglican Communion and by many Christians of other denominations. It has been criticized, sometimes wisely and strongly, sometimes unjustly and ignorantly, and sometimes with angry petulance. A reaction of this kind was not unexpected. It may be taken as evidence that the Report has got 'under the skin' and is entitled to be regarded as a realistic document, both for the courage and candour with which it faces the facts of the moral, spiritual, and intellectual conditions of contemporary life, and for the restrained and unsensational manner in which it presents its case.

Previous articles have dealt competently with many of the findings and recommendations of the Report. Together they make a valuable introduction to the Report, often interpreting and elucidating aspects of it which, for a variety of reasons, could only be dealt with briefly. The purpose of this article is to consider, in the light of the reception of the Report by the Christian community and by many outside it, and of what has already been written in this magazine, the response which would seem to be demanded from the Christian Church. Perhaps I may be allowed to say that the conclusions I have reached have been influenced by a year's tour of the R.A.F. in this country as Archbishops' Visitor before the Report was published. During this tour I had opportunity of putting the case for Christianity in lectures, addresses, and group discussions to thousands of men of all ranks and drawn from all walks of life, answering their questions and listening to their observations. Subsequent experience has served to confirm these impressions.

First, *there is need for the re-discovery of the Gospel by the Church itself*. There is much in *Towards the Conversion of England* about ways and methods of evangelism, but quite the most important chapter is that which deals with the Gospel and its presentation. I do not find this chapter theologically adequate. More could and should have been said, for example, about the revelation of God in Christ and about the Atonement and

the Holy Spirit. Nevertheless an invaluable service has been rendered to the Church by this setting forth in outline of the Gospel of the Blessed God. While it is important that we should see clearly the gravity of the present situation, it is much more important that we should be in no doubt about the Gospel of which the Church is both a part and the instrument. It is failure to be convinced of the Gospel and to speak with burning conviction of it which is the reason for the failure of the Church as an evangelistic body. We have been 'bitty,' piecemeal, in our understanding and teaching of the Gospel, and we have not always chosen the best bits. There have been times when the preaching, teaching Church has emphasized one aspect of the Gospel almost to the exclusion of all the rest, and so to have come perilously near teaching 'another gospel,' denounced by St. Paul as an 'accursed' thing, whether it came from the lips of a good man or of an angel.<sup>1</sup> It is not surprising that the nature of Christianity is misconceived to-day. Men do not think of it as a religion of deliverance, of the intervention of God, of the invasion of the natural by the supernatural, as good news. The Gospel has been humanized, emptied of its supernatural character and of its fundamental meaning as the work of God in Christ by the Holy Spirit for the salvation of man. Men turn to it to appraise or to criticize it *for what it is not, primarily or solely*, a system of ethics, a programme of social reformation, as giving a religious sanction to the best ideals of a deeply secularized society, or as one of many philosophies of life. There is cause in all this for grave self-questioning by the preaching and teaching Church. 'The time is come for judgment to begin at the house of God.'<sup>2</sup> It would be difficult to deny that the modern pulpit has been too much occupied with moral exhortation, too little concerned with doctrine and dogma, too often engaged with pious platitudes, too seldom employed in teaching the need of penitence, in proclaiming the truth of eternal life and judgment. We have lacked the strong, sturdy spirit which led that great Congregationalist divine, Dr. Dale, on taking up his ministry in Birmingham, to reply to the warning of a neighbour that he should not try to preach doctrine for the people would not stand it, 'They'll have to stand it!' We need to *re-discover and to*

<sup>1</sup> Gal 1<sup>8</sup>.

<sup>2</sup> 1 P 4<sup>17</sup>.

*proclaim the unique, distinctive character of the Gospel.* The Gospel must be seen, known and proclaimed with prophetic conviction as true in itself and for itself. It must be proclaimed as news, good news of the action of God, as that which God has done and does, for God is. The Gospel is fact, it is happenings, the happenings of God. It has taken place at a moment of history, in point of time, but nevertheless it is timeless, not confined to a historical moment, transcending all time, changing all history, significant to every man whether of yesterday, to-day, or to-morrow, because it is the mighty work of God. Again, the Gospel must be seen and proclaimed as a Gospel of redemption from sin and evil, as that which God has done for man which man cannot do for himself. It is the announcement of a great deliverance, consummated on the Cross, guaranteed by the Resurrection and brought to man *now* by the power of the Holy Spirit. It means new life and new power, an eternal life, *here and now* and fulfilled in the heavenly places. Further, it is a Gospel which demands judgment. Judgment is an inescapable truth of Scripture and there is nothing sentimental in its treatment of it. Neither should there be in our treatment. It must never be forgotten that it cost God more to redeem the world than to create it. God cannot deal lightly with sin. It must never be suggested that He can. Still further, the Gospel is the Gospel of life in fellowship. Christianity is the family life of God, realized and experienced through membership of the Body of Christ, the Church of the living God. This is the conception of Christianity authorized by the title deeds of our faith. There is no such thing as a churchless Christianity. The New Testament, apart from the Gospels, is largely a story of the life and teaching, the 'doings,' of the divine society, the beloved community of God. Christianity is life in Christ, experienced and fulfilled in His Body, the Church, by His grace in response to faith and penitence.

It is the 'wholeness' and changelessness of the Gospel that must be preached and preached in the thought-forms and the language of modern man. We need to labour in mind and soul over this matter of the presentation of the Gospel, for it is the simple fact that our liturgies, enshrining the truths of the Gospel, and our theology, in expounding and explaining them, are full of expressions that are meaningless to the present generation of men. The Church almost speaks another language; once again there is need to make ourselves understood of the people.

The first great need is the re-discovery of the Gospel. *The second is the re-discovery by the Church of itself, laity as well as clergy, as an evangelistic body.* Of the first great age of the expansion

of Christianity, it has been written, 'The most numerous and successful missionaries of the Christian religion were not the regular teachers, but Christians themselves, by dint of their loyalty and courage. We cannot hesitate to believe that this very great mission of Christianity was in reality accomplished by means of informal missionaries.' Every Christian was an evangelist. What was then a fact must become a fact now. The Gospel is entrusted to the whole Church. The Church is clergy and laity, and, while to the clergy are given special functions and duties within the body, the task of propagating the Gospel is laid upon the Church *as a whole*. The problem of mobilizing the total man-power of the Church for the work of the Church is a difficult one. It is very much *the* problem of evangelism. It is a problem of ourselves as a worshipping community. The impact of Christianity on a post-Christian world cannot be made without the positive witness to their faith, in the conditions of daily life and work, by all who profess and call themselves Christians. *Towards the Conversion of England* states Christianity suffers from lack of personal recommendation. This is undoubtedly true and it cannot be accounted for solely on the grounds of a natural shyness or reserve about religion. A man may well be shy or reserved about his own personal religious experiences. But the need is not that every Christian should lay bare his own soul. Spiritual nudism is not what is wanted. What is needed is that every Christian should speak the truth in love. That he fails to do this is due not so much to shyness as to lack of knowledge or lack of conviction. People are often dumb because they are mentally and spiritually numb. Better sermons preached in a better way will not do all that is necessary to put right this unfortunate state of affairs. We can no longer rely on the sermon alone to break the intellectual paralysis and to stimulate the spiritual torpidity from which the Church is suffering to-day. The sermon is not the best educational method of instruction. It has a place, an honourable and valuable place, in the life of the teaching Church. But something more is needed if the men and women in our pews are to become convinced and convincing Christians. The development of adult education is moving fast along two lines. First, there is the tutorial class, demanding persistent, intensive, detailed study under a competent teacher, and, secondly, there is group discussion which provides opportunity for the consideration in small groups of a subject introduced by a speaker to the assembly as a whole. The Church must use both these methods. The cell might well be regarded as the counterpart of the tutorial method. It is the formation of a small number of people meeting



regularly together to study the Christian faith and life on the background of prayer and worship with the avowed intention of giving Christian witness in common life. 'For their sakes I sanctify myself'—this should be the ideal and aim of every member of a cell. He seeks fitness in mind and spirit to do the Lord's work amongst his fellows. The Christian Church grew out of a cell, the cell of Christ and His disciples, and it is no exaggeration to say that the cell, in some sense, has made a great contribution to every religious revival, either as its beginning or as the means of its continuance. Side by side with the cell a place should be found in the teaching life of the Church for group discussion, and particularly for answering questions. My own experience in the R.A.F. has quite convinced me of its value. A recent experience in another sphere has strengthened this conviction. I was privileged to take the chair at gatherings of sixth-form boys and girls in two Lancashire towns. The Student Christian Movement was responsible for the arrangements with the whole-hearted co-operation of the heads of the schools. The introductory speeches were excellent, the group discussions intelligent and lively and the questions asked were neither trivial nor frivolous; they were theological, philosophical, devotional and practical. They showed the great need for instruction in the Christian faith, how great and common are the misconceptions of the Christian religion and how damaging to sensible living and sound morality is the ignorance of Christian verities. As a stimulus to the formation of cells in the congregations and to the adoption of group discussions the parson is well-advised to preach a course of sermons on the great doctrines of the Christian Creed, and to give his people an opportunity, either immediately after the service or later in the week, to discuss what he has said in church, school, or hall. A Parochial Convention, which is a coming together of the people of the parish every night in a week for a course of instruction in the Christian faith, can be used effectively for the same purpose.

A place also must be found in the normal life of the Church for the Moral Leadership Course (or something similar) which was used largely and effectively in the R.A.F. by Anglicans, Free Churchmen, and Roman Catholics alike. It had real educational and religious value and stimulated Christian witness and fellowship.

The Church to-day, as the Report rightly says, is a field for evangelism rather than a force for evangelism. It needs equipping with the truth of the Gospel in knowledge, spiritual understanding, and purpose. *A start must be made with the material we already have.* The Gospel can get into the world with converting power only through the

men and women already within the Christian Church. They are the points of contact with those who are outside, the living bridge between the Church and the world. 'How can we reach the outsider?' The question is often asked by clergy and ministers. The answer is: 'Through the insider.' The Christian laity are already where the Christian Church wants to enter with its Gospel. They are in homes and factories, schools and colleges, trade and profession—they are in the world. What is needed is that they should make a difference wherever they are, a Christian difference. And so they must be different men and women, inflamed with the love of God, shining with the light of His truth, walking before God and man as children of light. The Church possesses many good men and women for whom much has been done but with whom and through whom little has been done. Many causes, religious, political, and social have been won with considerably less human material than that possessed by the Church to-day. The resources of the Church have never been adequate, humanly speaking, for its great task. But what is humanly inadequate is adequate for God's work when it is placed at His disposal. Let clergy and laity, then, combine everywhere in a great work of instruction in the Christian faith, practice, and service. Let the clergy provide leadership in training, and for this readily accept training in leadership. Let the laity provide men and women to be trained. We do not ask the laity to do the work of the clergy for them; we ask the laity to do the work which God has entrusted to them as well as to the clergy.

*Thirdly, there is a great need for the re-discovery of the one-ness, the unity, of the Christian Church.* The divided state of Christendom stands in the way of evangelism. To them that are without it is a stumbling-block and an offence; to them that are within it must be a shame. The divisions of the Christian Church are never absent from the questionings of men in the matter of religion. They perplex and worry many earnest seekers after truth and often thwart a final decision for Christ and His Church. The one-ness of the Christian Church in fact and in act, in word and in deed, is a pre-requisite of a full and effective evangelism. The kingdoms of this world will become the Kingdom of our God and His Christ only when the Church, which is the instrument of the Kingdom, is at unity with itself. Unity is the will of God. God's will is done in and through unity. The Christian churches must look within at their own great need, seeking prayerfully and penitently to come together in the Lord, that the glory of God might be made known in all things.

Evangelism cannot be achieved by expedients, stunts or special dodges. There is no easy way.

There is no expeditious road  
To pack and label men for God,  
And save them by the barrel-load.

The call to the Church is to wait upon God

with heart and mind and will all set upon fulfilling His purpose. What is needed is a new spirit, a new attitude, a new outlook, a new quality of life within the Christian Church itself. This is the work of the Holy Spirit. Wherefore, 'Come Thou Great Spirit, come.'

'Even so . . . come quickly.'

## Literature.

### THE JOHANNINE EPISTLES.

MANY Bible students, deeply appreciative of Professor C. H. Dodd's Commentary on 'Romans' in the 'Moffatt New Testament Commentary,' have been waiting eagerly for the appearance of his companion volume on *The Johannine Epistles* in the same series. Now that it has been published (Hodder & Stoughton; 10s. 6d. net) they will not be disappointed. Written in the most readable manner, and with the learning and insight for which Professor Dodd is so well known, the Commentary is a fresh and vital presentation of the Johannine theology as it is found in the three Epistles. Those who read his article on the authorship of these Letters ('The Bulletin of the John Rylands Library,' vol. xxi. No. 1 [April, 1937]) will doubtless look to see if he has anything to add to his argument, shared with Schmiedel, Moffatt, Charnwood, E. F. Scott, and others, that the Gospel and the Epistles were written by different authors, but they will find little. The limited scale of this series does not permit extended discussion, and, for the most part, Professor Dodd's argument remains where it was, based on linguistic differences, but more on the differences of doctrinal outlook in respect of the Parousia, the Atonement, and the doctrine of the Spirit. 'In all three the First Epistle of John represents an outlook widely different from that of the Fourth Gospel.' Those who dissent from this view will probably be fortified by the abundant instances in which Professor Dodd illustrates the agreement between the Gospel and the Epistles. The Epistles are dated A.D. 96-110 and assigned to an unknown Presbyter. It would be an astonishing performance, it is suggested, for a man of nearly ninety, an opinion which will be queried by Methodists whose greatest leader is a scholar and a statesman well past that age.

Most valuable is Professor Dodd's account of the doctrinal and ecclesiastical situation against which the Johannine Letters must be set, especially his description of the dissenters who denied the reality of the Incarnation and neglected the claims of morality. But the outstanding merit of the Commentary is the discussion and elucidation of the great passages in 1 John. In particular, the treatment of 1<sup>1-4</sup> 2<sup>11</sup>. 27 3<sup>11</sup>. 5. 9. 16 4<sup>7-10</sup>. 16 and the examination of the difficult passages, 3<sup>19f</sup>.

5<sup>6-8</sup>. 16<sup>f</sup>. are noteworthy and illuminating to a degree. Possibly the explanation given to *hilasmos* (2<sup>2</sup>) will provoke most discussion; for, while the word is rendered 'expiation' (not 'propitiation'), it is said to be 'little more than an index to the doctrine of the Suffering Servant' (p. liv), and to describe 'the means by which we are cleansed from the taint of sin' (p. 112). Doubtless this interpretation will come to some as a light from heaven, and to others it will appear to darken counsel. Every commentator, however, no matter how eminent he may be, is sometimes 'a stone of stumbling' and 'a rock of offence' to his readers; and sometimes also the exegetical rock falls upon the reader, and, as the Authorized Version grimly says, 'it will grind him to powder.' Nevertheless, it is safe indeed to prophesy that many pages in this stimulating Commentary will be marked for re-reading and fruitful reflection, and preachers, especially will find it a mine of gold.

VINCENT TAYLOR.

### BATTLE COURSES FOR PREACHERS.

No appointment to the Warrack Lectureship in the Church of Scotland fulfilled more exactly the intention of the founder than that of Dr. James S. Stewart. For he is conspicuous among the very small band of preachers to-day who have a record of sustained success in drawing and holding audiences by sermons at once earnestly evangelical and rich in content. One is glad to think that so many divinity students have listened to these addresses—*Heralds of God* (Hodder & Stoughton; 7s. 6d. net). Every faithful minister will find here a mine of suggestion on what and how to preach, and a helpful recall to the highest conceptions of what preaching ought to be. And they include much fitted to reach the conscience of such as aim low or with a bow slackly strung.

Dr. Stewart finds the characteristic feature of the world the preacher encounters to-day to be the tensions between opposing forces, between disillusionment and hope—a dozen eloquent pages; between escapism and realism—a very searching and practical section leading to a noble plea to realize the function of preaching; between scepticism and faith—here he stresses God's secret allies in the human heart. Then, after an inspiring meditation on the preacher's theme, the book



passes on to wise and pointed counsels on the preacher's preparation and technique and personal life.

Another book which covers much of the same ground is *In Training: A Guide to the Preparation of the Missionary*, by Rowland Hogben and others, edited by the Rev. A. T. Houghton, M.A. (Inter-Varsity Fellowship; 5s. net). It has none of Dr. Stewart's *panache*, makes no attempt to charm, and reveals at times a curious intellectual standpoint, as when it gravely advises missionaries not to think that faith in God should lead them to despise or refuse prophylactic measures for health-preservation. The tragic death of the 'architect' of the book in China is just mentioned in an aside. And yet one can imagine its plain and candid counsels in their unvarnished simplicity and sometimes embarrassing directness making on mind and conscience as effective an impact as any eloquence.

The remark may be added that the following sentence from this book, 'A lapse from belief in eternal punishment . . . is . . . the chief cause of secondary interests displacing soul-winning,' might stimulate dissatisfaction with Dr. Stewart's sentences about 'the immutable gospel.'

R. W. STEWART.

#### PERSONALITY AND RELIGION.

The method of this book—*Personality and Religion*, by William Brown, D.M., D.Sc., F.R.C.P. (University of London Press; 9s. 6d. net)—is in strong opposition to the belief, more common a generation ago than it is to-day, that things can be best explained by being reduced to their simplest elements. Dr. Brown, on the contrary, holds to the principle that in later and more complex processes is to be found the key to earlier phases, and that this is especially true in regard to mental activity, most of all in the sphere of religion.

In his analysis of the structure of the mind he is critical both of William James and of Ward, and his opinion is that McDougall has given the best presentation up to date of the character of the mature mind, although even the last-mentioned, he thinks, might with advantage lay greater stress on deep mental analysis. Our author's own emphasis is on the organization of the mind which reveals itself in increasing self-determination. 'Freedom,' he says, 'is a characteristic which gradually emerges,' and he understands a 'complex' as that which presents a hindrance to such emergence. His further psychological position is that 'volition is the entire mind and the entire character in action.'

His psychological discussions are followed by a chapter on 'Religion and Health,' in which he makes some very apposite comments on Christian Science and spiritual healing. Then—for some unexplained reason—he turns aside to the history of thought. He dismisses the philosophies of India in a single page, taking the conventional view that they are entirely negative and therefore irrelevant to his main purpose of analysis of the

elements of the religious life, and hardly realizing, we think, that his own conclusions bear a curiously close resemblance to those of Indian higher religious thought. He gives in this historical excursus an exhaustive analysis of Aristotle's treatment of the mind, and brings the distinction between the theoretical and the practical life into line with his own main thesis.

In the course of the book a good deal is made of the distinction between individuality and personality. The first indicates a mere difference from other people whereas the latter unites us with others, with the universe, with God. It is 'the final determination which the individual has made, as it were, and produced in himself, and superimposed upon all that he has inherited from past generations and lower forms of mental evolution.' When the treatment broadens out from psychology towards ethics and religion, much use is made of the idea that personality includes *universal* elements, and that these constitute an inherent aptitude for religion. One of the best chapters in the book is a trenchant criticism of psychological theories which treat religion as merely subjective, and in pretending to trace it to its origins, only succeed in explaining it away. Dr. Brown holds that religion is, on the contrary, most decidedly objective, and cognitive, not pathologically but healthily, of an ultimate Reality. His medical experience, he says, has made him more and more convinced of this.

In his own final position he leans towards a positive mysticism, and a philosophical standpoint akin to that of Bradley. He is inclined to depreciate the value of the temporal, and he holds that the goal is the realization of the values of truth, beauty, and goodness. Religion is essentially the recognition that these values are to be found in the Being of God. If we can succeed in such realization that is the only kind of immortality we need desire, although the possibility of a more personal immortality is not ruled out. In any case we can be sure, and sure of this alone, of getting the kind of immortality our souls deserve.

The argument of the book is important and convincing. It is not, however, easy reading, and a re-arrangement of the chapters, as well as a clearer indication of the central plan, would have greatly increased its value for the average reader.

W. S. URQUHART.

#### AN UNORTHODOX PORTRAIT OF PAUL.

*The Jew of Tarsus* (Macdonald & Co.; 10s. 6d. net), by Hugh J. Schonfield, is the second of three volumes projected by the author. The first was published some seven or eight years ago under the title, 'Jesus: A Biography'; the third may be entitled, 'Crisis in Century One.' (We suggest that this title might be improved.)

Mr. Schonfield is a very learned writer. He is also a scholarly writer, though apt to follow bold imaginings. The present volume is a vivid and arresting study of St. Paul and his background. It is the author's endeavour not to be polemical or apologetical but to treat the great Christian

Apostle as a Jew and to place him in his historical Jewish setting. The result is to throw new light upon the Biblical story, yet at the same time to depart from orthodoxy somewhat startlingly in places.

The author's own *confessio fidei* might help us to anticipate such a result: 'I am a Jew, and one, moreover, entitled to be termed a Nazarene, since Jesus is for me the Messiah. But I am not a Christian, if that name is to be applied only to those who have subscribed to the dogmas of the Church in their full orthodox form. I confess the Unity of God; not a Unity in Trinity.'

Perhaps the most startling of Mr. Schonfield's conclusions is that Paul at one time cherished the belief that he was himself the Messiah. That accounted for his breathing out threatenings and slaughter against the disciples of Jesus. It was on the way to Damascus that the truth at last came to him, disclosing Jesus as Messiah instead of himself. Henceforth his own sense of mission had to be reviewed in the light of that significant vision. He was still a man of destiny, but now he was appointed of God as the personal agent and deputy of the risen and ascended Messiah. 'He thought of his status in contemporary terms as that of a trusted slave so intimate with his owner, and so fully in his confidence, as to be in effect his *alter ego*. He was the *eikon* (image) of Messiah, as Messiah (the archetypal man) was the *eikon* of God.'

As Mr. Schonfield works out his theme on such lines he says much that is novel and informative, but somehow he does not convince us that Paul may be numbered among those who in his own day entertained a mystical conviction of Divine appointment to deliver Israel and establish the Reign of God. Mr. Schonfield does not go so far as to say that Paul made the claim to Messiahship; he might have made it had he not taken his fateful journey to Damascus; till then he had 'hugged his great secret, and dreamed his dreams, while his piercing eyes grew yet more feverishly bright, and his spare frame more gaunt with prayer and vigil.' As we have said, Mr. Schonfield tends to use his imagination boldly.

W. FULTON.

On a first perusal, the reader of Dr. Ignaz Maybaum's *The Jewish Home* (James Clarke; 7s. 6d. net), may wonder whether it is to be included under the head of sociology, of politics, of ethics, or of religion. The truth is that Dr. Maybaum cannot separate them, and it is significant that he has chosen such a title for a general survey of Jewish life as lived in the consciousness of religion. He is justified by the stress which his faith lays on family life, and its bearing on that of the community as a whole. The dominance of the religious motive in all household matters is illustrated, not only in the first chapter, which speaks of the master of the house, but all through, in the discussions on birth, childhood, marriage, and death. Dr. Maybaum is familiar with Christian doctrine and theology, and frequently contrasts the attitude of the two religions to the matters he is

handling, but always without the least trace of prejudice against the younger faith. He has little belief in Zionism, though he generously recognizes certain valuable and praiseworthy qualities in those with whom he disagrees. A Christian might find a serious point of difference in the subordinate position assigned to woman, and one or two other matters, but in general it may be said that Dr. Maybaum has given us a book of singular beauty, shot through and through with profound religious feeling. The translation from German into English has been made by Tilly Barnett and L. V. Snowman, and the three between them have produced a volume which gives even clearer insight into the best of modern Judaism than does the work of Rabbi Epstein.

The series of books on 'Religion in the Post-War World,' which began so auspiciously with 'Religion and Our Divided Denominations,' has reached its fourth volume, *Religion and Education* (Oxford University Press; 8s. 6d. net). All the volumes are edited by Dean W. L. Sperry, and each contains essays by five different writers. The conditions existing in America are mainly in view, but since these are as prevalent elsewhere, the contentions and conclusions in these books are interesting to us on this side of the water.

Frankly, the volume on *Religion and Education* is disappointing. The first essay, entitled 'From Church to State,' deals with the revolution that has taken place through the eclipse of the Church and of its religious creed. The author does not regret this. The Church is a back number, but its values are preserved in the secular community without any religious sanction. Brotherhood, for example, is a feature of the modern State and can be assumed without the basis of a divine Fatherhood. The argument to this effect is a singularly superficial one, and the whole essay, which is entirely optimistic about the future triumph of reason as a guide to conduct, is intellectually unsatisfactory. It seems a rather absurd measure to include an essay on 'The Teaching Office of the Church,' dealing with its proper aim and methods in religious education, when the Church itself, for any useful purpose, has already been abolished in the first chapter by another writer. The severance of Church and State in America makes the problem of religious education a complicated one, and something of this confusion is reflected in the present book.

A manual of devotion for leaders of Youth has been compiled by Dr. T. G. Dunning, M.A., Director of the Baptist Union Young People's Department—*The Altar of Youth* (Religious Education Press; 3s. 6d. net). It is divided into sections: 'Ourselves,' 'Our World,' 'Our God,' and 'The Horizon called Death.' Each of these sections has a selection of passages from 'Others,' famous people, and then passages from Scripture, and then 'our Response,' and, finally, prayers. One of the main principles in this compilation is a regard for the immature. Their interests are carefully considered in the language used and the



subjects treated. The whole thing is well done and should be useful for its avowed object. There are appendices giving calls to worship, offertory prayers, and benedictions.

*Discussion Groups*, with a list of subjects and discussion and book lists (S.P.C.K. ; 9d.), is very thorough. The subjects suggested are comprehensive, and divisions of each subject point the way and greatly help to give intelligent content to the discussions. A useful book.

We all regret, as Renan did, that so much of the Christian literature of the second century has perished. Of some authors, as of their writings, we know little except their names. Some fragments, however, survive in the form of notices or citations in later writers, notably—but by no means exclusively—Eusebius. Mr. Robert M. Grant, acting on the suggestion of the Archbishop of Quebec, has collected all the known fragments, and given us a very interesting and useful book—*Second-Century Christianity: A Collection of Fragments* (Translations of Christian Literature, ser. vi. ; S.P.C.K. ; 6s. net). The Introduction is scholarly and illuminating, and the plan followed excellent. It seems to us that, acknowledging the value of every part, the treatment of Gnosticism is outstanding.

J. R. Green, by W. G. Addison (S.P.C.K. ; 6s. net), is an informative study of the career of the author of 'A Short History of the English People,'

written with admiration for his heroic victory over the ill-health which cut short his life, and with a conviction of the solid worth of his scholarship. If a reader lays it down with distaste as well as gratitude, it will be because it is written so self-consciously and not with the simple objective respect Green received from his great contemporaries. With less concern at exhibiting his own capacity for exact appreciation the author might have avoided prolixity and made his adequate and competent book clearer and easier. The occasional accents of patronage and bits of laboured smartness may be due to the same defect of taste which labels the helpfulness of prostitutes in the young 'East-end vicar's fight with a cholera epidemic as 'melodramatic,' and the frail Green's fall to the foot of a slum stair along with a heavy cholera patient whom he was trying to carry, as 'comic.' Bryce's fine tribute to Green is recorded: 'One of the charms of his company was that it made a man feel better than his ordinary self.'

Some admirers of the late Dr. G. Campbell Morgan may welcome *The Music of Life* (Walter ; 2s. 6d. net), the print of a lecture he claimed to have delivered seventy-two times. Others may think he might well have remained firm in his refusal to publish it because of 'my doubts as to whether there is any particular value in it.' It has some forty pages with divisions such as the *dolce* of babyhood, the *allegro appassionata* of youth, the *andante* of age, the chords made of such notes as innocence, merriment, vision.

## Religious Convictions and Theological Doctrines.

BY PROFESSOR J. M. SHAW, D.D., QUEEN'S THEOLOGICAL COLLEGE, KINGSTON, ONTARIO.

A DOMINANT note in early Christian preaching and teaching was the note of assurance, of certainty, of assured certain persuasion and proclamation. This was so already, according to the New Testament records, in the very earliest or most primitive Apostolic preaching and teaching, that of Peter on the Day of Pentecost. 'Let all the house of Israel know assuredly' (*ἀσφαλῶς*, 'beyond a doubt,' Moffatt and Weymouth), 'that God hath made that same Jesus, whom ye have crucified, both Lord and Christ' (Ac 2<sup>36</sup>). And in the more developed Apostolic preaching and teaching of Paul we have the same dominant note. 'I am persuaded' (*πέπεισμαι*, 'certain,' Moffatt ; 'convinced,' Weymouth) 'that nothing can separate us from the love of God, which is in Christ Jesus our Lord' (Ro 8<sup>38</sup>). And again, 'I know whom I have believed, and am persuaded' (*πέπεισμαι*, 'certain,' Moffatt ; 'confident,' Weymouth) 'that he is able to keep that which I have committed unto him against that day' (2 Ti 1<sup>12</sup>).

This is a note which we very much need to recover and re-emphasize in our Christian preaching and teaching to-day, in this day of post-war reconstruction—the note of greater assurance or certainty in our proclamation of the Christian evangel or message of good news from God to a sinful and needy world.

### I.

Now a very first essential for the attainment of this greater assurance and certainty in the proclamation of our Christian message to-day is the need of distinguishing between properly religious convictions and theological doctrines or theories.

Theological doctrines or theories spring from the need of explaining or giving intellectual reasoned expression to properly religious convictions. But the religious convictions, based on Christian fact and experience, come first ; the theological doctrines or theories come second, and always lag

behind the religious facts or convictions. Hegel, the great German philosopher, stated in memorable words the relation of reflective philosophic thought to life in these terms: 'When philosophy paints its grey in grey, some one shape of life has already grown old; and grey in grey though it brings it into knowledge cannot make it young again. The owl of Minerva does not start upon its flight until the evening twilight has begun to fall.' Philosophy, he thus pointed out, is always behind life, a reflection upon it. So in like manner theology and theological doctrine always lag behind religious fact and conviction.

Further, theological doctrines or theories change from age to age with the changing thought-forms or categories of the ages. But religious convictions as based on religious fact and experience are abiding and permanent, for Christ and His saving work abides the same, 'the same yesterday, today, and for ever' (He 13<sup>8</sup>). It is these abiding religious convictions based on Christian fact and experience, and not changing theological doctrines or theories, which constitute the essence and substance of our Christian faith, 'the faith which was once for all (*ἀράξ*) delivered unto the saints' as the Apostolic writer puts it—to 'the saints,' notice, not to the theologians but to 'the saints' (*τοῖς ἁγίοις* Jude 5<sup>3</sup>), that is to say, to those who have experience of God's saving power in Christ.

## II.

By way of illustrating and drawing out somewhat more definitely and more in detail this point, let me refer briefly to two particular sections of Christian doctrine, which indeed are really and in the long run one—the doctrine of the Person of Christ or 'Christology,' and the doctrine of the Work of Christ or 'Soteriology.'

1. In the matter of the doctrine of the Person of Christ—to refer to this first—we have a variety of doctrinal expression in the history of thinking on this subject, according to the forms of thought or categories which dominated the age in which the doctrine was formulated or expressed.

In the earliest historic definitely doctrinal formulation, which we have in the so-called Apostles' Creed, which goes back in its original or basic form to the first half of the second century, we have this statement made about Jesus Christ: 'I believe . . . in Jesus Christ His only Son our Lord,' where the adjective is *μονογενής*, 'only begotten.' Then in the next great historic doctrinal formulation which we have in the Nicene Creed of A.D. 325, we have a much more developed and drawn out theological or doctrinal statement, namely: 'We believe in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to

say, of the substance of the Father (*ἐκ τῆς οὐσίας τοῦ Πατρὸς*) God of God, Light of Light, Very God of Very God' (the preposition in each case being *ἐκ*, 'of' in the sense of 'from') 'begotten, not made, of the same essence or substance with the Father (*ὁμοούσιον τῷ Πατρί*), through whom all things were made, both things in heaven and things on earth.' Then, passing over the Constantinopolitan form of the Creed, formulated in A.D. 381, which indeed is often called the Nicene Creed and is simply a slightly longer form of the Creed of A.D. 325, we come to what is called the Chalcedonian formulation of the doctrine of the Person of Christ in the year A.D. 451 in these terms: 'We believe in one Lord Jesus Christ, perfect in Godhead and perfect in manhood, truly God and truly man, of the same essence or substance with the Father according to His Godhead, and of the same essence or substance with us according to his manhood . . . to be acknowledged in two natures, without confusion, without mutation, without division and without separation (*ἀσυγχύτως, ἀτρέπτως, ἀδιαρέτως, ἀχωρίστως*).' This Chalcedonian formulation has determined, and has been continued in substance in, our Reformation and Post-Reformation Protestant doctrine, expressed in its best-known form in the Westminster Shorter Catechism in the doctrine of 'two distinct Natures and one Person forever.'

Now, what I want to point out more particularly at present is that back of these varied doctrinal formulations or attempts at intellectual reasoned expression—with some of which we may perhaps have difficulty to-day in agreeing or expressing assent—is a common religious conviction about Jesus Christ, a conviction based on a common religious experience, the conviction namely that while He was truly man, 'very man of very man,' He was yet a unique man, the only one of His kind, so unique that to be true to the experience which they had through Him they had to say, as Paul said, that 'God was in Christ' in a unique way (2 Co 5<sup>19</sup>), or, as the writer of the Fourth Gospel put it, that in Him God had become incarnate, 'the Word became flesh, and dwelt among us . . . full of grace and truth' (Jn 1<sup>14</sup>). So that in walking with Him and talking with Him they felt they were actually and veritably—believe it or not—walking and talking with God Himself in human form in His Son,

God's presence, and His very self  
And essence all-divine.

This was the gospel of the Person of Jesus Christ back of its varying doctrinal formulations or expressions.

2. Then, to pass from the doctrine of the Person of Christ to the doctrine of the Work of Christ,



from 'Christology' to 'Soteriology,' here too we have a variety of doctrinal formulation or expression, different 'theories or doctrines of the Atonement' as they are usually called.

We have to begin with, for example, the Ransom theory or doctrine identified with the Patristic Age, the Age of the Church Fathers, and associated chiefly with the name of Origen of Alexandria at the end of the second and the beginning of the third century, according to which the saving significance of Christ's work consisted in His paying a ransom on man's behalf for sin. We have again the Satisfaction Theory of the Atonement, associated chiefly with the name of Anselm in the Middle Ages, in which Christ's saving work was represented as a satisfaction offered to God whose honour had been violated through man's sin. Then we have the Penal or Penal-Substitutionary doctrine or theory, identified with the Reformation and Post-Reformation Age and associated chiefly with the names of Calvin and Luther and Post-Reformation divines, according to which, in the words of the Westminster Shorter Catechism, Christ's saving or atoning work consisted in the 'offering up of Himself a sacrifice to satisfy Divine justice and reconcile us to God.' We have too the doctrine of Vicarious Repentance or Penitence, associated chiefly with the names of McLeod Campbell and R. C. Moberly, according to which Christ offered on man's behalf to God a perfect repentance or penitence, and thus in McLeod Campbell's words made 'a perfect Amen from within humanity to the judgment of God on sin.' And then, over against these more 'objective' theories or doctrines of Atonement as they are called, we have various types of more 'subjective' or 'moral influence' theories, the best known of which probably is that identified with the names of Bushnell in New England, and Rashdall in the Old Country, according to which the redeeming or saving efficacy of Christ's work consisted in its moral influence on man, in the way of winning him from sin and from alienation to God through the moving manifestation of the love of God made in Jesus' life and death.

So many and varied are the theological doctrines or theories of Christ's saving work advanced in the history of the Church's thinking on this subject. Yes, and even within the New Testament itself and within the Apostolic Age we have variety of doctrine or theory on this matter. So that no one doctrine or theory can be specifically and properly called the New Testament doctrine of the Atonement. No one doctrine can properly be called even the Pauline doctrine of the Atonement, for in Paul's different writings or letters we have different doctrines or theories, different forms of thought or categories used to give intel-

lectual or doctrinal expression to his view of the saving significance of Christ's life and death. Four terms in particular are so used by Paul, namely, 'ransom' or 'redemption,' 'justification' or 'acquittal,' 'propitiation' or 'expiation,' and 'reconciliation' or 'atonement.'

Now these different terms used by Paul are all, as Adolf Deissmann has interestingly pointed out in *The Religion of Jesus and the Faith of Paul*, figures of speech or metaphors drawn from different aspects of the thought and life of the time in which he lived. The metaphor or figure of speech behind the term 'ransom' or 'redemption' (*ἀπολύτρωσις*) is that of the liberation or emancipation of the slave by purchase. That behind the term 'justification' or 'acquittal' (*δικαίωσις*) is that of the acquittal of an accused person in a Court of Law. That behind 'propitiation' or 'expiation' (*ἱλαστήριον*) is that of a votive gift or offering with expiatory value. And behind 'reconciliation' or 'atonement' (*καταλλαγή*) is that of an enemy being reconciled or placated through personal relationships being restored and rectified. These metaphors or figures of speech, at least some of them, may not appeal to our modern mind in the way in which they appealed to Paul and to the Jewish Graeco-Roman mind to which such figures of speech were native as they are not to us. But the point I want to emphasize and stress in this connexion is that these varied formulations of Paul, and of others down the Christian centuries, are all so many varied attempts, groping attempts, to give intellectual or doctrinal expression to a common religious conviction, and that the important thing, the thing of first importance, which they were concerned to proclaim and stress, is not the doctrinal formulation or attempted intellectual expression but the religious conviction which in various ways they were attempting to express, a conviction based on a marvellous new religious experience, the experience namely of being, as Paul put it, 'made nigh' unto God, or 'at-oned' with God, brought into new reconciled fellowship with Him through a crucified but now risen living Saviour and God.

This was the conviction, the properly religious conviction which Paul sought to give intellectual expression to in his different doctrinal formulations—formulations no one of which Paul himself would say, as indeed he did say, was fully adequate to express it, though they had different degrees of adequacy—no, nor all taken together, for the love of God expressed in the life and death and resurrection of Jesus was a love which, as he said, 'passeth knowledge' (Eph 3<sup>19</sup>). And it is this same conviction which the other doctrinal formulations down the centuries have attempted in their own way, and in terms of the categories of their

different ages, to express, the conviction, namely, come to through experience of the saving power of Christ's life and death and risen living working, that God, the very God ('think Abib'), the Absolute, the Eternal, the creative and controlling Power of the universe, entered in Jesus Christ into human life and history, and through becoming Incarnate and sharing our sorrows and sufferings, and taking upon Him in some way which goes out beyond our full human comprehending even the burden of our sins, has brought us into such saving fellowship with Himself that we can affirm and declare that the greatest fact and last reality in the universe is not sin nor even the Divine reaction against sin but God's redeeming love, and we can say in the words of F. W. Faber :

O love of God ! O sin of man !  
In this dread act your strength is tried,  
And victory remains with love  
Jesus, our Lord is crucified !

### III.

Such is the tremendous central conviction and affirmation of the Christian Gospel or Evangel which we are called to proclaim and teach. Good news it is, amazing good news, almost too wonderful to be true, and certainly too great to be expressed in fully adequate intellectual or doctrinal terms. Yet true, incontrovertibly true, because based not first on our own thinking or reasoning, but on our experience of God's acting in His love and power in Jesus Christ; and as such to be proclaimed with a conviction and assurance which no scientific or philosophical arguments drawn from a lesser experience can gainsay or resist.

Such arguments indeed have their place and value, arguments as to the existence and character of God after the manner of the old so-called 'theistic arguments.' From evidences of intelligence and rational purpose in the world, for example, from the fact that the world in which

we find ourselves is intelligible and rationalizable, in the sense that we are not put to intellectual confusion in our contact with it, men in all ages have argued to a supreme Intelligent Power back of all. From evidences of moral order and purpose in history too, in the history of men and nations looked at in the large, men have argued to a Moral Power over all working out a great moral purpose, 'a Power not ourselves making for righteousness,' as Matthew Arnold expressed it. And again from evidences of beauty in the world, the flowers of the field and the glories of the heavens, men have reasoned to a Power back of things not only intelligent and moral, but also æsthetic and loving and kind. Such and such-like arguments still have their place and value, so that we find present-day scientists and scientific philosophers like Jeans, Eddington, and Whitehead saying that behind the universe there must be 'a pure Mathematician' or a great 'Poet' or 'Artist.' But not so, as these scientists and scientific philosophers themselves acknowledge, do we arrive at certainty, at assurance about God and things spiritual. Along this line God becomes but a cold hypothesis to explain the world, a speculation, at most a probability, not a warm assured conviction. Such warm, joyous, triumphant assurance comes of the experience of personal communion or fellowship with God. It may be compared, it has been compared, to the knowledge which friends have one of another. It is not so much knowledge about God as knowledge of God; the knowledge of personal acquaintance and experience of the worth or value of God's presence and working in our lives, in particular of that disclosure which God has made of Himself in Jesus Christ and in the witness of the working of His Spirit in the life.

Whoso hath felt the Spirit of the Highest  
Cannot confound nor doubt Him nor deny :  
Yea with one voice, O world, tho' thou deniest,  
Stand thou on that side, for on this am I.

## In the Study.

### *Virginibus Puerisque.*

#### Striking Thirteen.

BY THE REVEREND W. CHALLENGOR, WALKDEN,  
MANCHESTER.

'But one thing I do, . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus.'—Ph 3<sup>13f.</sup> (R.V.).

HAVE you ever heard a clock strike thirteen? If you ever happen to visit the lovely village of

Worsley, near Manchester, at one o'clock in the afternoon (or one o'clock in the morning for that matter!) you will hear the clock in the tower of the Parish Church perform this very unusual trick. And this particular clock has been doing it for nearly one hundred and fifty years. It happened this way.

Away back in 1759 the Duke of Bridgewater began to make one of the very first canals in England so that the coal from his mines at Worsley could be taken by boat to Manchester far more cheaply than it cost to take it by road. He was



helped in this work by James Brindley, a famous engineer who was a genius at planning canals, but could neither read nor write. The Duke and Brindley set up their workshop at Worsley and a very busy place it turned out to be. An army of workmen worked all day making and repairing boats for the canal and machinery for the Duke's coal mines. In those days there was no 'hooter' to call men to work; they had to listen for the chimes of the clock which stood in the centre of the little shipyard.

One day, at three minutes past one precisely, the Duke, who was a very stern man, was walking through the shipyard when he saw two men sitting in the sun resting after their midday meal. The Duke could hardly believe his eyes.

'Why are you men not back at your work?' thundered the Duke. The men scrambled to their feet looking very guilty and uncomfortable.

'We are waiting for one o'clock to strike, sir,' one of them said.

'But one o'clock struck nearly five minutes ago,' replied the Duke.

'We didn't hear it, sir,' the other man replied.

'Then I will see that you *do* hear it in future,' called the Duke over his shoulder as he strode away looking very angry indeed.

That very day the Duke rode into a neighbouring town and asked the clockmaker to alter the clock in the shipyard so that it would strike *thirteen* at one o'clock. The clockmaker set to work at once, and when he had finished the striking-wheel of the Duke's clock, instead of having only seventy-eight teeth like an ordinary clock, it was now the proud possessor of ninety! And those ninety teeth have gone on helping the clock to strike thirteen for nearly a hundred and fifty years. The old shipyard has now disappeared, but the clock has been found a new home in the tower of the church which was built by later members of the old Duke's family.

I am wondering if, when you are asked to help other people, you manage to strike thirteen, or if you merely strike one and leave it at that? I think you will know what I mean. 'Joan,' says mother, 'please run along to the shop and get the rations, I'm very busy this afternoon.' And you say—what? 'All right, Mummy, I'll go at once,' or 'Oh, bother! I'm just in the middle of an exciting chapter. I'll go later on.'

Then, there's the matter of growing up into the kind of man or woman Jesus would like you to be. Do you strike *thirteen*, or merely *one*? Paul once wrote in a letter, 'But one thing I do . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus.' He set himself *one* thing to do, but he struck *thirteen* while he was doing it. He also says something about the trumpet 'giving an uncertain sound'—just like that clock did when it struck one. I'm sure that you will want to make up your mind to give a very *definite* sound in all you do for Jesus—doing at least twelve times as much as you are supposed to do—striking *thirteen* for Him so that there will be no doubt at all about the side you are on.

## How Provoking!

BY THE REVEREND W. S. ROBERTSON, M.A.,  
HULL.

'Let us . . . provoke one another unto love and good works.'—He 10<sup>24</sup>.

When we speak about 'provoking anybody' we generally mean annoying them in such a way that they promptly annoy us in return. Someone gets on our nerves, and we tell them so (as plainly as we dare), and naturally, they answer in the same sort of way, until there's a regular disagreement, if not an open quarrel. Or something happens to interfere with our plans, perhaps for an evening out or some other special treat, and we say, 'How provoking!' and wish we had someone to interfere with in return. That's the kind of provoking that Paul speaks about when he says, 'Love is not easily provoked,' or 'let us not provoke one another.' Take care not to get on other people's nerves, so as to annoy them; and don't be easily provoked yourself if they're sometimes a bit annoying towards you.

But there's another sort of provoking, which isn't a bad thing at all, and which another writer in the Bible tells us we *ought* to be always doing. He says, 'Let us provoke one another to love and good works.' And now let me show you what he means, by telling you about two small front gardens. Both of them are little pieces of ground, with a square of grass (including weeds which look like grass, but aren't) in the middle, a small space of border (in which you can try to grow flowers if they're hardy), and a hedge of privet bushes round the front and the side. And although they're small, these patches of land can soon get out of hand. They need attention, if they're to look neat and tidy and attractive.

Now during the early summer both the people at No. 25 and ourselves at No. 23 were busy growing vegetables in the back garden, and we didn't give much heed to these little squares of ground in the front—so that by the beginning of August they were looking rather untidy. And we both thought to ourselves, 'At the first opportunity we have we'll tidy up that front garden'; we thought like that for quite a while without doing anything about it. But then our neighbour at No. 25 had a few days' holiday, and he spent most of his time in the garden. And one of the first things he did was to fetch his lawn-mower and cut his little bit of grass in the front. And the result was that we in No. 23 began to feel ashamed of ourselves—we were quite pleased that our neighbour was making his garden neat, but it showed us up pretty badly. And on the following Monday (because Monday morning is a minister's Saturday afternoon) I borrowed someone else's lawn-mower and cut *our* little bit of lawn too.

However, that wasn't the end, because during that week our neighbour spent an evening or two in the front garden of No. 25 tidying up the border, making his piece of ground look neater than ever. And still we felt ashamed of ourselves—we *ought* to have done that at No. 23. And the

result was that, on the following Monday, we put on our gardening clothes again, and weeded our border and tidied up our plants until we were fit to be compared with the garden next door. And this time we weren't going to be left behind—'No (we thought), when we've really started a job, we'll finish it properly'; so out came our garden shears, and we trimmed the privet bushes around the front and side of No. 23. They hadn't been cut for some time, so they were fairly tough, and it came on to rain while we were busy with them—but we persevered, and we finished just as our neighbour was on his way home for tea. And then we had our reward, because just as he passed us he said, 'You know, you're putting us to shame at No. 25.' And during the next week, surely enough, out came his own garden shears, and he trimmed his own bushes after our example. And then people passing noticed these two front gardens growing in neatness and beauty together.

You can see what we were doing—we were provoking each other to good works. And our Bible tells us that it's just the same with our character, and the way we show our feelings. If we see that our own temper is kept under control, that we're gentle and considerate to other people—if our own garden of character is neat and attractive—then they will want to be like us. We can provoke them to love by being loving, provoke them to kindness by being kindly ourselves, provoke them to cheerfulness and courage by the way we smile and keep a good heart. Far better to be provoking in *that* way than in the unkind, annoying things. And that is the way of following Jesus, who by the beauty of His life and the care He shows to every one, provokes us all to love and good works.

### The Christian Year.

FIRST SUNDAY AFTER EPIPHANY.

#### Finding Things Unsought.

BY THE REVEREND J. DUNCAN PERCY, B.A.,  
WEST HILL, OTTERY ST. MARY.

'And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were not found, we came to Samuel.'—1 S 10<sup>14</sup> (R.V.).

It is a romantic story, this story of the search for the lost asses, and of how it ended. Saul, the son of Kish, a young man of the tribe of Benjamin, went forth one day to seek his father's strayed asses. That was his only conscious purpose. But man proposes, and God disposes. Baffled in his search for the asses, Saul, with his servant, came at length to the seer's house. Apparently they hoped that Samuel would use his occult powers to locate the lost animals, and Saul is all unconscious of the high destiny awaiting him. But Samuel recognized in the goodly young man before him the called and chosen of God. On the morrow he anointed him to be king over Israel, and sent him away with the promise: 'The Spirit of the Lord

will come upon thee, and thou shalt . . . be turned into another man.'

This, in brief, is the story. I wish to use it as a parable of a far-reaching truth. Let it symbolize the truth that we men and women often attain something totally different from, and sometimes much better than, the things for which we strove and hoped. 'It was not Saul alone,' it has been well said, 'who went forth to seek his father's asses and found a kingdom.'

1. Experience shows that while men are pursuing one end, they often achieve another and, it may be, a far more important one. Take an instance from the science of medicine. The cold air from a window left open in a laboratory destroyed the harmful bacteria in a certain culture, and the result was the discovery of that amazing cure for wounds—penicillin.

Now philosophers tell us that some of the highest values of civilization have been reached in this unconscious way. The events of history are seldom those designed by the actors on its stage. Tolstoy's great epic, *War and Peace*, centres round the invasion of Russia by Napoleon in 1812. The destruction of Napoleon's army and the salvation of Russia were brought about, partly by the penetration of that army too far into the country and too late in the season, and partly by the burning of Moscow. Tolstoy shows that this pattern of events was not foreseen and planned by any of the human agents in the great drama; not by Napoleon, nor by the Czar Alexander, nor by the Russian generals. 'The whole course of the invasion of 1812,' he says, 'from the battle of Borodino, till the last Frenchman had recrossed the frontier proves . . . that the power which decides the fate of nations is not inherent in conquerors, armies, and battles, but has quite a different source.' What is that power? And what is its source? They are neither chance nor fate. It is the Living God who guides men and nations along paths which they have neither desired nor sought. 'God is working His purpose out as year succeeds to year.' We cannot get a true view of history unless we recognize the unseen hand of God at work in its events.

2. Without going further into the philosophy of history let us note some of the good things that may come to us when we are not consciously seeking them, when in fact we are looking for something else.

(1) Take *happiness*. No doubt happiness depends upon conditions which we can in part control. Bodily health is usually a condition of happiness, and still more is a degree of mental cultivation sufficient to keep us interested in the world which surrounds us—'this mighty sum of things for ever speaking.' But the most important condition of happiness is unselfish concern for other people. 'When people who are tolerably fortunate in their outward lot do not find in life sufficient enjoyment to make it valuable to them,' said J. S. Mill, 'the cause generally is, caring for nobody but themselves.' The truth is that our own happiness is a by-product of existence, and must not be made our conscious aim or purpose.



Happiness, like pleasure, comes when you are looking for other things. It comes to you when you are seeking to fulfil your duty, and it comes most surely, perhaps, when you are endeavouring to promote the welfare and happiness of those around you.

(2) Take the *experience of fellowship*, which is one of the best things that life can bring. 'The lack of fellowship is hell,' said Morris. Now the sense of fellowship, its joy, is like happiness in this, that it comes when you are seeking something else; you will not find it by going to look for it. So it is with all true, deep feelings; they come; you don't go seeking them, or, if you do, you miss them. We are not to be afraid of emotion in religion; perhaps nothing great is ever accomplished without it. But emotionalism, the cult of feeling for its own sake, the making joy, thrills, rapture, our end in religion—this is to turn religion into a form of spiritual self-indulgence. '“ Seek God, not joy ” is the motto of the saints, and,' says Evelyn Underhill, 'it is the experience of the saints that those who truly seek Him are led to joy in God's own time!' The sense of fellowship comes when a number of men and women unite in a common quest, or to fight for a common cause, or to carry out a single plan. Suppose a group of people in the church get together week by week with one aim, for example to search out the meaning of Christ's will for the life of nations, or by prayer and the study of the New Testament to help one another in the difficult art of Christian living. They are not thinking of their feelings. But, if they are in earnest in their aim, they will presently discover a wonderful sense of comradeship and the mystic joy of fellowship will be in all their hearts. It comes to them when they are seeking something else.

(3) Take the *problem of peace*, one of desperate urgency to-day. Our statesmen are dealing with the problem directly, and they are right in so doing; we must seek peace and ensue it. But, where direct attack fails, a stubborn problem can sometimes be solved indirectly, by turning the attention elsewhere. Dr. L. P. Jacks recently suggested that peace may best be secured by 'Inadvertence.' Something might happen in the soul of warring man, he thinks, perhaps a sudden realization of both the shame of his condition and the glory for which he was created, perhaps a compelling vision of the City of God; something might happen that would lift the nations to a higher moral level, where in fact war would be renounced and the foundations laid for a world Society of Friends. The suggestion is certainly in line with Christian hope and endeavour. Will not peace most surely be found when mankind aims, not directly at peace, but at that upon which peace depends, namely righteousness (which includes both justice and mercy or love)? 'The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.'

Happiness, the sense of fellowship, and peace are among the good things that may come to us when we are looking for something else, as the

kingdom came to Saul. There is deep wisdom in Wordsworth's lines:

Think you, 'mid all this mighty sum  
Of things for ever speaking,  
That nothing of itself will come,  
But we must still be seeking?

(4) Lastly, it is without their conscious seeking that the greatest thing of all may come to some—the *discovery, the revelation rather, of God and of His Kingdom*. Unlike happiness and the joys of fellowship God and His Kingdom ought to be our conscious aim. 'If with all your hearts ye truly seek Me, ye shall surely ever find Me. Thus saith our God.' The words from the *Elijah* are the burden of a hundred Bible passages. But in His mercy God also says, 'I am found of them that sought me not,' and many have so found Him to their glad surprise. 'I was following out my life,' said Gaston Frommel, a Swiss theologian, 'pursuing my own desires, when Christ advanced to meet me, placed Himself before me, and barred my way. He stopped me; He made a silence in my heart; and then He held with me a solemn interview in which He spoke as He alone can speak.'

Some such experience has come to not a few of late. Men have found Christ, or rather have been found of Him, in camp or on the battlefield, and the discovery has changed everything for them. It is likely enough that Saul, the son of Kish, had gone forth before to look for strayed animals, and had returned as he went without anything unusual having happened. But one day when he was so occupied God came to meet him, and, through the lips of Samuel, spake that which turned him into another man. Such a great moment of the soul may come to any man or woman; a call, a summons from God which, if heeded, will raise life to a higher plane, and will invest it with a meaning and worth which it never had before. But the call must be heeded. We have seen that Saul was not seeking a kingdom. But Samuel said to him, 'To-morrow I will let thee go, and will tell thee all that is in thine heart.' There was an unconscious preparation for his great vocation. He was ready when the call came. The Divine call which changes life comes always as an offer, a solicitation awaiting a response, not as a compulsion. 'Behold I stand at the door and knock.'

With parted lips and outstretched hands,  
And listening ears Thy servant stands;  
Call Thou early, call Thou late,  
To Thy great service dedicate.

SECOND SUNDAY AFTER EPIPHANY.

Unconditional Obedience.

By THE REVEREND W. H. MURRAY WALTON,  
VICAR OF BROMLEY.

'I will follow thee, Lord: but . . . —Lk 9<sup>61</sup> (R.V.).

There are two claimants in the world in which you and I live which make absolute demands on the lives of each one of us. They are God and the Totalitarian State.

The Totalitarian State, in the words of one of

the keenest thinkers of our day, 'lays claim to man in the totality of his being; it declares its own authority to be the source of all authority; it seeks to impose on all its citizens a particular philosophy of life; it sets out to create by all the agencies of information and education a particular type of man.' And if I may add it, it is prepared to use force to achieve its aims.

Over against this claim stands God's claim. Just as absolute in its demands, but making a wholly different approach. For its underlying thought is love, not force. It asks for and secures the free loyalty of man, because it believes that only in such a manner can the relation between God and man and between man and man find its fullest expression. At the same time God's claim on the individual does not ignore society—how can it when the underlying thought is membership in a family? But only in a relationship based on love, it declares, can the individual and society find their fullest expression and life.

This, then, is the issue, and though our English sense of independence makes us turn instinctively from the Totalitarian idea to the Christian, yet we do well to remember that the former claims the passionate loyalty of millions of our fellow-men to-day. It challenges us indeed to ask ourselves whether we are prepared to give the same devotion to the ideals we profess to make our own. A Chinese Communist girl, niece of a well-known Christian educationalist, lay in her prison cell on the eve of her execution as a Bolshevik. Around her were her sorrowing relatives. 'You are weeping for me,' she said, 'you should weep for yourselves. I am dying for a Cause; you will go on living for—what?'

Now if the Christian claim be true, then the value of our individual lives and the usefulness of the part they are to play in the world depend on the extent to which we discover and do God's will. This does not mean that along other lines we may not be able to do many helpful things; of course we can. But it does mean that the maximum value of our lives depends upon the extent to which we do with them what He wants. He asks for and expects unconditional obedience. As an old Methodist preacher once put it: 'God is the best Master in the world; but He will be Master.'

It is terribly easy to try and pass things off with a lesser obedience, and so miss the best of life, and in the story from which I have taken my text we have the examples of three men who did this. They were prepared to be His disciples—up to a point. 'I will follow thee, Lord, but . . .'

The first of these three was ready to follow provided the cost was not too great. He volunteered his services; he didn't even wait to be called. St. Matthew tells us he was a scribe, that is a man with all the advantages of a good education. And evidently he was also a man of real sincerity; for as a trained and cultured graduate he would hardly have addressed a comparatively uneducated countryman by the title Rabbi, unless he had been absolutely in earnest. There is no reason whatever for us to doubt the genuineness of his intention. Our Lord must have known this; yet how did

He answer him? The 'foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' Come, by all means, but remember discipleship involves a cross. As Dr. John Mott, this year's Nobel prize-winner as you may have seen recently, once put it: 'Christ never hid His scars to win a disciple.' To-day the call comes to the youth of England, as it did in the Great War, to offer their lives in the greatest Cause—the building of the Kingdom of God. It asks especially for whole-timers, and it does not conceal the sacrifice involved. But the tragedy of the young man before us is that with our Lord's answer the story comes to an abrupt end. He was ready to obey provided it did not demand sacrifice; and when he found it did, he was not ready to face the cost.

In the second case we have the story of a man who did not appreciate the urgency of the situation. 'Jesus said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.' The words 'Suffer me first' do not mean that his father lay dead at home, and so it would be only a matter of a few hours' delay at most—for in the East funerals are generally the day after death if not on the day itself—but rather that he was ready to follow when home circumstances were easier, when perhaps parental claims were not so strong. He quite failed to realize that it was a case of now or never. Jesus, at that time, was passing through his village on His way up by stages to Jerusalem and the Cross. The odds were that He would not pass that way again. He hesitated—and lost, unless he thought again of our Lord's stern words, 'Let the dead bury their dead,' that is, let those who are not alive to the situation carry on as they are, 'but go thou and publish abroad the kingdom of God.'

An opportunity lies at the door of the Christian Church to-day which may never come its way again. Take a single example from Africa. Even before the War had started Britain promised our African colonies not only education but a Christian education. Our leaders were seeing the effect in other lands of a purely secular education and all the evils that follow in its train. They were ready to pay the salary of every qualified educational missionary the Church was prepared to send out. The war has accentuated the whole situation. For as a result of it tens of thousands of Africa's sons have been taken from their homes and villages; they have been given education, and then taken overseas to fight what to begin with was a white man's war. They have been plunged into a world, of whose existence they never dreamed. In the course of all these experiences, largely through the splendid work of the African chaplains, thousands of them have become Christians. And now they have been demobbed. Are they going back to the old life of the village with its limited outlook and restricted opportunities to become the servants once again of the white man? Small wonder that the Government is perplexed and is calling more insistently than ever for Christian educators who can give these people the Christian education they need. If the



Church does not respond other agencies will. Some of you are thinking of becoming school-masters; here is an opportunity of work for the Kingdom of God on a scale we do not know at home.

The third man in our story was one who was prepared to follow—on conditions. 'I will follow thee, Lord; but—first suffer me to bid farewell to them that are at my house.' The condition seems wholly reasonable. Elisha when called by Elijah to become a prophet had been allowed to say good-bye to his people. This young man was asking nothing more. But the point is not that the condition was not reasonable, but that he made a condition at all.

How does this story apply to us to-day? I can well imagine a boy anxious to serve his fellow-men by becoming a doctor saying, 'I am ready to do all I can to help the sick, provided it is at home.' Yet the need of medical work overseas is infinitely greater. China alone wants nearly a million doctors and they are prepared to give the Mission Hospital a big place in the national planning, if only there are the men there to play their part.

Once again the Master calls, and He only asks of us what He was ready to give Himself. It is something more than good intentions, and all that reverence which we instinctively offer to One such as He. It is our obedience, the surrender of our wills and the offering of our lives. After one of Wellington's victories certain French generals, prisoners of war, were brought to his tent. With characteristic Gallic extravagance they said they were not ashamed to be beaten by the greatest general in Europe. Wellington heard them with the utmost composure and then said quietly, 'Gentlemen, your swords.'

A greater than Wellington stands unseen and says more quietly still, 'Gentlemen, your lives.'

### THIRD SUNDAY AFTER EPIPHANY.

#### A Future above Anticipation.

BY THE REVEREND W. POWELL, M.A., B.D.,  
SOUTHAMPTON.

'It doth not yet appear what we shall be.'—I Jn 3<sup>2</sup>.

The future is for us mostly unknown. We may predict some things with much probability. And we may feel sure of the ultimate trend of things. But that is as far as we can go. What will be does not yet appear.

Some have thought that if they knew all about the state of the universe at one moment they could infer with certainty the state of the universe at the next moment, and then at the next, etc. They have thought that the state of a thing at any moment follows of necessity from its state the moment before. But they overlooked a most important factor, namely, the nature of a thing, which is but very partially shown by any of its states. The nature of things is revealed to us piecemeal by the ways in which they behave in

various conditions, so that to learn their full nature we must wait for further developments.

This is true even of what are called inanimate things. But it is more obviously true of living things. No one from the minutest examination of an acorn would discover that it would in suitable conditions grow into an oak-tree, nor could any one foretell by looking at grains of wheat the glory of the harvest. No one could see in the beginnings of any animal life whereunto these beginnings had the power to grow. It is only through subsequent observation that we can find out these hidden possibilities.

In human life this uncertainty is especially marked. The amount of variation and the greatness of the possibilities are far greater here than in any other form of earthly life. You may from general observation predict that granted favourable conditions the boy will grow into the man. But what sort of man he will be does not yet appear.

The higher the scale of life, the more difficult is prediction. Now the text refers to the highest of all, the life of the sons of God. Here, then, the future is more inconceivable than anywhere else. If we are sons of God, it is especially true that it does not yet appear what we shall be.

To be a child of God is to be a partaker of the Divine nature, just as to be a child of man is to be a partaker of human nature. Who, then, but one who has fathomed the Divine can foresee the future of God's children? Who can tell what the future manifestation of God in man will be?

All mankind are God's children, inasmuch as all have received the Divine nature. The image of God has been stamped on us all. But Christians are God's children in a special sense, in that they have received the nature of God as revealed in Jesus Christ. Now we hold that in Him we have the highest of all that has been revealed of God, so that any one who has received Him into his heart partakes of the highest that has been shown of the Divine nature. He, then, is a son of God in a fuller sense than those who do not share this experience of God. Another may show at present more virtue than the Christian, but the difference between them is that the one has in him the germ of the highest as revealed in Jesus, and the other has not. John, the Baptizer, was second to none among those of the old covenant, but he who has embraced the spirit of the Kingdom of Jesus, crude, raw, and very inferior to John as he may at present be, has in him an order of greatness far exceeding that of John. An artificial flower may appear more beautiful than the seed of a natural flower. But let the living seed have a chance to show what it has in it to become, and then see which is the more beautiful.

In our earthly life we are merely introduced to the wealth which is ours in Christ. It is destined to burst all the bonds of earth. It will overleap all the limits of the present state. It demands eternity for its full possession.

What lies beyond these earthly bounds exceeds our thought. It must do so. We cannot understand anything which we have not in some form already experienced. So in so far as the future

<sup>1</sup> A sermon preached to the boys of Malvern College.

state differs from the present, we cannot understand it beforehand. No communication from the other side could enable us to do so. Even the beginnings of the life after death baffle all our powers of imagination. An Indian officer who had seen much service returned to end his days in this country. He told some companions of skirmishes, battles, sieges, personal encounters, hair-breadth escapes, of the outbreak of the mutiny and its suppression. At last he paused with the observation, 'I expect to see something much more remarkable than anything I have been describing.' As he was some seventy years of age and was understood to have retired, his listeners wondered what he meant. There was a pause, and then he said in an undertone, 'I mean in the first five minutes after death.' It does not yet appear what we shall be at the moment after we have shuffled off this mortal coil. And much more is this true of what will follow.

We describe the Final Bliss mostly in negative terms. We say that there will be no sorrow, no tears, no parting, no death or funerals, no sin, no curse. But how short we are of positive ideas! If we do try to think positively about Heaven, we fall back on our experiences on earth. We think of Heaven according to the best we have known here. And this is right. Heaven will be the fruition of earth's best. The spiritual life there will be continuous with the spiritual life here. The essence of the life is the same throughout. Heaven will be the best that we have ever experienced on earth magnified far and away beyond our present powers of thought.

For example, we have seen on earth in some people a suggestion of Heavenly Purity, and we must think of a state in which that purity which has been followed afar off on earth will be fully reached. We must think of a commonwealth consisting entirely of beings better than the best of us on earth ever are. We must think of the sweetest fellowship that we have had with kindred spirits in Christ, and understand that this is a faint likeness of that above. This is as much as we can do in anticipating the Holy City which we are to enter. We cannot properly visualize what it will be like. Who can picture at all adequately a realm without sin? This world, in spite of sin, is a beautiful world. What of a world without sin! In spite of sin, man is sometimes very noble. What will man be like without sin!

Let us now make sure of accepting the Divine Sonship in Jesus, and the future of a child of God with its inconceivable greatness will stretch before us.

#### SEPTUAGESIMA.

#### The Call to Endurance.

BY THE REVEREND PRINCIPAL H. F. LOVELL  
COCKS, M.A., D.D., BRISTOL.

'... Let us run with patience the race that is set before us, Looking unto Jesus...'—He 12<sup>11</sup>.

In other places in the New Testament *endurance* is used instead of *patience* to translate the Greek

word in our text, and I am going to use it here—'let us run with *endurance*.' When King James's translators wrote 'patience' that word had the strength of meaning and the heroic and adventurous associations that 'endurance' still possesses. But to-day, patience, though a virtue, is a virtue of the mild, domestic kind, useful for coaxing reluctant thread through obdurate needles, for piecing together the parts of a jig-saw puzzle, or for playing that card game to which its name has been given. *Endurance* is certainly the better word. 'He that endureth to the end . . . shall be saved.' When Jesus said that He was not thinking of the minor annoyances of life through which patience and a certain placidity of temperament will carry us, but of fiery tribulations and martyrdoms, He was warning His disciples that the world would persecute them even to the death. And at the time when this Epistle was written the prophecy of Jesus was being fulfilled. The Christian Church was being persecuted by the Roman Government. The writer therefore reminds his fellow-believers of the heroes of the past who through faith found strength for mighty exploits and constancy to support heavy trials, and he summons Christians to a race where the prize is won not by speed but by steadiness and stamina. 'Run with endurance the race that is set before you.'

What is the quality of this Christian endurance? Not every kind of endurance is worthy of our praise. When I read some time ago that a man had set up a world record by playing the piano for seventy-two hours without stopping, I was not stirred to admiration. A feat of endurance must serve some good end if we are to admire it. Let us now turn to something very different. Think of Captain Scott and his companions on the Antarctic snowfields, or of Mallory and Irvine scaling Mount Everest. These men lost their lives in feats of endurance which are now among the glories of our national tradition, and you and I are proud to belong to the race that produced such heroes. Yet the endurance of explorers and mountaineers is not of the same order as that of the Christian man. What is the difference? Perhaps this is a clue to it—that while we admire men like these we do not feel bound to imitate them. Most of us are quite unfitted for such feats. We have neither the physique nor the inclination to be explorers or mountain climbers; we are just not made that way, and we feel no shame. Now I know that some people think that Christian endurance is like mountaineering and polar exploration—that it is an achievement impossible except for a few choice souls; that being truly religious is like composing classical music or writing universal poetry—a gift possessed only by a genius here and there; and that if you do not happen to be born with the gift, you may confess that you are not a religious man with as little shame as if you were admitting that, being tone-deaf, you could not distinguish one tune from another. But this will not do. Christian endurance, though certainly a gift of God, is not restricted to seers and mystics, but is given to



everybody who is willing to accept it. Only a man of genius can compose symphonies, but by the grace of God the most ordinary man or woman may become a saint.

We can find a better parallel to Christian endurance in our experiences during the War. There we were—sailors, soldiers, airmen; workers in factory and mine; wardens and firefighters in the blitzed cities. We were not heroes, but only ordinary people with jobs that had to be done, even when the bombs were falling. Somehow we managed to keep going during those grim nights and days. We had an end in view, we were out to save our country and the world from Hitler. We also hoped that a better world might be born of the travail of those war years, but we knew that unless Hitler was beaten we and our children could look forward to nothing but brutal tyranny and the loss from our human existence of everything noble and humane.

The need for endurance has not passed with the passing of the War. We still carry a heavy load of shortages and restrictions, rationing and queues. Perhaps we long for the return of the comfortable existence we enjoyed before Hitler was let loose against the nations. But the pre-war world was not so comfortable for the hundreds of thousands of unemployed, and we know we ought to be ready to sacrifice a measure of our own comfort if that is the price we must pay for a New World Order that shall be more just to them. But there will be no New Order unless we all work for it with courage, devotion, and self-sacrifice. Can we do it? Can we endure? It is not war but peace that brings the crucial test of democracy. A dictator would make us endure—we should have no choice. But democracy, giving us our freedom, gives us the chance of shuffling out of our responsibilities and of grabbing a bit more for ourselves at our neighbours' expense. The wave of idealism that swept the world at the close of the first World War soon receded and left our hopes stranded. Is that going to happen again? The race we run is long indeed. We are building for our children and our children's children, and we ourselves may never live to see the result of our labours. Are we equal to that? For this enterprise we need a quality of endurance higher even than that which carried us through the War. And those who call themselves Christians must set the pace.

We are always greatly fortified by the sympathy and encouragement of our fellows. But can we endure when our neighbours have ceased to cheer us? Can we keep on running when others are falling out of the race, and are laughing at us for preferring the distant and uncertain prize to pleasures that may be enjoyed here and now? Can we endure when few seem to care whether we endure or not, and when all around us there are temptations to an easier existence and a safer way? In this warfare there are no medals to be won. Can we be faithful—

in the deed that no man knoweth,  
where no praiseful trumpet bloweth,  
where he may not reap that soweth?

Earlier in this Epistle the writer speaks of Moses who at the call of God turned his back on the luxury and ease of Pharaoh's court and forsook the treasures of Egypt to become the leader of a rabble of runaway slaves. 'He endured, as seeing him who is invisible?—that was Moses' secret. The secret of real power in the things of this world is to have our citizenship in another; and he can best appraise the experiences and opportunities of earth whose treasure is in heaven. That eternal world which is our true home is very near to the Christian. He is not as lonely as he seems. A cloud of witnesses surrounds him, saints and martyrs cheer him on. Best of all, he can see the Captain of his salvation. 'Looking unto Jesus'—that is the secret. When our human strength fails Christ gives us His divine power; when disappointment robs us of our confidence He gives us the faith that overcomes the world. 'He that endureth to the end, the same shall be saved.' In that royal promise is our peace.

SEXAGESIMA.

### The Most Important Thing in Christianity.

BY THE REVEREND JOHN L. RIACH, B.D., LARGS.

'Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'—Lk 10<sup>38-42</sup>.

In our English vocabulary not a few words are seriously overtaxed because of the many shades of meaning they have to cover, but it is doubtful if there is any so strained as the word 'Christian.' It is applied to a whole range of types, from immoral hypocrites, who have a delicate Church connexion, to saints whose whole life is dominated by Christ's spirit, and in whose bones the Christian Faith burns like a fire. Before we can become Christian, in this latter and highest sense of the word, Jesus warns us in the Gospels, that while there are several important things we must do, there is one more important than all the rest. The question is, what is it?

1. To some serious people the most important thing in Christianity in this irreligious age is a witness by Christians to indifferent and pagan mortals in the form of church-going.

Within recent years men have been treating the Church in the cavalier fashion of Colonel John in Stanley Weyman's *Wild Geese*, when he declared, 'If I am not one of your Church, I am a Christian.' Men have outgrown the need of the Church, is the popular contention, and they can be perfectly Christian without it. If so, then let us within it be honest, shut our church doors, and send our

Geneva gowns away as museum pieces. But, is this the case? For one thing, this assertion is not true to experience. Have you ever in your pilgrimage met any soul who cut himself adrift from the Church and became a better, more enlightened, more informed Christian? What is more, to believe thus is to contradict Jesus Christ; for when He declared, 'Where two or three are gathered together in my name, there am I in the midst,' He was informing the world that men had to get together; they had to have a Church if they wished to know Him and His Faith. To become an informed, developed Christian, church-going is not optional but essential.

But while church-going is important in Christianity it is not the most important thing, because a man may be an excellent churchman and yet ignore the elementary moral demands of Christianity. This was the burden of the Old Testament prophets' complaint against the people and the origin of their bitter feud with the priests. The people worshipped God at their shrines with munificent sacrifices, prayers, and praises, yet, encouraged by the priests, ignored God's moral demand to establish elementary justice throughout the land. Church-going, without doubt, is important in Christianity but the most important thing it is not.

2. Again there are others of a practical turn of mind who believe that the all-important thing in Christianity is good works. Their cry is, that if Christianity be a way of life, surely the most essential thing is that its injunctions be put into action as far as possible in an imperfect world. Who can deny that good works are a vital part of Christianity when the New Testament admonishes its adherents to be no mere hearers but doers of the Word? Yet, while good works are important they are not the most important, because a man may be a veritable holy busybody and yet ignore the religious demands of the Christian Faith. In this irreligious age men need constantly to be reminded that Christianity is not a mere code of morals, as they imagine in their ignorance, but a religion. Good works consist in putting the morals of the Faith into practice which, of course, is excellent. Still, a man may do so, and, exhausting himself in good works, be no more than a humanist who never prays, never seeks forgiveness, has no faith which throws him back upon God to do all, and thus flouts the religious demands of Christianity. This explains why Luther dubbed the Epistle of James with its constant harping upon good works as a letter of straw. In a Mediæval Church which counted merit everything, he saw men toiling at good works as the one thing needful while blind to the knowledge and importance of being justified by faith. None but another worldly pietist would challenge the necessity of good works in Christianity; yet none but a man who cannot distinguish between moral and religious demands would ever claim that good works were the most important thing in the Christian Faith.

3. The most important thing in Christianity is deeper than either church-going or good works.

It lies in a man hearing God speaking His Word to him personally.

Throughout the Gospels Jesus was called different names. He Himself loved the term 'Son of Man.' The disciples addressed Him as 'Master,' 'Teacher,' or 'Messiah.' John in his Gospel, however, speaks of Jesus as 'The Word.' Religious truth is something we cannot arrive at by any process of reasoning. It must be given to us by God or we cannot have it at all. Two thousand years ago men were groping in the dark when the miracle of all history happened. God decided to come among men in the form of His Son and declare unto them the truth about Himself, Life, and the world. This Word, which God spoke to men through His Son has been preserved for us in Scripture. But what men do not realize is that God still seeks to speak to men. He seeks to take the same Word He spoke to men two thousand years ago through Christ and to address it afresh to us to-day.

We may read the New Testament as a dead letter. We can peruse it and feel that these were pretty words but, being addressed to men of long ago in a different age from ours, they have little relevance for us. But, we may read the New Testament in a different way altogether. As we read, we may feel God draw near, sense His taking the very words we scan from the sacred page and addressing them to us, challenge us with them, saying, 'This truth is for you. What are you going to do about it?' There was Augustine opening the scriptures and reading the words from Romans, 'Let us walk honestly . . . put ye on the Lord Jesus Christ.' In a moment he was changed from the frustrated profligate into a Christian leader of rare quality. What happened? As he read, Augustine felt these words were not merely spoken by God through Paul to immoral Romans centuries ago, but were being spoken by God through Paul to him, Augustine.

When we go through such an experience, when we feel God take this truth and that of the Christian Faith and address them to us personally, and, storming our hearts with them, saying in no uncertain accent, 'This is for you!' that is the most important thing in Christianity, for everything follows from that. Church-going is a joy to which we look forward with eagerness, good works are undertaken with gladness and Christianity becomes the central concern of our life.

4. If this be true, then one question remains. How can we go through this experience of hearing God speak to us, personally, the truths of the Christian Faith? In an age when Bible reading has become something we grow sentimental about when we hear of it, as with Burns' *Cottar's Saturday Night*, but do not practise, there is one main way left for men to hear God speaking personally to them and that is through preaching.

A. E. Whitham declares that if any man goes to church merely to have his emotions stirred by a preacher he would be better to listen to Harry Lauder who is an expert in such an art; or, if he goes for intellectual stimulus he would be more



wisely employed in reading Dean Inge's *Plotinus*, which will tax the grey matter of anyone. Preaching, of course, should contain both these elements, but its main function is not to indulge the sentimental or the intellectually conceited until they nod in complete satisfaction, but to make men conscious of God speaking to them directly, personally, challengingly, the truth of the New Testament. And if this be the case, then the tragedy of our day, so far as the Church is concerned, is that while many are prepared to accept the Church's gift of social fellowship throughout the week, and pastoral attention, it is the few who wish preaching—the instrument by which men hear God speak His word personally and challengingly to them, which is the most important thing in Christianity.

5. Is this not the summing up of that Martha-Mary passage so oft distorted by people? Of course, Jesus was not decrying the good work

of Martha in preparing a meal. How could One who healed and fed the bodies of men scoff at the preparing of food by which men live? But, Mary was doing something more important in the eyes of God than all Martha's good works; she was listening to His Word. Notice how Mary heard God speak personally to her. It was not through Jesus' example but by His speech or preaching. And what would be the upshot? Mary would be no idle pietist but would out-Martha Martha in her good works; be a living member of the primitive Christian Church: and Christianity would be the burning concern of her life. 'Mary sat at Jesus' feet, and heard His Word. Martha, Martha, thou art troubled about many things: But one thing is needful: and Mary hath chosen that good part.' To hear God speak the truths of the Faith personally to you and me, there is the most important thing in Christianity if we are to become the highest type of Christian.

## International Meeting of the Society for Old Testament Study at Cardiff, September 9-13, 1946.

By PROFESSOR N. W. PORTEOUS, D.D., NEW COLLEGE, EDINBURGH.

IN September 1938 the Society for Old Testament Study, which was founded in 1917 during the first World War, held its coming-of-age meeting at Oxford under the shadow of the grim events which culminated a week or two later in the Munich Agreement. Several distinguished foreign scholars were present on that occasion and plans were discussed for world-wide co-operation in prosecuting certain of the studies which the Society exists to further. It is a sign, not only of the vitality of the Society, but of the determination and devotion which have kept the lamp of sacred learning burning in the war-torn European countries, that so soon after the termination of hostilities it has proved possible to hold an international gathering of Old Testament scholars at Cardiff. It met from 9th September till 13th September in ideal surroundings in Aberdare Hall, and, in addition to many British scholars, was attended by representatives from Sweden, Denmark, Holland, Belgium, France, Switzerland, and Italy. Christian and Jew, Roman Catholic and Protestant met in an atmosphere of cordiality and mutual esteem. Scholars whose presence had been hoped for and whose absence was deeply regretted were Professor Mowinckel of Oslo, Professor Albright of Johns Hopkins University, U.S.A., and Professor Eissfeldt, Rector of Halle University in

Germany. The failure of the last-named to obtain the necessary permission that would have enabled him to attend was felt by all those present to be particularly regrettable. No one from Germany could have inaugurated more acceptably the resumption of those friendly personal contacts between German and other Biblical scholars which promise to be more fruitful in the future than they have ever been in the past. That this feeling was shared by those who came from countries which had felt the heel of the invader was a striking tribute to the integrity of a great scholar.

It was a fortunate circumstance that the President of the Society for Old Testament Study for the current year was Emeritus-Professor T. H. Robinson, who had already held the same office in 1928. No one has done more to make the Society the rallying-ground of Old Testament scholars in this country or to promote harmonious relations with foreign scholars. At the opening dinner at which Dr. Robinson gave an address of welcome, and various representative visitors, including the veteran Professor Eerdmans from Holland, spoke, a presentation volume of Essays on the subject of Hebrew Prophecy by certain ordinary and honorary members of the Society was handed over to Dr. Robinson in honour of his sixty-fifth birthday—a fitting tribute to one who

has himself done so much to further the understanding of the Hebrew prophets. Another interesting incident at the dinner was the presentation to Dr. Robinson by Dr. S. A. Cook of a medal from the British Academy in recognition of his outstanding services to Biblical scholarship.

During the three days of Conference which followed a total of twelve papers were read and a brief account of their contents may be of some interest to readers of THE EXPOSITORY TIMES. The subjects dealt with may be classified roughly under three main headings: (1) Old Testament Literary and Historical Criticism; (2) Archaeology and Hebrew Antiquities; (3) Hebrew Religion and Old Testament Theology.

It was very fitting that, in the centenary of William Robertson Smith, S. R. Driver, and Sayce, Professor S. A. Cook, a pupil of Robertson Smith, should speak on the subject of 'Old Testament Criticism since Wellhausen.' Dr. Cook maintained that, while the Wellhausen literary analysis of the sources of the Pentateuch has not been seriously challenged in principle, his reconstructions of the history and religion of Israel have not stood the test of time nearly so well. For example, Wellhausen's sharp opposition between prophet and priest has been challenged, as also his tendency to associate post-exilic Judaism too exclusively with the Priestly Code to the neglect of the Psalter which was the hymn-book of the Second Temple. The controversy between the Pan-Babylonists and those who, like Wellhausen himself and Robertson Smith, looked to Arabia for the background of Old Testament religion has been resolved by the modern recognition that there were different cultural levels in Israel. Comparatively recent developments beyond Wellhausen have been the application of form-critical methods to the Old Testament and the discovery of ritual patterns by the application of the comparative method in the study of religion. We must not, however, ignore historical development. For example, the Second Isaiah does more than revive the old Mosaic pattern of thought; he has advanced to explicit Monotheism. Dr. Cook drew attention to the revival of interest in Old Testament theology. Criticism has tended to break the pattern which gives the Old Testament its value but the balance is being rectified. In this connexion it has to be noticed that the Old Testament in isolation is but a torso and should not be severed from its sequel in Rabbinical Judaism and in Christianity.

In the discussion which followed it was pointed out that Girschmann and Edward Robertson had suggested that the legal Codes of the Pentateuch might in some cases be contemporary rather than successive. A contribution by Dr. Ivan Engnell

of Uppsala made it clear that a younger school of Swedish scholars is challenging the Wellhausen theory in radical fashion. He spoke of the first four books of the Bible as a Tetrateuch and grouped the books from Deuteronomy to Kings as a historical work emanating from a circle representing the North Israelite tradition. He took a similar view of the Prophetic Literature. We have to do in this case with the oral tradition preserved in different circles of tradition.

An extremely interesting paper by Professor Aage Bentzen of Copenhagen dealt with the cultic significance of the Story of the Ark of the Covenant in the Books of Samuel. It was argued that Ps 132, which is a 'royal' psalm of ritual character, comes from the ritual practice of the Sanctuary on Mount Zion which commemorated the bringing of the Ark to Jerusalem by David. In 1 S 4-6 and 2 S 6 we have a prose epic of the story of how Yahweh suffered from His people's sins by falling into the hands of the Philistines and delivered Himself from their power. In this event, as in the event of the Exodus, we have an 'actualization' of the old myth of God's battle with the Chaos-monsters in the Creation Story which is the main theme of the New Year festival hymns. This implies no denial of the historicity of these events but rather the historicification of myth; God's acts are not mythical but are events in history. It is to be noticed that this interpretation of Ps 132 and the relevant passage in Samuel does not support the idea that Israel took over from Canaanite religion the myth of the dying god. Yahweh is a God of life; among the Philistines He demonstrates His unconquerable power of life. David does not act the death of the God but welcomes back the victor God. In this ritual, which David seems to have inaugurated, we get a glimpse into the way in which He seems to have consolidated his power. The prose narratives about the Ark, like those about Joseph, are to be classed as preaching. In Ps 110 and in Gn 14 we get a hint of David's policy of conciliating the Canaanites. The essential characteristic of Israel's religion is the tendency to move in the straight line of history rather than in the circle of Nature religion.

In a paper, entitled 'The Character and Composition of the Story in Genesis, with special reference to Gn 32<sup>23-33</sup>,' Professor P. A. H. de Boer of Leiden joined issue, on the one hand, with those who break up the unity of the narrative of Jacob's wrestling at the Jabbok into two sources, ignoring the clues which should guide them to an opposite conclusion, and, on the other hand, with Cassuto and Pedersen who suppose that the story describes Jacob's victory over the Baalim of Canaan on behalf of Yahweh. The short *perikope*,



Hos 12<sup>4f.</sup>, which deals with the same incidents, suggests, it was argued, that Jacob's god was El, not Yahweh, and that Hosea intended a polemic against the contemporary syncretism which identified the God of Moses with the gods of the patriarchs. The Genesis story is independent of the rest of the cycle about Jacob and has to do with a special cult in which a certain thigh-nerve is regarded as sacred. It has, however, been fitted very skilfully into its present context.

A challenge to the usual theory regarding the Israelite priesthood was made by Professor Edward Robertson, who described the period of the Judges as a mystery period in the history of Israel. The usual view is that, as there is no mention of the priesthood in the Book of Judges, it did not exist in the pre-monarchical age. Professor Robertson suggested that the high-priesthood in direct descent from Aaron through Eleazar was, and continued to be, located at Shechem, but that there was a conspiracy of silence about it, firstly in favour of the rival Ithamar branch which broke away in the person of Eli and became located at Shiloh, and later in favour of the priesthood of Jerusalem and its Temple. Eli, Samuel, and David were schismatics from the Shechemite point of view. In fact the feud between the Samaritans (originally Ephraim) and the Jews goes back to very early times. The argument was supported by reference to the Samaritan Chronicles and to Biblical and Rabbinic evidence.

Three papers were devoted to the subjects of Archæology and Hebrew Antiquities. Professor A. Parrot of Paris, a distinguished French archæologist, spoke of the excavations at Mari on the Middle Euphrates which were carried out under his own supervision shortly before the War. He drew attention to the curious coincidence that in the time of Hammurabi a people called the Bene-Yamina (identical in name with the Biblical Benjamites) is represented as being, like their namesakes, turbulent in character. Professor Parrot was impressed by the association of this people with Harran which figures in the Jacob narrative. In connexion with these Bene-Yamina there is reference to a certain *dawidum*, a word which may mean something like generalissimo. Does this throw light on the meaning of the name David? There is also the curious fact that the Bene-Yamina seem to have been specialists in fire-signals. In this they compare with the Benjamites of Jeremiah's time (see Jer 6<sup>1</sup> and Lachish Letter iv.).

A most lucid and engrossing account was given by Professor G. R. Driver of Oxford of certain recently discovered Aramaic documents written on leather which are capable of being dated in the period c. 411-408 B.C. They throw light on the

Persian administration of Egypt and deal with the control of the domain-lands by letters from an absent Governor called Arsham. We see that much of the business was really transacted by subordinate officials whose names appear in the letters. Professor Driver gave a translation of the documents, so far as they are decipherable, and contrasted them with the Elephantine Papyri which are mainly of a private nature. Professor Paul Kahle emphasized the significance of the fact that Aramaic had evidently become the *lingua franca* of the Persian Empire.

Professor H. H. Rowley of Manchester discussed the legal aspects of Ruth's marriage and suggested that the Deuteronomic law of ch. 25<sup>5-10</sup> represents the limitation of a custom which is reflected in the story of Ruth. Boaz's problem was to prevent the next-of-kin from claiming the right to redeem Elimelech's property from Naomi. He did this by pointing out that, if he did so, he would also be bound to marry Ruth. The next-of-kin was unable to do both and Boaz was able to marry Ruth without interference from the former.

The paper by Professor W. Baumgartner of Basel may be held to form a transition from the sphere of archæology to the theological interest, which dominated the remaining papers read to the Conference. The title of his paper was 'Ugaritic Problems and their Bearing on the Old Testament.' The texts from Ras Shamra (Ugarit) are invaluable for our knowledge of contemporary Canaan. We learn a great deal about the Canaanite pantheon, about belief in the dying and rising vegetation-god, and about the way in which the mythology is related to, and rooted in, cultic practice. Professor Baumgartner argued, however, that the undoubted parallels with all this which we find in the Old Testament are to be explained, not by the hypothesis that the early ancestors of the Hebrews shared this type of culture, but by the view that the Hebrews took over the Canaanite culture, while preserving some of their genuinely Israelite inheritance, in virtue of which they gradually modified what they borrowed by a process of selection and transformation.

In a closely knit and characteristically original paper on the related Hebrew words *hesedh* and *hāsīdh*, Professor A. R. Johnson of Cardiff dealt with an important problem of translation which is vital for the English reader's understanding of the Hebrew religious thought-world. He argued that the usual renderings *mercy*, *kindness*, *loving-kindness* were inadequate in view of the fact that the word *hesedh* is frequently found associated with the word *covenant* (*berīth*) and with the root 'mn. The translation *loyalty* would perhaps meet the case were it not for the fact that that word

does not do complete justice to the emotional quality of the word *hesedh* implied by its further association with the word *rhm*. *Hesedh* also implies an oath by which one pledges oneself to exhibit this quality. In view of all this Professor Johnson suggested the English word *devotion* as a rendering of *hesedh* and translated the corresponding word *hāsīdh* as a *devotee* or the *devout*.

The author of the present article, in a paper entitled 'Towards a Theology of the Old Testament,' spoke of the recent attempts, such as Eichrodt's, to produce theologies of the Old Testament offering a cross-section of Old Testament religion. He drew attention to the very different principle governing such a work as Vischer's *Das Christuszeugnis im Alten Testament*, namely, that Old Testament Theology should be based on Christological exegesis. Vischer, however, has a somewhat unhistorical conception of revelation. More recently it has been claimed that what is needed is not a Theology of Response but a Theology of the Word of God. This is clearly intended to counteract the view that religion is an art of which there are specially qualified practitioners. The way to avoid this error, however, is not to leave the human response out of account but to lay the emphasis on the faithful community as the creation of the Word rather than on highly endowed individuals. The Old Testament theologian must utilize the results of inquiries into Hebrew psychology and Hebrew religious institutions so as to understand the thought world of the Hebrew believer, and in this way determine what is distinctive in it. This distinctiveness must be used to illuminate the central concrete fact of that new community life which acted like a leaven within Israel.

Professor J. Coppens, O.P., of Louvain contributed a brilliant discussion of the nature of the sin of paradise. He suggested answers to two problems raised by the relevant passage in Gn 3 : (1) the knowledge of good and evil is the synthetic knowledge which comes from an experimental study of good and evil ; (2) the actual sin of our first parents consisted in an opposition to the fundamental laws of married life, mutual fidelity of man and woman and the obligation of procreation. Professor Coppens made use of certain facts of Palestinian archaeology and of a text from Ras Shamra in demonstrating his thesis.

Finally, brief reference must be made to the beautiful and devout paper which Professor Eissfeldt had sent and which was read for him by Professor North. It consisted of a statistical study of the phrase 'My God' in the Old Testament, designed to determine the varying levels of religious value implied. The evidence was arranged to exhibit how the phrase seems to have undergone a singular deepening and ripening of its meaning, though Professor Eissfeldt warned his hearers that in the history of religion there is no development following fixed laws. It is by no means certain that the most intimate use of the phrase in the Old Testament is the latest. Still more important than the thesis which Professor Eissfeldt set out to prove was the indirect evidence his paper provided of the way in which a great scholar, living through a period of extreme distress and strain, had fortified himself by reflection upon the deepest realities of the religious life as they are witnessed to in the Old Testament. One came away from a memorable gathering with the feeling that this union of religious faith and scholarship augured well for the future of Biblical study.

## Contributions and Comments.

### Comments on 'The Second Advent' by Dr. T. F. Glasson.

I HAVE found the book very interesting and on several points enlightening, and much in it receives my hearty assent. But I should be grateful if the writer would give us the result of his consideration of the following points :

1. How can 'Coming in the clouds' when mentioned after 'sitting at God's right hand' mean coming to God to receive kingship, since kingship is already implied by sitting at God's right hand ? It is not said that the Son of Man will come to God, but simply that He will come. Therefore may we not presume that the picture

is of His coming earthwards ? I understand the picture in a spiritual sense.

2. Granted that Matthew stresses apocalyptic, are we justified in assuming so readily that he does so wrongly ? The Son of Man coming in His kingdom in Matthew seems a legitimate expansion of the Kingdom of God coming with power in Mark. Mark himself speaks of the Son of Man coming in the glory of His Father.

3. When Matthew and John ascribe judgment to Christ, are they not right in doing so ? By whom but by the Perfect Man can men fairly be judged ? Do not the passages about confessing and denying and being ashamed ascribe judgment to Christ in different language ?

4. Dr. Glasson allows that there must be a



consummation still to come. Must not this include the aspect of Final Judgment? How can any one's part in the cosmic process be fully assessed till the process is completed?

5. The writer also says that some conception of the last things would be an early need of the young community. Is it not probable therefore that Jesus said something in His teaching to meet this need? I believe that the saying about the day and the hour refers to the consummation.

6. It is true that much that Jesus predicted was of the mighty development of His power and of the New Age which took place soon after His death. Should we not see how much even of what is alleged to be added to His sayings can be understood to refer to this development, remembering that Christ's way of interpreting prophecy was spiritual? Should we not see how far a spiritual interpretation can apply to words put in His mouth? If we do this, we may not feel obliged to regard so much material as unauthentic. Much imagery in Old Testament prophecy is to be understood poetically and spiritually.

W. POWELL.

Southampton.

## A Reply to Mr. Powell's Comments.

THERE is much to be said for the method which Mr. Powell advocates under No. 6, and it will be convenient to refer to this first as it affects some of the earlier points. Those who feel obliged to regard all the statements attributed to our Lord as authentic may still interpret them in a symbolic way. Difficulties have often been needlessly created by taking as literal what was originally spoken in metaphor. A good illustration of the Semitic way of putting things is provided by the following epitaph on a rabbi: 'Son of Sion, before this stone weep for the sun buried beneath the dust of the earth; the firmament was clothed with darkness, the constellations were ashamed: the moon blushed; on the day when the glory and crown of the Law was buried' (quoted in Gore's *Belief in Christ*, 140). This means that the death of the rabbi was a very sad event! Remembering such usages it would be possible for us to take even those phrases which Synoptic criticism suggests are secondary and to regard them as a poetical way of setting forth the idea of ultimate triumph.

The path I have followed, however, is to apply the commonly accepted principles of Gospel criticism in order to get as near as possible to the words of Jesus. Thus, (a) if it is true that Matthew and Luke are in many passages based upon Mark, it is wise to attach most importance to the Marcan form of such passages; this is quite an objective criterion and it applies to subjects which have no connexion with eschatology. *E.g.*, Lk 8<sup>12b</sup> ('that they may not believe and be saved') is almost certainly a Lucan addition. (b) Again, it is sus-

pected that in some cases the interpretations now attached to parables should be regarded as expansions of the original words of our Lord, and this view was arrived at without any thought of eschatology. (c) Once again, when we have sayings of Jesus transmitted in two forms, along two lines of tradition, it is helpful to compare them, and we shall feel more confident about the common element than about some feature peculiar to one version.

Now the striking thing is that when we frankly apply these tests to the Gospel material the apocalyptic element is immediately affected and shown to be in many cases secondary. *E.g.*, Mk 13<sup>1-4</sup> is concerned solely with the destruction of the Temple; the parallel in Mt 24<sup>1-3</sup>, which is derived from Mark, contains the words 'Parousia' and 'end of the age'—two expressions found only in Matthew among the Evangelists. It is difficult to avoid the conclusion that Matthew is responsible for these additions and modifications. The tendency might easily have been the other way, reducing the eschatology; in that case the appropriate conclusion would have to be drawn. The matter is only settled by an appeal to the facts and the conclusion is as objective as anything can be.

Other passages should probably be interpreted without reference to the Parousia, *e.g.*, Lk 13<sup>35b</sup>; I accept these words exactly as they stand, but agree entirely with Otto, Goguel, and others that they did not originally refer to the Parousia. Here, and in many other places, the question is not one of excision at all, but of interpretation. These and similar considerations make it a matter of grave doubt whether Jesus Himself prophesied His glorious descent from heaven.

The demonstration in Part 1 that the Messiah's Parousia was not a current Jewish view, that it was not there for Jesus to take over, makes it imperative to find very strong evidence to convince us that He originated it. Moreover, we find (Part 3) that the Parousia doctrine of the Epistles is taken from the Old Testament prophecies of the coming of God, which account for every detail of the imagery and the language.<sup>1</sup> Putting these two together we can, I think, bring a more definite answer to the question left open from the discussion of the Gospels. Further, we can now explain the tendency traced in the Gospels to modify here and there our Lord's words in the direction of the Church's belief. Literary criticism alone cannot settle the question; as the Form Critics insist we must take into account the Church situation in which the tradition took shape.

2. In the light of the foregoing one hesitates to speak of 'legitimate expansions.' The passage in which Mark speaks of the Son of Man coming in the glory of His Father has a doublet in Q, in which the Parousia does not appear, as has often

<sup>1</sup> 'The Christians took over the O.T. doctrine of the Advent of the Lord, making the single adjustment that the Lord was the Lord Jesus' (p. 176). I welcome the verdict of THE EXPOSITORY TIMES review that the book 'conclusively shows that all the Parousia doctrine in 1 and 2 Thessalonians comes from the Old Testament.'

been pointed out. The Q form, moreover, does not imply more than that the Son of Man is the chief witness or 'the advocate of the faithful before God.'

3. It should be noticed that the book is about origins. In saying that certain beliefs originated in the Early Church or in its interpretation of the Old Testament, and not in the teaching of Jesus, I am not necessarily proving them to be untrue. Men sometimes reach the truth by a faulty process, or believe the right things for the wrong reasons. I believe that Christ is the Judge of men, but that He did not explicitly refer to Himself in this way. It is vital to observe this distinction in a discussion of origins. Some of Mr. Powell's points cover a wider field than my own limited inquiry, and open up matters which the theologian rather than the Bible exegete has to consider, for instance the question, 'By whom but by the Perfect Man can men fairly be judged?' Yes, John and Matthew were right in ascribing judgment to Christ; but there are serious doubts as to whether He referred to Himself in this way explicitly, though He may have done so implicitly. In any case, this particular matter does not affect the main argument of the book; I would call attention to a sentence on p. 133 where the subject of judgment is being dealt with, 'The question we have been discussing is whether Jesus clothed these thoughts in a certain way.' We may believe in the fact of judgment—and that Christ is the Judge; but this does not necessarily involve a physical descent from the sky and a great assize. The values which the Advent doctrine has preserved through the centuries (the final victory of Christ, the fact of judgment, the assurance of re-union) all remain, even though we have to express them in a different way. It should be noted that the Epilogue, in which I admittedly encroach upon the ground of the constructive theologian, does not necessarily follow from the main body of the work; it would be possible to accept the central argument and to write quite a different Epilogue.

4. A consummation in which God is finally all in all contains 'the aspect of Final Judgment' in the sense of a vindication of the right and discrediting of the evil, but not necessarily (in my opinion) in the sense of a detailed assessment of millions of individual lives.

5. I agree that Mk 13<sup>32</sup> may refer to the final

consummation and I state on p. 98 that the words 'may have been an answer to a question about the end of the world or the last day.'

1. Mr. Powell is right, I think, in interpreting 'spiritually' the words of Jesus to the High Priest. The co-ordination of the words 'sitting' and 'coming,' and the phrase 'from now' (found in Matthew and Luke),<sup>1</sup> make it very difficult to accept a literal interpretation. Wellhausen and others have queried the authenticity of the words; and Luke's version, which is probably from a non-Marcian source (like much of his Passion story), includes the session on the right hand of God but not the coming with clouds. But if we accept both clauses it seems legitimate to go back to the original passages which they reflect, Ps 110 and Dn 7<sup>13</sup>. In the former of these God invites 'my Lord' to sit on His right hand; in the latter 'one like unto a son of man' approaches the Ancient of Days and is given dominion and glory. So that in both passages the same idea of enthronement is represented. It is true one might have expected them in reverse order. But though Mr. Powell envisages a different picture we both appear to reach the same result in the end, that Jesus in the moment of apparent defeat announces the certainty of vindication and triumph. In Dn 7 the coming of the Son of Man stands for the emergence to victory of the divine community, just as the 'coming' (v.<sup>3</sup>) of the beasts stands for the emergence to world-power of the pagan empires. The language is obviously symbolic and, as Dr. C. H. Dodd says, 'we may suppose it was equally symbolic in the mouth of Jesus' (*Companion to the Bible*, ed. T. W. Manson, 375).

However, I do not think that differences about isolated passages need imperil the main lines of the case propounded. There is plenty of room within the framework for variations on detail, and for the view that some misunderstood word of Jesus played a part. Thus Dr. E. L. Allen makes the suggestion (in a private communication) that our Lord's predictions of triumph beyond the Cross, which were actually fulfilled in the Resurrection, may have been of so vague a kind that some further fulfilment was looked for.

T. F. GLASSON.

Windsor.

<sup>1</sup> And in two authorities in Mark; see S. C. E. Legg's edition of Mark with critical apparatus.

## Entre Nous.

### Who wrote the Fourth Gospel?

Mr. Hugh Redwood has written a very interesting book, *The Book of Lazarus* (Walter; 6s. net). It consists of two parts: one discussing the authorship of the Gospel, the other giving a paraphrase of it in modern speech. Mr. Redwood contends that the author of the Gospel was Lazarus, and if this

will be found startling, it will at least not be considered far-fetched. His argument, stated in the barest essentials, is briefly as follows. First, John's character is not that of the 'beloved disciple.' It was stormy, aggressive; he was a 'son of thunder.' We are told that Jesus loved Lazarus; we are never told that He loved John. In the first half of the Gospel there is no mention of the 'disciple



whom Jesus loved.' We hear of him only after we have been introduced to Lazarus. The home at Bethany was the centre of the life of Jesus in its closing phase. The raising of Lazarus is the central point of the narrative in 'John.'

Further, only a highly educated man could have shaped and written the Gospel. Only a highly educated man could have written the Prologue. Now there is some reason for believing Lazarus to have been a Pharisee. And a Pharisee would have possessed the necessary qualifications. But John did not. He was a fisherman and, according to Ac 4<sup>13</sup>, was 'unlearned and ignorant.' Moreover, we are told in ch. 18, vv. 15 and 16 that after the arrest of Jesus, Peter went to the house of Caiaphas in company with 'another disciple' who 'was known unto the High Priest.' But why should a Galilean fisherman have the entrée to the High Priest's house? On the other hand, a Pharisee might well have it.

Further, we read that at the supper at Bethany 'Lazarus was one of them that sat at table with him.' He would on that occasion naturally sit at the right hand of Jesus or, in the Eastern phrase, 'leaning upon His bosom' (derived from the reclining position adopted by guests at meals). So did the disciple whom Jesus loved at the Last Supper.

Again, John had no home near Jerusalem. His home was at the Sea of Galilee. So when Jesus committed His mother to the care of the beloved disciple, Mary did not go north with John. She was still at Jerusalem at the time of the Ascension. And when we read that 'from that hour' Mary went with the beloved disciple to his own home, it is in the highest degree probable that the home to which she went was near Jerusalem.

These are some of the considerations that Mr. Redwood urges in favour of his own strong conviction that the Fourth Gospel is the work of Lazarus. He takes many references in the Gospel which are usually interpreted as applying to John and contends that in all cases they are much more intelligible if they are seen to refer to Lazarus.

It should be added that the book is well worth buying for its delightful paraphrase of the Gospel narrative.

F. J. RAE.

### Paul's Conversion.

'It was somewhere near the city that a brilliant flash of lightning out of the mid-day sky discharged its electricity into the earth close by, hurling at least one of the travellers to the ground. An unfamiliar voice was heard speaking, yet there was no stranger present. The voice spoke through the mouth of Saul fallen into a semi-trance by the shock acting on his weakened constitution. It was like the altered voice coming from a medium when a spirit entity is held to be in possession. The words used were in the homely Aramaic, but they included a phrase from the Greek drawn up from boyhood's memories lying in the subconscious. The voice put in express terms the inner conflict which had been proceeding: it said, "Saul, Saul, why are you hunting me? You only

hurt yourself kicking against the goad." "Who are you?" the mind of the stricken man inquired. And the voice replied, "I am Jesus, whom you are hunting." The brain of Saul struggled with this. "Sir, what would you have me to do?" The answer came, "Get up, and go into the city, and you will be told what to do."

"Get up, sir, get up!" Saul was jolted into consciousness by the anxious summons of his company, and a hand that shook him by the shoulder. "Get up, and let us go into the city!" The voices had merged and blended. Saul rose slowly to his feet; but all about him there was darkness: he was temporarily blinded.

'So they took him by the hand, and led him into Damascus, to the house of Judas in the street called Straight.'

### 'Sitting Down!'

Timothy Richard, in his efforts at famine relief in China, was baffled by the disorderliness of the crowds that beset him until he read at morning worship the passage about our Lord feeding the multitudes, where *He made them sit down*. Like a flash of lightning the secret of sitting down was revealed. A sitting crowd cannot crush. Jesus and twelve men managed to feed five thousand, without food tickets, without being mobbed. For the whole of his life afterwards Timothy Richard held the highest opinion of the common sense of Jesus of Nazareth.<sup>2</sup>

### The Lost Coin (Luke xv. 5).

This little bit of silver must have been one of the coins which Jewish, and indeed other Eastern women, sew on to their head-dresses. Decent women were not seen, even much at home, without these snoods, which is why the loosened hair of the woman at the Master's feet is noted. There were no bank accounts or post-office savings banks for women in those days; their economic earnings were very small. . . . In Judea a bride came to her husband with at least ten silver coins sewn round her head-band . . . and her husband knew just how many there were, for he would see them. . . . Woe betide the woman who lost her coins; her husband immediately suspected her of a wrong use of them; and the laws of divorce in the Master's day were so heavily loaded against the wife that a man might divorce his wife if but one of those marital coins was missing from her head-gear. That was why this woman in the Master's sharply drawn tale was sweeping so desperately.<sup>3</sup>

<sup>1</sup> Hugh J. Schonfield, *The Jew of Tarsus*, 90.

<sup>2</sup> Lady Hosie, *Jesus and Woman*.

<sup>3</sup> *Ib.*

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

A BOOK has been issued giving the relevant and important parts of four Reports presented to the Church of Scotland General Assembly in the years from 1942 to 1945 by a Commission appointed to explore 'the Interpretation of God's Will in the Present Crisis' (1940), and 'to examine how the testimony of the Church to the Gospel may become more effective in our land, overseas, and in the international order.' The title of the book is *God's Will for Church and Nation*.<sup>1</sup>

The contents are of extreme interest and, we may venture to say, apart from the local origin, of extreme importance. They deal with the Presentation of the Christian Faith to the World of To-day, the Nature and Universal Mission of the Church of Christ, the Modern Situation, and the Church's Duty and Opportunity in the Region of Social and Industrial Life. The Commission set itself to the discussion of the more fundamental theological problems arising out of its remit and the problems concerning the task of International Reconstruction.

Even a summary of the statements here on these great themes would be too long for this brief note. But it may be possible to give readers of this magazine a taste of the quality of the book by a brief outline of its discussion on the Presentation of the Christian Faith to the World of To-day. The Church's first task must be the clear understanding of her own faith, and of the message which the Lord has commissioned her to deliver. That message, in its essential content, must be the same for all times, but in different times different aspects of it need to be specially emphasized, and there is thus a frequent need for restatement.

In each succeeding age of Christian history attention has focused itself on a different aspect of the Faith, so that, while the age lasted, it was against that aspect that unbelief and heresy were chiefly directed and round that aspect the great controversies raged. Thus, the earliest age of all was dominated by the Christian teaching about

<sup>1</sup> S.C.M.; 7s. 6d. net.

'the last things,' and every problem then tended to present itself as a problem of eschatology. This was followed by a long period during which the crux of every problem appeared to concern the Person of our Lord. In the age of the Reformation the focus was in the doctrines of salvation and of the Church.

In our own day it is coming more and more to appear that the central area of conflict is in the doctrine of man. It is in the view they take of human nature—of its status in reality, of the possibilities and resources at its disposal and of its final destiny—that the different varieties of opinion seem to be at odds with one another. There was a day when the unity and stability of Christendom were chiefly threatened by the dispute as to whether or not two natures were conjoined in the one Person of our Lord, and a later day when they were chiefly threatened by the controversy as to whether, in the celebration of the Eucharist, the bread and wine were transubstantiated into the body and blood of Christ.

In our own day these issues seem to many very remote from the present heat of battle which rages rather round the ethical teaching of Christianity, both individual and social. It is, on the one hand, questions of psychology that men are actively discussing, and, on the other hand (and at present even more eagerly), questions about the social order; and it is from such quarters as these that dissent from, and opposition to, the Christian teaching now principally proceed. These are, however, all of them questions that concern the Christian view of man.

It is probable that at no previous time in history has the power of man to solve his own problems, and to be master of his own destiny, been rated so high as in the generations preceding the last Great War—the period marked by the interplay of the so-called humanistic temper on the one hand with the spectacular successes of natural science and technology on the other. The poignancy of our time lies largely in the collapse of the hopes that had thus been encouraged. Men



are now making the uncomfortable discovery that the progress of technology is in itself quite as likely to work for the destruction of the higher interests of the race.

Such disillusionment carries with it a spiritual danger of the gravest kind. It breeds a cynical indifference far more obviously sinister than the zestful and confident humanism against which it is a reaction. Nevertheless, it does help to bring men's minds nearer to the truth of the human situation and furnishes a soil in many ways more suitable for the reception of a gospel the main burden of which is that our hope is not in ourselves but in God.

Here, then, is the Church's open opportunity, 'which we believe it to be God's will that she should seize with resolute vigour and without delay. It may be that the frustration of man's recent hopes of self-betterment is a divinely appointed discipline whereby we may learn to wait more humbly upon God and find the only sure foundation both of our individual and of our social betterment in the prevenient action of His grace.' The Report dwells on this point, the Divine initiative, at some length, and stresses the vital importance of common worship.

It is just the lack of this recognition of the Divine that is the serious fact of our time. 'We are witnessing (wrote Dr. Oldham, quoted in the Report) a fact of immense significance in the life of the world—the coming into existence of a world civilization having the same material basis in applied science, and the growth among the educated classes throughout the world of a common outlook and common attitude to life. This outlook, which may be described as that of secular civilization, is a far more formidable challenge to Christianity than any of the non-Christian religious systems.'

This secularism retains many of the ideals which had their origin in Christianity, and large numbers of people profess these ideals without having any attachment to the Christian faith. This is a dangerous situation for two reasons. In the first place, when so detached, the ideals are in danger of losing their power of conviction and their hold on men's minds. And, in the second place, they suffer inevitable change and deterioration. Take the idea of equality, for example. In the Christian view it is not a natural thing at all. It is equality before God. It is not that I am as good as my neighbour, but that I am as sinful as my neighbour and that therefore he is as good as I.

Similarly with 'the infinite value of the individual.' The individual human being has no infinite value in his own right, but only in God; and with the brotherhood of man; brotherhood is not a natural fact. We are brothers only because we have a common Father in God. Where, therefore, the secularist attitude is likely to be grounded in self-esteem, the Christian attitude is always grounded in penitence. With this secularist temper as such there can be no compromise. All our ideas and standards must be related to a true conception of man's chief end. Every wrong attitude to life, and every mistaken attempt to solve its problems, may be shown to derive in the end from some false view of the status of man in relation to the moral and cosmic order. Hence our strong contention that nothing is more important for the world to-day than a recovery of the true Christian doctrine of man as a being with a limited and dependent status as a created being and dependent for his salvation solely on the initiative of God's grace.

It is of interest to record the translation into English of the first work of the Danish philosopher, Søren KIERKEGAARD — *Either/Or*.<sup>1</sup> It appeared first in Danish in 1843, and the occasion for its production lay in the unhappy circumstance of the author's engagement to Regina Olsen and its subsequent breach. This experience, as we are told in the translator's preface to the first volume, placed KIERKEGAARD almost at a stroke in full possession of his æsthetic and literary powers.

The translation of the first volume is by David F. Swenson, who died before completing the task, and his wife, Lillian M. Swenson. That of the second volume is by Walter Lowrie, to whom students of KIERKEGAARD owe so much, who generously faced the fact that the 'Either' could not be published without the 'Or.' But it looks as though Walter Lowrie would have been glad if another translator than himself had been found. He is not enamoured of this work of KIERKEGAARD'S, in which he finds many passages that are not only badly expressed but tedious examples of argument for argument's sake.

In this work a contrast is made and maintained between a purely æsthetic attitude to life and an ethical attitude. The æstheticist is the author of the papers of which the first volume is composed, the ethicist is responsible for the second volume. KIERKEGAARD himself commented after some years on his book, 'published by Victor Eremita,' in language that those familiar with his standpoint

<sup>1</sup> Oxford University Press; 2 vols.; 42s. net.

will readily understand : ' It is an indirect polemic against speculative philosophy, which is indifferent to the existential. The fact that there is no result, and no finite decision, is an indirect expression for the truth as inwardness, and thus perhaps a polemic against the truth as knowledge.'

In another place, in the second volume of the work under review, KIERKEGAARD gives a more specific explanation of his book, with reference to its title : ' What is it, then, that I distinguish in my either/or ? Is it good and evil ? No, I would only bring you up to the point where the choice between the evil and the good acquires significance for you. Everything hinges upon this. As soon as one can get a man to stand at the crossways in such a position that there is no recourse but to choose, he will choose the right.'

*Either/Or* is described on the title-page as a ' fragment of life.' It is an apt enough description, and the book itself is somewhat ' fragmentary' in character. The second volume, it is true, treats at length of two main themes, ' Æsthetic Validity of Marriage,' and ' Equilibrium between the Æsthetical and the Ethical in the Composition of Personality'; but the first volume treats of such varied themes as the following among other titles suggest, ' Diapsalmata' (a group of lyrical aphorisms), ' The Ancient Tragical Motive' (a study of the spirit of modern tragedy contrasted with the ancient), ' Shadowgraphs' (an analysis of certain heroines of reflective grief), ' The Unhappiest Man,' ' The First Love,' and ' The Rotation Method' (in which a philosophy of enjoyment shows how its goal may be reached).

Perhaps it will give a more definite impression of the content and style of the book if we select a few passages from the second volume for quotation. They are taken from ' Equilibrium,' which is the chief paper of the volume. In the following passage the nature and importance of choice are emphasized : ' My either/or does not in the first instance denote the choice between good and evil, it denotes the choice whereby one chooses good and evil or excludes them. Here the question is under what determinants one would contemplate the whole of existence and would himself live. That the man who chooses good and evil chooses the good is indeed true, but this becomes evident

only afterwards ; for the æsthetical is not evil but neutrality, and that is the reason why I affirmed that it is the ethical which constitutes the choice.'

Here is a characteristic passage, in line with the foregoing : ' What is it to live æsthetically, and what is it to live ethically ? What is the æsthetical in a man, and what is the ethical ? To this I would reply : the æsthetical in a man is that by which he is immediately what he is ; the ethical is that whereby he becomes what he becomes. He who lives in and by and of and for the æsthetical in him lives æsthetically.' It is added in another place : ' By this I do not intend to say that the man who lives æsthetically does not develop, but he develops by necessity not by freedom, no metamorphosis takes place in him, no infinite movement whereby he reaches the point from whence he becomes what he becomes.'

The passage that follows may be taken as a reminder that KIERKEGAARD enters into an intimate study of the ethical individual : ' The more profoundly a man has planned his life ethically, the less will he feel the need of talking every instant about duty, of being fearful every instant as to whether he has fulfilled it, of taking counsel every instant with others as to what his duty is. When the ethical is rightly viewed it makes the individual infinitely secure in himself ; when it is not rightly viewed it makes the individual insecure, and I cannot imagine a more unhappy and agonizing existence than that of a man who manages to put duty outside himself and yet would endeavour to realize it.'

KIERKEGAARD reflects also on the subject of a man's calling : ' The ethical consideration that every one has a calling possesses a double advantage over the æsthetic theory of talent. In the first place, it explains talent not as something occasional in existence but as the universal ; in the second place, it exhibits the universal in its true beauty. For talent is beautiful only when it is transfigured as a call, and existence is beautiful only when every one has a call.'

Though the expositions are mainly in general terms, and not unseldom over-laboured, they are lit up now and again by simple, homely illustration.



## The Great Argument.

BY THE REVEREND E. L. ALLEN, PH.D., D.D., KING'S COLLEGE, NEWCASTLE-UPON-TYNE.

THE changes through which a civilization passes in the course of its history can be assessed in a variety of ways. One of the most fruitful of these is to ask after the attitude taken up, from time to time, to the ultimate issues of human life and destiny. Each period has its characteristic answer to the abiding questions: Whence do we come? Whither do we go? What can we know? What ought we to do? Amid the welter of philosophical systems to which we are introduced by any such inquiry, it is possible to single out one point of peculiar importance, that of the existence of God and the means by which He may be known. For the question, Is there a God?, is of no merely theoretical interest; it arises out of the deepest stratum of human life and the answers which are given to it are symbols of our endeavours, hopes, and fears in face of the mysterious universe in which our lot is cast. Indeed, precisely because we so often imagine that in constructing an argument for or against God we are but toying with an intellectual possibility, the indirect self-revelation which such an argument furnishes is all the more important.

In his recent book, *Philosophical Understanding and Religious Truth*, Erich Frank has shown us the deeper meaning of the various proofs of God and the extent to which they disclose the character of the whole epoch to which they belong.

The natural theology of Christianity is, of course, the heir to such debates as those which Cicero relates in his *De Natura Deorum*. But the greatest of thinkers in the ancient world were still in touch with the animism of more primitive levels of thought, and so set out from the assumption that 'all things are full of god.' The divine for them was immanent in Nature, whether as *numen* or rational principle, and the question in dispute was the nature, not the existence, of such a power other than the human. Thus Protagoras did not deny the existence of the gods, but merely urged that one should keep an open mind on the subject; Epicurus recognized them but relegated them to a height of bliss and inaction remote from human concerns. Socrates was accused of atheism, but atheism in his case clearly meant the acknowledgment of gods other than those of the Athenian State.

Something of a quite different order enters with Anselm of Canterbury and his ontological argument for the existence of God. It has been refuted

over and over again, yet it continually finds fresh champions: the secret of its vitality must therefore lie elsewhere than in its logical cogency. Impossible, we declare, to effect the transition so boldly from the idea to the reality of God; thereby we reveal the fact that what for Anselm were united are for us divided. The fact is, surely, that Anselm is not arguing at all in our sense of the term; what assumes the form of a logical demonstration is actually a prayer, the soul's awestruck homage to a transcendent Deity who is for it beyond all question. His *Proslogion* is a meditation on God and in the presence of God, which reaches its highest point in the adoring invocation of God as One than whom a greater cannot be conceived, One must simply *must* exist. Anselm gives expression to a primal certainty of God, and in so doing he is the spokesman of an age which had many faults but which was more sure of the eternal than of the temporal. For it the idea of God was self-authenticating; the reverence which He elicited left no room for doubt of His existence.

That Aquinas substituted for the ontological argument others drawn from observation of Nature is due in part, no doubt, to the fact that the background of his thinking is Aristotelian rather than Platonic. But what is true of him is true of the whole period to which he belonged and the change which he represents in theology is symptomatic of a change in the whole intellectual climate of Europe. The splendid confidence of Anselm is no longer possible; Christendom has to meet the challenge of Islam and there is a sceptical strain in the new philosophy infiltrating into men's minds. Aquinas speaks, therefore, for a generation which needs reassurance and is able to find it; the basic Christian faith in God can find support in the whole choir of heaven and furniture of earth. Anselm belonged to a time when reason was so devout that it asked only to be allowed to exercise itself humbly upon the truths of revelation; in Aquinas's day reason claimed rights of its own and in return was willing to accept those of revelation and even to serve as its handmaid.

The modern period brings with it a total change in the situation, as seen most clearly in the reconstruction by Descartes of the ontological argument. The starting-point is not now worship, it is doubt, and doubt so radical that a man's whole world is shaken by it and for hope he must fall back,

paradoxically enough, on his very doubt. That alone restores him to a measure of certainty, the certainty of himself as a doubting individual. But how can man who is fundamentally a doubter face the hazards of life and distinguish truth from falsehood? The answer is that among the ideas he possesses is one—the idea of God—which *must* be true and which guarantees that the world in which he lives is no impish freak of a demon, but solid, law-abiding, and trustworthy. Man, in other words, has now lost his moorings and sails a troubled sea as the captain of his own soul; but he still needs God to give him the assurance that he will be able to bring his vessel into port in the end.

But there were other ways in which this strange mixture of confidence and fear, so characteristic of the modern period, might be met. The certainty which was patently lacking to the intellect might perhaps be discovered in the will. So Pascal thought, when he proposed his wager-argument as a *reductio ad absurdum* of Montaigne's scepticism and relativity. So also Kant, when he demolished the classical arguments for the existence of God and substituted for them his own moral proof.

Pascal, of course, is putting forward an *argumentum ad hominem*; eternal life was not for him a matter of probability. He is right in so far as he sees that in religion one must venture one's total self and that, since nothing less than the whole of one's experience, including perhaps a life beyond this one, can justify the enterprise, there will always be room in it for uncertainty. His mistake is in suggesting the application of coercion to oneself, the deliberate adoption of means to induce in oneself a certain state of mind. His advice is: Act as if you believed, and you will acquire faith. But that does not solve the problem, not at least for any acute mind; it only adds to existing doubts the fear that one has been self-deceived.

Kant goes to work in different fashion. His starting-point is not the solitary thinker, sitting pensive amid the ruins of a world laid waste by his own doubts, but the man of moral earnestness who, however perplexed otherwise, is resolved to do his duty. Such a man, in the course of the moral struggle itself, wins to the faith that God exists and takes cognisance of his striving; he may do so, as in the *Critique of Practical Reason*, by an analysis of what is involved in the moral law and its claim upon him, or, as in the *Opus Posthumum*, by recognizing in the voice of conscience the mandate of the Divine Law-giver. In the first case, God is an inference from moral experience; in the second case, He is its ultimate meaning. It is the first view which has been influential in subsequent thought and its weakness

is clear; it makes God secondary to man as a moral individual. Certainty lies in man himself, in man wrapped up in his own virtue and very conscious that it is not tainted by self-interest; such a man postulates God because he needs Him for the fulfilment of his self-imposed task.

The nineteenth century produced its own brand of argument; in the will-to-believe we recognize a degenerate form of what found expression in Pascal and Kierkegaard. God is a serviceable, probably even a necessary, hypothesis; He is therefore a reality, or at any rate we are justified in acting as if He were a reality. Psychologically, the idea of God is of immense value as providing a centre around which to unify our lives; ethically, it is indispensable, as giving us a sense that life is worth living and that the universe is with the good man in his efforts. Socially, we need such an idea generally entertained in order to provide us with a cohesive force which will resist the disintegrating tendencies of the time and an authority which can curb our anarchic impulses. Biologically, has not belief in God as a supernatural Ally in the struggle for existence the highest possible survival-value?

But all such arguments are fatal in the end to any genuine belief in God. If they do not lead to the cynicism of Freud, for whom religion is a father-fixation which it is high time we outgrew, they lend themselves to exploitation for political purposes and a mysterious Being called 'the Lord' provides a sanction for the intuitions of the dictator and the ravages of his armed hordes. God becomes identified with the race-soul. The whole notion of organizing propaganda for God within and upon oneself is fantastic in the extreme and would only occur to a generation which has lost any vivid sense of what the word 'God' really means. 'Faith itself cannot be enforced by any willed effort or intentional decision'; it is only genuine when it is the homage a man pays to a reality he cannot but acknowledge. In the last resort the only argument for God which is adequate to Him is one which, like Anselm's, is but the expression in logical form of a faith which rises out of the whole self as it stands in awe before His majesty.

But there is no easy way back to where Anselm stood: between us lies the whole modern period with its doubt and its effort after a certainty to be won in face of doubt. We must needs go forward from where we are. What we need is not less realism but more, the abandonment of illusions and fantasies and the frank acceptance of just those features of our life which we seem most concerned to evade. I mean by that what Jaspers calls *Grenz-situationen*, the border-situations of pain, guilt, and death in which our experience is



broken into by a reality which lies beyond it. One such situation we have now created for ourselves, as we stand agast at the possibility that mankind may blunder upon self-destruction as the result of its latest experiment in knowledge. Human life is like a Chinese vase, priceless in its worth but pathetically fragile; man is master of Nature but has not found the key to his own soul. As Pascal saw, the greatness and the insignificance of man, when they are seen as two aspects of one fact, drive him to God in the end. In the encounter with that in our experience which is most problematic and most perilous, in the unhesitating exposure

of ourselves to life as it is apart from God, we discover Him whom we have lost awhile.

'It may be permissible,' writes Frank, 'to make the paradoxical statement that the real proof of God is the agonized attempt to deny God.' Faith is not the absence of doubt, but the conquest of it; and the more keenly felt the doubt, the more confident the faith which issues from triumph over it. If that is so, then the possibility stands open that modern man, just because he does not know God but stands in so great need of Him, may find Him as no earlier generation was able to do.

## Literature.

### EPISCOPACY AND REUNION.

A NOTABLE book has been 'prepared under the direction' of Dr. Kenneth E. Kirk, Bishop of Oxford, on the History and the Doctrine of Episcopacy—*The Apostolic Ministry* (Hodder & Stoughton; £2, 2s. net). It is one of those books that are calculated, designedly or not, to make the reviewer's task easier. For the zealous editor has not only summarized the contributions of his collaborators in a Foreword but led us in his own first essay into the very heart of the argument.

It may be well to indicate the scope of the book at the outset by naming the subjects of the various essays and the respective contributors: 1. The Apostolic Ministry (K. E. Kirk); 2. The Body of Christ in the New Testament (L. S. Thornton); 3. The Ministry in the New Testament (A. M. Farrer); 4. The Ministry in the Early Church (Gregory Dix); 5. The Doctrine of the Parity of Ministers (T. G. Jalland); 6. Feudal Episcopacy (T. M. Parker); 7. The Post-Reformation Episcopate in England (Beatrice M. Hamilton Thompson, Cecilia M. Ady); 8. Sidelights from the non-Episcopal Communions (K. D. Mackenzie); 9. Ministerial Episcopacy (A. G. Hebert); 10. Epilogue (F. W. Green).

The essays are learned, scholarly, and penetrating, as one would expect from the list of contributors, containing as it does not a few distinguished names; and one is glad to notice evidences throughout the book of real collaboration, as well as the absence of any positive disclaimer of joint responsibility. Perhaps it is not for nothing that Dr. Kirk's part is described as 'direction.'

It is the purpose of the book (and in this we are told the essayists are at one) to emphasize the point that scripturally as well as traditionally, in origin as well as in development, the basic conception behind episcopacy is its sacramental and ministerial character. It is 'the divinely ordained

ministerial instrument for securing to the Church of God its continuous and organic unity.' That is why, according to the essayists, it must be perpetuated in the United Church.

Of course the phrase, 'divinely ordained,' presents a stumbling block to many minds; and the phrase, 'continuous and organic unity,' appears to savour not of the spiritual only, but also of the mechanical. But if these difficulties were cleared up, what then?

If the Bishop is simply a diocesan official and his office solely an administrative one there should be no great difficulty in principle in reaching an agreement to organize the United Church on an episcopal basis; but it might not prove to be the best and most useful basis, and the Bishop might eventually become 'the meanest cog in the whole ecclesiastical machine,' or else disappear altogether. If, however, the Bishop is more than a mere administrator; if, as is contended in this volume, he is to be regarded in the 'Catholic' sense as securing the unity and continuity of the Church, then there would be greater difficulty in reaching agreement to an episcopal system of government for the United Church.

None the less this book does good service to the cause of reunion (with which all the essayists appear to be in sympathy) by taking high spiritual ground and stating the difference between 'ministerial episcopacy' and the so-called 'historic episcopate' as virtually a difference between spiritual function and administrative office; and, in the light of this distinction, affirming 'ministerial episcopacy' to be primitive and desirable and the 'historic episcopate' to be neither primitive nor necessarily desirable. After all, it is the affirmation of the primitiveness and the necessity of the 'historic episcopate' that has been standing so long in the way of schemes for the reunion of the churches. Dr. Kirk does not allow us to forget that Anglican Bishops have not always been true *episcopoi*, exercising pastoral supervision over the

flock, but have been in turn 'feudal barons, Tudor civil servants, Whig landed proprietors, Victorian parliamentarians.'

We shall not attempt to enter into the debate as to the relationship between apostle and elder, between essential and dependent ministry, in the primitive Church, nor to consider its bearing upon the problems of the Church of to-day; but we should like to commend for consideration the closing sentences of Dr. Kirk's essay, which admirably sum up the essential message of a helpful and timely book: 'If the Church is to go forward conquering and to conquer in this troubled world, she must go as an instrument divinely forged, inspired, and maintained, and with the full consciousness that this is her true nature. And it is only as she can claim that her ministry derives direct from the Lord Himself in the days of His flesh, and is given her for leadership, for path-finding, and for spiritual replenishment, that she can pursue her victorious yet dreadful pilgrimage undaunted. "As the Father hath sent me, even so send I you," was the charter which established the first apostles in their mission; with the same charter recognizably in the hand of her ministers to-day, the Church will go among men with the strength which comes from knowing what she is.'

W. FULTON.

### ST. MATTHEW'S GOSPEL.

Dr. Rudolf Bultmann, visiting Edinburgh before the War, said that Continental scholarship had ceased to interest itself in the literary aspect of the Synoptic problem, and had turned to Form-Criticism. In the nature of things such a swing of the tide, though explicable enough after the high-water-mark achieved by Streeter's book on the Four Gospels in 1934, was bound to be only temporary. A change has again set in, and of this change the present volume on *The Origins of the Gospel According to St. Matthew*, by the Rev. G. D. Kilpatrick (Oxford University Press; 12s. 6d. net), is a welcome and encouraging sign. It resumes certain lines of Streeter's investigations, and proposes for fuller examination certain questions which Streeter left undetermined. Let it be said at once that Mr. Kilpatrick who is Head of the Department of Theology in University College, Nottingham, has written a book of high critical value, carefully planned, patiently and lucidly and constructively argued, and worthy to take an important place in the history of the Synoptic debate. The book falls into three parts.

In the first of these the author re-examines the Evangelist's sources, and decides that three of these, namely, Mark, Q and M, were written documents. Mark was in the form in which we now know it. Q is not recoverable in its original text, for the Evangelist frequently re-writes or conflates his sources. Thus he has re-phrased some of the Beatitudes and also the Lord's Prayer. Besides Mark and Q, the Evangelist drew for the teaching of Jesus upon another written source, M. This document was possibly shorter and less coherent than Q. From it the Evangelist derived

some 170 verses. Besides these written sources, the Evangelist was indebted to oral tradition. To this we must trace the *narrative* elements which are peculiar to Matthew, including the Petrine stories in 14<sup>28-31</sup> 16<sup>17-19</sup> and 17<sup>24-27</sup>, etc. These stories had grown up around Mark, and have been added to Mark to supplement it. They are in the Evangelist's style, and were first put into writing by him.

In the second section of the book Mr. Kilpatrick explores the ecclesiastical situation forming the *Sitz im Leben* of St. Matthew's Gospel, and finds the key to the structure and character of the Gospel in the liturgical and homiletic necessities of a highly developed Jewish-Christian community in the period A.D. 90-100. Let us suppose that in the worship of such a Church, Mark, and also Q and M, had been put to use for twenty years in public reading and exposition. Under such conditions the subject-matter of Mark would attract to itself elements derived from Q and M, and these would all be combined in preaching with popular material of a Midrashic kind, Peter stories, Passion and Resurrection stories, and quotation-matter from prophets and psalmists which the congregation was accustomed to hear read. 'As soon as this mass of material became quite unwieldy, it was inevitable that an attempt should be made to build the elements into one manageable whole.' So out of materials familiarized by custom in Divine worship arose the Gospel of St. Matthew. It was intended to enrich the liturgical life and to serve the homiletic needs of the community.

In the third, which is perhaps the most interesting section of the book, Mr. Kilpatrick considers the historical environment of the Church, for the internal liturgical needs of which the Gospel was thus composed, and decides that the Gospel reflects 'an essentially Jewish Christian community, where the building up of a church life in independence of contemporary Judaism was in progress.' This community, though Greek-speaking and non-bilingual, was in close contact with Judaism, and Judaism of a Rabbinical type. While Mark 'reflects Jewish Palestine before the war of A.D. 66-70,' Matthew 'is more akin to the Rabbinism which worked out its programme at Jamnia.' St. Matthew, however, is thoroughly Christian and catholic in outlook. Origin and environment account for its deep engagement with the Law and institutions of Judaism. All the evidence points to a well-to-do and highly organized city Church in Syria, and probably in Phoenicia, about A.D. 90-100. The Gospel was an official undertaking, probably laid on the Evangelist by his Church, and pseudonymous from the beginning.

If the argument is to be intelligently appreciated, the reader will require to have a Greek synopsis of the Gospels in his hands, and to use it assiduously. At one or two points, perhaps, criticism is necessary. Discussing Mt 5<sup>38-42</sup> Mr. Kilpatrick distinguishes between v.<sup>39</sup>, which urges non-resistance to violence, and v.<sup>40</sup>, which urges abstention from lawsuits. He concludes that two sources have



been here combined by the Evangelist, one of them being Q (*v.*<sup>39</sup>), the other M (*v.*<sup>40</sup>). This is to overlook the fact, which the present reviewer pointed out in 'Jesus the Messiah' (1943), that both *v.*<sup>39</sup> and *v.*<sup>40</sup> have their linguistic background in Is 56<sup>1-8</sup>. This would suggest either that both verses go back to an original saying of Jesus, or that the Evangelist found in the Isaiah passage a motive for expanding that saying. Again, not all readers will be satisfied by Mr. Kilpatrick's reasons for assigning the Gospel to another centre than Antioch. Such debatable points do not, however, affect the merits of a very fine book, which marks a very able and original contribution to the elucidation of the Synoptic problem, taking us nearer to the secret of St. Matthew's Gospel than any book yet written. W. MANSON.

### THE BIBLE TO-DAY.

In *The Bible To-day* (Cambridge University Press; 7s. 6d. net) Professor C. H. Dodd has once again placed us in his debt for a singularly lucid treatment of the Scriptures in their historical setting and permanent value. The book represents a course of 'open lectures' delivered at Cambridge and the text is based on shorthand notes taken by hearers and revised by the lecturer. The subject-matter is comprehensive. After treating the theme of the Bible as the sacred book of the Christian religion and as recording the history of a continuous community and a revelation of God in history, Professor Dodd discusses the approach to the Bible in the primitive Church, in the Middle Ages, at the Reformation, and in modern times. 'The critical method,' he urges, 'rejects restraint from without upon liberty of interpretation, and at the same time excludes an arbitrary or capricious use of liberty by accepting the intrinsic control of the historical movement within the Bible itself.' From this point of view the Old and New Testaments are discussed and interpreted. All the relevant themes, the significance of the prophets, the nature of the Kingdom of God, the Crucifixion and Resurrection, and the Eucharist, to mention only a few, are unfolded with a masterly hand. Then, history as revelation, and the Bible and the historical problem of our time, and, finally, history and the individual, are made the subjects of separate lectures. Of outstanding interest is Dr. Dodd's handling of the question: 'How then does the biblical view of history interpret our contemporary situation?' in which effective use is made of Professor Arnold Toynbee's enumeration of the four possible lines of action open to people who are aware of living in a declining civilization, archaism, futurism, detachment, and transfiguration. It is in connexion with the idea of transfiguration of our present historical situation that Dr. Dodd finds the true significance of the Bible.

On the one hand, 'an intelligent reading of the Gospels leaves us in no possible doubt what are the precise values which lie under condemnation'; on the other hand, 'evil once recognized and judged becomes a point of departure for some

new and original kind of good.' 'In our present situation, therefore, we have this ground of hope: that over and above all the ostensible factors at work there is an overruling factor which is the creative goodwill of God; and to this factor we cannot assign any necessary limits.' Quotations of this kind merely indicate the many good things poured out in this little volume. No better book can be found to put into the hands of those in this troubled era who are looking wistfully to Christianity, as perhaps the hope of the world, but who need an answer to persistent questions before the venture of faith can be made.

VINCENT TAYLOR.

### CLERGY AND PRIESTS IN ISLAM.

Professor Samuel M. Zwemer, the expert in things Muhammadan, has written a further little book, *Heirs of the Prophets: An Account of the Clergy and Priests of Islam, the Personnel of the Mosque and 'Holy Men'* (Moody Press, Chicago; \$2.00).

Beginning with the startling reminders that King George has more Muslim than Christian subjects in the Empire, and that the Prophet has three hundred million followers in the world, he maintains that it is only common sense to take some pains to understand this mighty people. 'To achieve this, we must know their spiritual leaders. My conviction, after forty years in Arabia and Egypt (including visits to North Africa, India, China, Iran and Java) is that the key to understanding of the masses lies in personal friendship with their clergy, the so-called imams, mullahs, and sheikhs.' So he writes.

For the old and popular idea that there are no clergy and priests in Islam moves him to open derision. And, citing the definition of a priest in Webster's Dictionary, 'one set apart or authorized to perform religious or sacred duties or functions, such as rites, ceremonies, teaching, etc.; one who officiates at the altar, or performs the rites of sacrifice; one who acts as a mediator between men and the divinity or the gods in any form of religion,' he asserts, and underlines it, 'Such priests there are in Islam.'

And therewith he pours out in brief compass masses of facts, handily gathered together in this compact form. Muhammadanism is a totalitarian religion, a Church-State, as Lord Curzon called it; and its policy and its convictions on current matters are fashioned and promulgated, mainly, by its clergy. That is the thesis of the book. It is an up-to-date encyclopædia of knowledge. To take two examples. We have been hearing much in recent years about the Mufti of Jerusalem. What actually is a Mufti? What are his powers and duties? A few pages answer us. Apparently these duties are very large and various, and these powers tremendous and almost unchallengeable. As, for instance: 'Even in our day the Mufti has power to confirm or deny the death sentence in an Egyptian court.' In 1910 a Copt having been found guilty of the murder of the Prime Minister, the Mufti refused to confirm or sanction the death

sentence, because 'as Muhammad had not foreseen and provided against the case of murder by a revolver, no legal sentence was possible'; secondly, 'the murder of a non-Moslem by a Moslem is not a murder within the eye of the law, and not punishable by death'; thirdly, 'the relatives, and not the Government, should bring charge against the culprit.' Here, indeed, is an *imperium in imperio*.

Or, we are reading these days about the rioting of the students in Cairo, and perhaps dismiss it as the unfortunate exuberance of youth, and little more. And yet, really, the thing is significant and ominous. For Cairo is the intellectual capital of Islam, and its University, Al Azhar, claims to be the oldest in the world, with (recently at least) eleven thousand students.

A very vivid chapter describes the place, its quaintly primitive methods, its rigorously restricted course of studies, and the like. But what has to be borne in mind is that Al Azhar is the fountain-head from which there flow across the earth those who will lead Islam and, in great measure, determine its mental outlook in our time. Hence these noisy and violent outbreaks are grave and serious. This is an interesting little book.

A. J. GOSSIP.

### THE RESURRECTION.

Does Christian preaching and thinking make enough of the Resurrection? When it speaks of it, does it speak of it with a New Testament accent? Is our Christian theism Resurrection-theism, as the New Testament theism is?

These questions rise in the mind after a perusal of a new book on the Resurrection. The writer is Professor A. M. Ramsey of Durham University, and he styles his book—*The Resurrection of Christ* (Westminster Press, Philadelphia; \$1.00)—'an essay in Biblical theology.' It runs to a hundred and twenty-four pages and comprises nine chapters. All the cardinal questions are handled. The style is excellent. The scholarship is first-rate. The conclusions are orthodox.

After stressing the centrality of the Resurrection in the New Testament, Professor Ramsey examines the Old Testament prophecies which bear on it. He goes on to argue that the apostolic message rested on an event of resurrection as distinct from an event of survival. After evaluating the evidence in 1 Co 15<sup>th</sup>, he passes in review some modern theories about the mode of the Resurrection: Strauss's hallucination-theory, Lake's 'wrong tomb' hypothesis, Keim's 'telegram from heaven.' Form-Criticism is enlisted in the study of the Gospel narratives; there is a discussion of the scene of the appearances; and then comes a theological treatment of the Gospel stories, ending with a Hoskyns-esque exposition of John. Then follows a chapter on 'The Resurrection and the Church.' The final one deals with 'The Resurrection of the Dead,' the Pauline doctrine of the 'spiritual body,' and 'the resurrection of the flesh.' In the Epilogue Professor Ramsey insists that if the Cross is central, it is never seen aright until it

is seen in the light of the Resurrection, which, properly conceived, is not 'an illustration of survival' but the supreme sign and token of the irruption of the powers of the World to Come in Jesus Christ.

One of the charms of this book is its blend of good criticism and theology. If it is critical, it is never aridly so. If it is theological, it is not with the obscure transcendentalism of many moderns. If Professor Ramsey quotes Barth with approval, he is too good a disciple of Westcott to allow himself to become 'air-borne' when he starts theologizing. (Why does not Professor Ramsey acknowledge his manifest debt to some non-Anglicans like Dr. Dodd? He is not slow to admit his Anglican debts.) Altogether, a sound, readable, and timely discussion.

A. M. HUNTER.

### MARTIN BUCER.

Emphasis has very rightly been laid on the influence exerted by Bucer upon Calvin during the Strassburg exile, and it has been well known that he influenced the English Reformation, particularly with respect to the Prayer Book. It was natural that such an able exponent of the *via media* in many departments should leave traces in various quarters. That an important place in the history of the Reformation must thus be assigned to him has been demonstrated by Eells and Anrich. The study of Bucer is now, however, enriched by the contribution offered by Constantin Hopf, D.Phil., in his *Martin Bucer and the English Reformation* (Blackwell; 30s. net).

The writer specializes on the short final period of Bucer's career when he was domiciled in England, and as a result of extensive and acute research produces new material and makes some original contribution to an important subject, concluding that Bucer played a greater part in determining the permanent character of the Church of England than has usually been stated. There are chapters on Bucer in England (including a useful examination of the term *Supermerianism*), Bucer and the Book of Common Prayer, his *de Regno Christi*, the Vestment Controversy, Bucer and Bishop Gardiner, and, perhaps most informative of all, the work of Bucer in connexion with the English Psalter, Dr. Hopf having discovered 'that Bucer's Commentary furnished large textual material for the notes in the Psalter of Matthew's Bible and that the Superscriptions (Arguments) of the Psalms in that Bible are those from Bucer, and the other fact, that the English Version of the Psalms in the Primer commonly known as Marshall's Primer (in various editions) is that of Bucer's translated Psalter.' The volume contains a number of documents published for the first time, is interestingly illustrated, and has a wide-ranging list of MSS. and books consulted.

Possibly the author makes Bucer more hostile to Puritanism than he really was. The author seems unfriendly to Puritanism, saying, for example, that Puritans 'disregarding ancient continuity, desired a Church disconnected from



traditions and external practices,' Bucer being 'in definite line with the Church of England as opposed to Puritanism.' Cotton Mather speaks rather of 'a party which have unjustly challenged the name of the Church of England.' It was surely not yet obvious which party would prove victorious. Dr. Hopf says that Bucer was 'a strong supporter of Anglicanism, used as such by Anglicans, and an opponent of Puritanism'; but he has to admit Bucer's insistence on Faith as the touchstone of his Eucharistic doctrine, his attitude to the imposition of hands, his objection to anointing of sick persons, to the sacrament being put in people's mouths, to the sign of the Cross over the elements, and other indications that Bucer, while plainly no Puritan, affected the balance in that direction rather than the other, in certain cases his views being rejected as too Puritan. On the whole Calderwood had more right to quote him than had Laud.

G. D. HENDERSON.

The subjects chosen for the Davies Lectures of the Presbyterian Church of Wales show an impressive variety. But they have, none the less, rarely strayed far from the main lines of theological speculation. This volume, *Datblygiad a Datguddiad (Evolution and Revelation)*, by the Rev. G. Wynne Griffith, B.A., B.D. (Brython Press, Liverpool; 10s. 6d. net), accords well with the tradition. It centres attention throughout on the main subjects of controversy in religious thought in recent times. Part I. takes us back to the days when 'Liberalism' was the last word in 'Modernism.' It surveys carefully the controversy over science and religion as it raged, for example, at the turn of the century, and examines in particular the religious importance of the idea of evolution. The author is clearly much impressed by this approach to religion, but he also believes that the notion of a gradual revelation of God in history and in experience as a whole needs to be supplemented by stressing also the elements of immediacy and transcendence in religious experience. Thus he turns in Part II. to a critical discussion of the Barthians. The student who needs a short informative introduction to this school of theology can hardly do better than turn to this account. Part III. of the volume attempts a new synthesis which shall do justice to the idea of transcendence as well as to the more humanistic notion of man's ascent to God. The main conceptions used here are Unity, Uniqueness, Otherness, and Comprehensiveness. It is shown that these find their supreme embodiment in the Person of Jesus.

Throughout the presentation of this difficult theme, the author maintains the high standard of thoroughness and clarity which readers of his earlier works expect. If the Welsh people live up to their traditions, this timely and scholarly volume will be warmly welcomed. One can but regret that it cannot be brought within reach of a yet wider circle of readers.

*The Healing Nation*, by Alexander May (James

Clarke; 3s. 6d. net). It is easier to describe the contents of this work than to give reasons for dissenting from Canon Raven's enthusiastic Foreword. Mr. May seems to have read a prodigious number of the hortatory books and informative reports published in recent years with a view to diagnosing the cause of the world's troubles and the inefficiency of the Church, and prescribing the cure. He has been impressed by them all, and been at pains to note down his reflections, appreciative or critical or independent. This mass of material might be boring in bulk and seem somewhat invertebrate in structure, so the author has used the device of calling every three pages a letter and dividing the fifty-nine numbered 'letters' into 'batches.' He thus takes himself with the same seriousness and makes the same bid for personal attention as do Dr. Oldham and Commander King-Hall. All the institutions, problems, and tendencies in the modern world are touched upon, and the particular point is made that Christian people ought to function as an elect nation ready for sacrifice and martyrdom.

In *The Old Testament Interpretation of History* (Epworth Press; 10s. 6d. net) Professor C. R. North, D.D., has given us a fine example of the spirit actuating him and his work. He deliberately avoids calling his book 'An Old Testament History,' for, as he rightly insists, what matters to us is not so much the facts as the meaning placed on them. Not that he ignores the actual events; his first chapter is devoted to a summary record of Israel's fortunes. But most of the book is taken up with successive interpretations of events—in the Sagas, the Prophets, the Deuteronomical and Priestly schools. One chapter is given to Eschatology, and the last three are concerned rather with the theology of the Old Testament. The whole forms an important contribution to Biblical studies. This is true, in spite of the fact that Professor North has little new to add to what others have said. A reader is struck by the wealth of quotation, and there are constant references to earlier writers. It is not unnatural that Professor North owes more to the late Dr. Wheeler Robinson than to any other scholar, but he is far from being the only author cited. What is characteristic is the way in which all this earlier material—criticism, history, theology, philosophy—has been worked together into a consistent pattern. Originally addressed, as the Fernley-Hartley Lecture, to Methodist ordinands, this is a book by which all readers may profit.

*The Clump of Bushes*, by John S. Hoyland (Epworth Press; 4s. net), is an unusual book. It consists of twenty-five dramatic readings, interpreting incidents and people of the New Testament. Each story is told by the person chiefly concerned in the event. The idea is for individual members of a group or a class, if possible in costume, to assume the part of the narrator as they read a chapter to the others. A mother, a child, a brigand, a lunatic, Susanna, Thomas, a centurion, an innkeeper are some examples. 'In

preparing the sketches,' writes the author, 'more attention has been paid to atmosphere than to strict historical or topographical accuracy.' This might be a dangerous guide, but happily Mr. Hoyland does not abuse it. And, as a matter of fact, the sketches give a great deal of information in an interesting way about the whole situation in the New Testament, and about Jesus Himself and His followers and enemies. It is a very good book in every way.

The English Education Act has given religious education a settled place in the school, but there remains a great deal of work to be done by the Church outside the school and in preparation for the school instruction. When it is realized that eighty-five per cent. of baptized children in England fail to become communicant members of the Church it will be realized how great is the call for voluntary service to reach and hold the eighty-five. An account of this service is given in *The Church and Voluntary Religious Education*, a Report of the Teachers' Training and Voluntary Religious Education Section of the National Society's Education Committee, under the Chairmanship of the Rev. Canon Popham, the General Honorary Secretary, York Provincial Council for Religious Education (National Society's Office, 69 Great Peter Street, Westminster, S.W.1). The whole field of religious training, in home and school, is surveyed in an instructive fashion.

Any work bearing the name of Martin Buber is welcome to Christian as well as to Jewish readers.

Unfortunately his great work (or rather, series), *Das Kommende*, is available only in German, but those who are more at home in English can gather some idea of this scholar's unique quality from a volume of essays published by the Melbourne University Press (Oxford University Press in this country; 12s. 6d. net) under the title *Mamre: Essays in Religion*, translated by Greta Hort. The first five are comparatively short, though illuminating, and nearly two-thirds of the book is given to a study of Chassidism. This last section may demand a fuller knowledge of the subject than most Christians possess, but the chief effect on the reader is to create a thirst for fuller information. And even if we do not grasp the full meaning of every reference, we can get more than a glimpse of the writer himself. Here we have a man of great learning (not confined to 'Judaica'), wide knowledge of other faiths than his own, deep sympathy for all genuine religion, profound insight, and spiritual experience of great beauty and power. He knows the New Testament almost as well as the Old, and has a marked admiration both for St. Paul and for Jesus, though he is unable to accept our Lord as the final Messiah. The translation is, on the whole, well done, though we sometimes feel that phrasing or spelling might be improved, and from time to time we suspect that the German text is more easily intelligible than the English; Buber's normal style is comparatively simple and lucid. Nevertheless, we have here a book which will give pleasure and inspiration to every serious reader, whatever his religious faith may be.

## Christianity in our Parishes.

BY PROFESSOR W. FRASER MITCHELL, SELLY OAK COLLEGES, BIRMINGHAM.

CHRISTIANITY begins daily for most people where ordinary life begins, with lighting the kitchen fire, or doing without it in these times of fuel shortage and preparing breakfast with numbed fingers. It begins with yoking the horse or delivering milk with ears that feel ten times the size of one's head, or punching tickets in a booking-office that has bid farewell to a meagre fire a good twelve hours previously. And it ends with getting the children to bed, patching clothes, mending broken harness or gadgets that cannot now be bought in the shops. For the majority of our parishes are still, and will always be, *country* parishes. Even when people live in a city there is a routine of necessary duties in which most people are involved; and the more a growing number slough off distasteful duties the more these become compulsive for a minority.

Here, then, we come to the very heart of the problem: How shall we make Christianity effective

in our time—in our parishes as they actually are? There are far too many in these days, and some even who should know better and who misinterpret the Christian message, who proclaim the need for a doctrinaire 'Christian Action.' They would change the whole face of the social landscape and so make it easier for men to become Christians. Those who think thus forget that environmental doctrines derive, not from the gospel but, from the complex of naturalistic influences which we conveniently summarize as 'the French Revolution.' Whatever else Christianity starts from it does not start from changing the environment, but from changing individuals, who can thereafter be safely left to deal with environment. Christianity is not a *locale* but a climate. It concerns the present and the actual, not the visionary and Utopian. It calls all men to be 'saints'; it knows nothing of 'common or garden'



Christians ; and it constrains some to be prophets. But, except in rare instances, it makes its demands on men and women where they are. Christ, as John Donne reminds us, does not take men from their callings ; He mends them in them.

Probably no single fact at the present day so much requires emphasizing as this : the field in which Christians are called to labour is the 'total' one of ordinary life. That is why life in our parishes, especially in country parishes, is so significant. There things

go onwards the same  
Though Dynasties pass.

In great cities, on the contrary, one can easily get a wrong impression of what Christianity aims at. The ease with which large numbers of people can be assembled together for church services and all kinds of communal activities in dependence on the churches, the possibility of intricate segregation and regrouping within the masses so collected, the tendency to create a centre or focus which is then regarded as the real heart of Christian life : all are pitfalls into which urban Christianity is constantly falling. The artificially created activities so characteristic of cities and the gregariousness which many mistake for fellowship combine to associate Christianity in the minds of many with special tracts of life and not with life itself. Great numbers of men and women are prevented from recognizing the true mission of Christianity by hearing of a multiplicity of activities in which they cannot hope to take part. They are left uncertain whether they are merely less socially privileged than some who work shorter hours, and whose work being cleaner than theirs makes possible a more ready change-over from work to club or class, or are leading an inferior type of Christian life. The position is analogous to that of the Pacifists and those who became Service men and women in the late war. Too often the utterances of the Pacifists must have created the impression that they regarded their Serving compatriots as slightly undeveloped Christians. So the great mass of men and women—those multitudes whom our Lord beheld with compassion—are left with the feeling that they are debarred from contributing to the Christian effort in its most vital form.

The churches have a clear duty to prevent this sort of misapprehension. It will not be rectified by 'snappy' paragraphs in church magazines suggesting that 'hubby' stay at home one evening a week so that 'Mums' may join some group that meets on the church premises, or that Mary or Tom is quite old enough to be allowed to an annual camp run under church auspices. The emphasis here is still wrong. The suggestion

remains that something done directly under church influence has in itself a peculiar value. There are certain things done in the church as a building and by the Church as a living body which carry not only peculiar but unique values. The corporate worship of God, the exposition of the Word, the opportunity for Communion—these are first essentials in the experience of any company of Christians and so of every parish. They should be recognized by all as central in the life of a parish regarded as a parcel of God's vineyard. Common prayer, meaning by that prayer offered by a community for its particular needs ; the Parish Communion, whether frequent or periodic ; systematic instruction in sermon, children's address, or at the Lord's Table : these represent the primary obligation of the Church. But Christianity does not end there. Christianity may begin with these, or be reinforced by these, but it has also to do something as a result of these.

It is now within nine years of the centenary of the preaching of John Caird's immortal sermon *Religion in Common Life*, and yet, even in Scotland, men require to be reminded both what religion is and how it finds its field of action in the 'common life.' The contemporary tendency is for the Church to concern itself with an ever-increasing number of spheres of action, as if its task was the building of a Napoleonic Empire in which country was to be added to country. This line of action is a belated outworking of German political Idealism, which was always troubled by the relations in which 'societies' stood to one another and to the State, and which in its final vicious expression, as uttered by Othmar Spann, denied the possibility of human relationships, and substituted the conception of the inter-relation of organized groups. But the mission of Christianity is to individuals and only becomes concerned with a group as individuals who have had similar experience, and so realize the fuller possibilities of personality that lie beyond mere individuation or distinction, and are made a society or 'one body' in Christ.

But the nature of this new society being such there will always be those who are in the 'body' who have never seen one another's faces and would not understand one another's speech. They are moved, however, by the same incentives to perform their daily tasks, widely different as these must be for the Ross-shire shepherd and the African native. *It is Christ that worketh* in them *to will and to do* ; and where His people are His Church will be, and be in action. If we are to claim that Christians are 'the Israel of God' we must accept the full implications of our avowal. We cannot rest content in the performance of a new ritual, centring in and commemorative of

Christ. If *Christ our Passover is sacrificed for us* we must be prepared to make the desert journey, and we cannot allegorize that journey by reference to theological controversies, ecclesiastical warfare, and the like. If Christ is the *Word of God* we must realize that this Word is applicable to all the circumstances of our lives, just as 'the law given by Moses' (or its developments) showed the Divine concern for many departments of life.

For some this new law seems to be fulfilled if they concern themselves with striving for improved legislation of one kind or another. Christianity demands something more than that. It requires something more continuous and exacting than that. We can all of us work up an enthusiasm for Prison Reform or Child Welfare, especially in public; but what of our private lives in our homes or at our daily work? Most people regard an occasional contribution to the Salvation Army as a ready substitute for fulfilling personally the obligations suggested in the Parable of the Great Assize. But the whole context of the Bible shows that the queries of the Judge are on a purely personal basis. Most of us feel we could undertake some great thing for God. It is the smallness (not the pettiness) of the thing He requires of us that irks us. And, yet, as St. Paul shows in the thirteenth chapter of 1 Corinthians it is the constant and undeviating exercise of Love that alone matters.

If Christianity is to prevail in our land and in the world we must come back to its application to the circumstances of our everyday lives. The Church must make clear to all that the daily work of everyone is, or may be, the service of God. The service in church is, after all, only representative of the widespread service of men everywhere. At Harvest Thanksgiving, and in some fishing communities, this fact is made clear; and as Father Hebert suggests in (*Liturgy and Society*) the great miracle of God's condescension is that the 'corn of wheat' that falls into the ground and dies is of our sowing, and the bread is of our baking, which Christ is pleased to use as a means to give Himself to us. Nor must the value of such modes of thinking be allowed to be glossed as 'mystical' doctrine. We must restore to the people of this incompletely Christianized land that sense of the Divine presence with us in our work which the more superstitious pagan nations still retain. We shall not do this by merely encouraging a religious attitude. Sunday influences soon wear off, whether in school or workshop or factory. We must be specific in our teaching to the young and adults alike. We must try to understand the work they do and make every effort to show them how it is part of a larger

scheme, that it is necessary not merely for economic reasons but as part of God's plan for us and our time. Those who are ministers must be prepared to commend work well done in the parish—a well-ploughed field, a good yield of grain, a neat piece of stacking or thatching, cleanliness in the dairy, punctuality in the milk-round, civility in the village shop, the fidelity of the District Nurse, or the pertinacity of the postman in the face of wind and weather. They must strive to get men and women to see their daily work once again as work offered to God, and pleasing to Him, and cease to regard the choir picnic or the Sunday School treat as among the major events of modern ecclesiastical history.

So, too, with religious education in both day and Sunday School. The persistent defect in all syllabuses remains the failure to pass beyond Biblical instruction or Church History so as to relate religion to the children's daily experience. It is true that the teacher of insight can make use of any material to make God real to his class. But the fact remains that for thousands of children religion means stories of rather odd people one hears about in the Scripture Lesson or at Sunday School and is dismissed with other 'childish things' as the years go on. If History teaching can at times usefully start in the present and go backwards, so too might Scripture. It might start with the Conscientious Objectors to Trade Unions, or why certain people in the yard won't participate in a sweepstake—with almost anything that interests a girl or boy and which can only be seen in true perspective when it is seen from the Christian angle.

Nor must we remain too tied to the Bible, which, we should always remember, points away from itself to the Person of whom it speaks. We must not substitute insistence on Bible-reading, however valuable such study may be, for the attempt to lead young people to wait quite simply and naturally upon God in some corner of a stackyard, beside some grey stone dyke, at morning or evening, or 'between-whiles,' as we say in Scotland. Knowledge is but the intellectualization of imitation, and imitation as Kant showed long ago is less than moral, and, as the modern psychologists have shown, an activity of the immature. What we desire for the young is experience; and direct experience of God seldom is mediated by book or in schools of any sort, as the whole Bible itself testifies. It comes to young and old in the concrete occurrences of their ordinary lives, and it is our task, whether as ministers or teachers, to create in the young—and keep alive in the older—the expectancy that that is how experience of God will come to them in turn. It is surely for this that God has scattered men in parishes—



that they might live together and yet have room enough to be alone with Him.

In Charles Williams's wonderful poem, 'Taliessin Through Logres,' the map of Europe is regarded as the form of a young girl. Is it too strange an idea that we might think of our parishes as each in some way the Body of Christ? The child watching his mother baking, the boy asking questions of the pundits of our days, the man working with his hands in the carpenter's shop: are not these what Williams would call 'identi-

ties?' For a moment, as it were, He who for our sakes became Man is matched in turn with every life in the parish, and every life is seen in its correspondence with some phase of His. The problem of Christianity is how to make this identity sufficiently real that an increasing number of such experiences become possible, and the incidents of daily work and domestic relationships become the means for the building up of men and women, young and not so young, *unto the measure of the stature of the fulness of Christ.*

## In the Study.

### Virginibus Puerisque.

#### Sixty-Five Miles Up.

BY THE REVEREND DERRICK CUTHBERT, B.A., B.D.,  
BIRKDALE, SOUTHPORT.

'In thy light shall we see light.'—Ps 36<sup>9</sup>.

I HAVE been looking at some photographs taken thirty, forty-five, and sixty-five miles away from the earth. Did you say 'Impossible!'? It sounds impossible, for no man has ever been so far away from the earth and lived to tell the tale, let alone bring back photographs of what he saw. But over in America they have been experimenting with V2 Rockets and it was from one of these that the photographs were taken by means of a camera worked by electricity. As the rocket soared into the sky the camera automatically recorded pictures of the earth below. And when the camera came down again, and the photographs were developed, scientists were able to see what the earth looks like sixty-five miles up.

So far as I can tell from newspaper copies, the photographs are not very good. The one taken thirty miles away is the clearest. On it a range of hills looks rather like the wrinkles on the back of your hand. At sixty-five miles up the rocket must have tilted, for the horizon runs from the bottom left-hand corner of the picture to the top right-hand corner. On this photograph the surface of the earth is little more than a blur. Nevertheless, it is most interesting, because the horizon is distinctly curved. Someone who knew nothing about the origin of the picture would probably say that it is a photograph of a small slice of a very large ball.

I know that we have been told this often enough at school—'The earth is a globe slightly flattened at the top and the bottom.' I dare say it had not occurred to us to doubt the truth of it. We may even have put it to the test in the approved way by watching a ship steam away from us and disappear, bit by bit, below the horizon. But very few of us have *seen* the roundness of the earth. We are too close to it. It seems flat to us. But

if we could take a trip sixty-five miles up we should be able to see for ourselves that what the geography books tell us is true. The roundness of the earth would be quite obvious if we looked at it from a distance.

You may have heard the saying, 'Distance lends enchantment to the view,' and this, of course, is often true, particularly when the view is not very pleasant when seen close at hand. But another thing distance often does is to reveal the truth—truth that we are unable to see when we are close to it. For example, how often people say, 'I thought I was doing right at the time, but now I realize what a fool I was.' When the situation was upon us we imagined that we were acting wisely and well, but later, when time had put it at a distance we could see, alas, that this wasn't the case at all.

If only we could get outside ourselves how different things might seem! That time last week when we were in a towering rage—if we could have seen *that* from a distance it would have looked rather ridiculous wouldn't it? It does now, as a matter of fact. But at the time we were looking at the situation from inside, from our point of view alone, and we thought we were perfectly justified in losing our temper. Now, at a distance, we can see that it was 'much ado about nothing' and we feel sorry that we behaved as we did.

Did you ever hear the lines:

O wad some Pow'r the giftie gie us  
To see oursel's as others see us!

If in those moments of selfishness and bad temper we could see ourselves as others see us—from a distance—it would make a great deal of difference to our conduct. This is one of the reasons why Jesus laid such stress upon loving your neighbour as yourself. To love your neighbour is to remember him; to look at every situation from his point of view as well as your own. Thus it is to look at yourself from a distance, and so to see truth that is hidden when you look at yourself through your own eyes alone.

But Jesus also said—and this was what He put

first—that we must love the Lord our God. The best way to see the truth about life is to look at it as God looks at it. And this is one of the things we are learning to do every time we pray.

### Christ Can Make You.

BY THE REVEREND P. N. BUSHILL, B.A., SEAFORD, SUSSEX.

'We are his workmanship, created in Christ Jesus unto good works.'—Eph 2<sup>10</sup>.

I was one of the 23,721 visitors to the 'Britain can make it' Exhibition the other day. When I heard of the queues, four abreast, and so long that it took two hours to get inside, I wondered whether I should have any chance at all of seeing it. However, choosing a time when the day-trippers were over and before the shop and business people were free, I found that with only fifteen minutes patient and slow progression in the queue I was inside the Exhibition by five o'clock. And what a tremendous Exhibition it is! You can easily get lost in it, though there are Guides stationed in all the Halls to answer your queries and give you guidance. Perhaps more fascinating to ladies than to men, as you could see by the crowds around the gorgeously arrayed mannequins, and in the brilliantly attractive kitchens wherein were displayed all the latest gadgets for cooking or heating. The children's rooms and nurseries were equally well patronized; one could see that many of the visiting children were loth to leave the play-rooms, and even the school-rooms, in which models and toys were arrayed in such life-like fashion. The egg-cup room was unique: over eighty different kinds of egg-cups, with their various faults and failings pointed out, and a machine that produced 30,000 of the perfect model egg-cups in a day! But what's the good of 30,000 egg-cups without any eggs? True there were two real live hens there, but they looked pathetically bewildered surrounded as they were by so many empty egg-cups. And then the materials, the garden tools, the wireless sets, and the electric fires. The one aggravating thing to my mind was that there was absolutely no hint as to what these wonderful things would cost when available in our shops.

You were asked to give your choice as to the best design of these various things that you saw, and there were boxes in which you could register your vote. Guidance was given you, too, as to the principles which should help you to a right choice. It was suggested that you ask yourself three questions:

1. Does it work? Does it do its job well? Does the whistle whistle, or does the teapot pour out correctly?

2. Is it genuine, or is it a sham? Are the materials good? Does it look like what it is, or does it pretend to be something else?

3. Does it look attractive? Do you enjoy looking at it? Do you want to possess it, or is it dull and uninteresting?

As I thought about this Exhibition, 'Britain

can make it,' proving to you what in these days after the War Britain can do, I thought about another still more wonderful truth, and that is that Christ can make you! Paul said, 'We are his workmanship, created in Christ Jesus unto good works.' And when you give yourself as raw material into Christ's hands, for Him to make you, then people can ask these same three questions about you afterwards, and they will receive satisfactory replies. These three guiding principles are fully answered in the Christ-made life:

1. It works . . . it fulfils the purpose that God intends for it. It is 'created in Christ Jesus unto good works.' It accomplishes something effective for the Kingdom of God.

2. It is genuine, sincere, trustworthy, honest. There is no sham, no pretence, no hypocrisy. It does not pretend to be what it is not: either by pretending to be better on Sundays by going to church and Sunday school than at home during the week, or by appearing to be worse among one's school friends by pretending to have nothing to do with church or Sunday school.

3. It is attractive. People say, 'there is something nice about that lad,' or 'how considerate that girl is.' They will want to possess what you have. Something of the Beauty of Jesus will be seen in you.

### The Christian Year.

QUINQUAGESIMA.

#### The Worth of Unadvertised Lives.

BY THE REVEREND R. MENZIES, D.D., GLASGOW.

'I Tertius, who wrote this epistle, salute you in the Lord.'—Ro 16<sup>22</sup>.

When we read the first fifteen chapters of the Epistle to the Romans what impresses us is the massiveness of Paul's intellect; what holds us in the sixteenth chapter is the hospitality of his heart. Fifteen chapters are loaded with the ore of ideas, the last chapter with the love of men and women. Apparently these people mentioned here were all Paul's friends, although he may never have met them face to face. This has always been a puzzle to expositors. Bishop Lightfoot makes the helpful suggestion that they were in large part members of Cæsar's household. It was a matter of common knowledge that they were mostly drawn from the provinces. They might very well have been Paul's personal converts. We must always remember that travel was safe and easy in the Roman Empire. A number of the people mentioned here might reasonably be supposed to have travelled in the East for purposes of commerce, or for other reasons. Paul would have met them in the course of his travels, influenced them in a Christian way, and then sent them back to form the nucleus of the Roman Church. Here, at any rate, is the fact that prior to Paul's sojourn in Rome there were many Christians whom Paul knew by name, whom he treasured in his heart, and whom he numbered



amongst his personal friends and co-workers. There is one chapter in Paul's biography which has never been written, the story of his friendships. This chapter is merely a specimen example of what must have been the case in every Christian community in the Roman Empire. One of the most striking things about the Bible is its startling omissions. The average man has little place in its story. It is only the exceptional man whose name shines with lustre before our eyes, and these only in so far as they are instruments of the Divine purpose. Five out of Christ's disciples are only names to us, and of the thousands of Paul's converts only a few are even names. This does not imply any disparagement of the average man. On the contrary it merely assigns him his proper place in the Divine order. The New Testament does not exalt men, it simply magnifies the cause. And those Christians here in Rome were content to have it so. They did the will of God, as they saw it. They served their generations ere they fell asleep. That was enough for them. They were content if they had a place in Christ's service and Kingdom. Such an one was the hero of our text. 'I Tertius, who wrote this epistle, salute you in the Lord.' This is a delightful human touch. We can easily read between the lines. Paul was dictating his final salutation to Tertius, his private secretary. In a moment of pause the idea occurred to Tertius to send a greeting on his own account. There was no thought in his mind of drawing attention to himself. Probably he knew personally some of these Christians in Rome. He yielded to the perfectly intelligible desire of associating his name with Paul's friendly greetings. He received Paul's cordial approval of his generous instinct. So this modest little greeting gets a place along with Paul's, and Tertius almost accidentally takes his place amongst the immortals. Two main ideas leap out of the heart of this text.

1. The first truth is the *uniting power of the Christian faith*, its capacity to cement into a compact fellowship the most diverse types of people. It creates a bond which not even the political unity of Rome could match. That unity was a purely external one, imposed from without by force. Beneath the smooth surface of Roman society there cropped up the sharpest antagonisms and the roughest cleavages. Society was honey-combed with sects, divisions, and antipathies. There were the literati and the barbarian mob, the Jew citadelled in privilege and those outside the commonwealth of Israel, the gap between the sexes, wide and yawning, and above all the division between slave and free. These ancient divisions are all registered in this chapter of names. One has only to glance at them to realize that truth. Here are Junias and Herodion, obviously Jews, while Urbanus and Ampliatus were certainly Roman; grades of social status such as Rufus and Hermes, who were slaves, and Urbanus and Patroclus, who were clearly Romans of Patrician standing; women, too, as well as men figure prominently in the service of the Church. There were degrees of service also. 'Some laboured in the Lord,' while others 'laboured much in the

Lord.' Yet this man Tertius, who knew some of them personally and others not at all, feels warranted in saluting them all as brethren in the Lord.

It is the outstanding distinction of the Christian faith that it possesses this unique power to break down all middle walls of partition. That is its contemporary significance. Thrust it into the midst of the four major barriers which split up the unity of mankind to-day—the divisions of sex, social caste, nationality, and the colour problem—and it still possesses its unique power to soften and heal those conflicts. The problems arising out of these relations will never be solved till they receive a Christian solution. Snobbishness and strife between the classes will only cease when Christ's teaching regarding the intrinsic worth of man is put into practice. The nightmare and horror of the sin of an exclusive and aggressive nationalism will only disappear before the entrance of the light of the gospel. The persecution of the Jews and every noxious form of anti-Semitism will cease only when Christian nations become really Christian. East and West will never meet till they meet at Christ's nail-pierced feet. There is only one power on earth that can level all barriers and stretch forth welcoming hands across every yawning chasm that divides the human race, and that is the power of Christian love.

2. The second thought suggested by this modest salutation is the *dignity of subordinate service*. 'I Tertius, who wrote this epistle, salute you in the Lord.' This man was Paul's amanuensis. Writing to dictation was a humble occupation, but he was proud to fill this post for Paul's sake and for the sake of the Master whom they both served. Tertius could never have composed the Epistle to the Romans. The chances were that he did not even understand it, after he had transcribed it. Nor is he to be reproved on that account, for there is much in its contents to puzzle any intelligence. But one thing he could do. He could write it down at Paul's dictation, so that it was a delight to read. We may freely hazard the suggestion that that was more than Paul could do. Generally men who work at high speed and with impetuosity fret and chafe at the tardy movement of the pen. But Tertius could write with a beautiful penmanship, and he laid that gift at his Lord's feet. 'He was not ashamed of his writing.' 'I Tertius, who wrote this epistle.' He was proud of his achievement. However humble one's work may be, it derives all its dignity and worth from the spirit of consecration that a man puts into it. We cannot all be Pauls. Few, if any, have his flaming genius and dynamic force. But we can all qualify for doing some job well. We have each our gifts, and if we exercise them faithfully we shall not go without our reward. Anatole France tells a beautiful story about a juggler who was anxious to express his devotion to the Virgin Mary. He had no money to offer her, no gifts of speech, no skill in any craft. The only thing he could do was to juggle. So he stole into the Cathedral and before the image of Mary he did all his tricks. Some who looked on were scandalized, but the

Mother Superior commended his action, because he did with heart and soul the only thing he could do well. This incident recalls another lovely story in the Gospels about our Lord, how He took a towel and girded Himself and washed His disciples' feet. The point of the story is the conscious dignity with which our Lord discharged an office of subordinate service. Washing feet was the task of a slave, assigned to the lowest grade of society. Yet Jesus did not think He was demeaning Himself by this action. Indeed He was never so conscious of belonging to the highest order of Being. 'Jesus knowing . . . that he came forth from God, and was going to God . . . took a towel, and girded himself.' There is no high or low in the democracy of service. What gives service its quality is the spirit in which it is done. Let us then offer our gifts, asking no foolish question as to whether the work we are doing is above or beneath our dignity, and let us be content if

. . . only The Master shall praise us, and only  
The Master shall blame;  
And no one shall work for money, and no one  
shall work for fame,  
But each for the joy of the working, and each,  
in his separate star,  
Shall draw the Thing as he sees It for the God  
of Things as They are!

FIRST SUNDAY IN LENT.

### Temptation.

BY THE REVEREND WILLIAM BARCLAY, B.D.,  
GLASGOW.

'He will not suffer thy foot to be moved.'—Ps 121<sup>3</sup>.  
'Never will he let you slip.'—(Moffatt).

Lord Fisher, the famous First Lord of the Admiralty, had a gift for vivid and for pungent phrases, and on one occasion he dropped the remark, 'Life is strewn with orange peel.' There is in life the constant possibility, not so much of deliberately walking into sin, as of slipping and falling; almost inadvertently, to temptation. Once I paid a visit to a great sugar refinery. When the sugar arrives to be refined it comes in sacks and it has solidified until it is almost as hard as rock. It has first to be put into a machine which crushes it and grinds it down into a powder. That machine was down in a pit in the ground and on a little ledge on the side of the pit a man stood receiving the sacks, slitting them open and tipping them into the grinding machine. It was fascinating to watch the teeth of the great machine slowly reducing the hard, solid mass to powder. But there was a safety measure. The man who stood on the narrow ledge wore round his waist a belt and to the belt there was a chain and the chain was fixed to a strong staple in the side of the pit lest he at any time should slip and be plunged to serious injury or to death in the machine. He had something to keep him from slipping. That is the kind of thing the Psalmist is thinking of here. He is thinking of life as a perilous and as a slippery pathway full of the most

dangerous pitfalls into which a man may fall and he says of God, 'Never will He let your foot slip.'

In the nature of things it is not possible that we should escape temptation. That will come to every man; but in the very structure of life there are strong and precious things which will, if we remember them, keep us from slipping and keep us from falling.

1. For one thing *there is the memory of our traditions*. Pericles was the greatest statesman whom Athens ever produced and he used to say that every time he went to address the assembly of the Athenians he said to himself, 'Pericles, remember that you are a Greek and that you go to speak to citizens of Athens.' He was heir to a great tradition; he spoke to a people with a glorious history; and he knew that he must not fall below the record of the past. When the temptation comes to us to take some unworthy way we should be halted by the thought that we bear a name to which we dare not bring discredit; we belong to a Church to which we dare not bring shame; we serve a Master whose honour on earth is in our hands.

2. But further, *there is the thought of our own self-respect*. When things were going dangerously with Nehemiah, his friends urged him to seek safety and security and he gave them the great answer, 'Should such a man as I flee?' To flee from danger, to seek a cowardly and an unworthy safety, was something which was just not compatible with his self-respect. We have to remember that we can avoid other people but we cannot avoid ourselves. We can refuse to meet others and shut ourselves away from them but we have to live night and day with ourselves. If we stoop to something mean, low or unworthy we may hide it from others but we cannot hide it from ourselves, and life becomes an intolerable thing when a man has done something which makes it impossible for him to meet his own eyes.

3. But still more personal and still more compelling—*there is the memory of those whom we love and of those who love us*. There is a prayer we sometimes pray that 'we should never have cause to blush for those we love or they for us.' When a man is tempted to dishonour and to sin surely he must ask himself, Is this thing going to bring pain and sorrow to those I love? Some one once wrote a parable like this:

'A man sat by the door of his house smoking his pipe; and his neighbour sat beside him and tempted him. You are poor, said the neighbour, and you are out of work, and here is a way of bettering yourself. It will be an easy job and it will bring in money; and it is no more dishonest than many things that are done every day by respectable people. You will be a fool to throw away such a chance as this; come with me and we will settle the matter at once. And the man listened. Just then his young wife came to the door of the cottage and she had her baby in her arms. Will you hold the baby for a minute, she said, for he is fretful and I must hang out the clothes to dry. The man took the baby and held him on his knees; and as he held him the child



looked up, and the eyes of the child spoke. I am flesh of your flesh, said the child's eyes; I am soul of your soul. Where you lead I shall follow. Lead the way father for my feet come after yours. Then said the man to his neighbour, Go, and come here no more.'

This man was kept from falling by the consciousness that, though he might not care whether or not he brought disaster to himself, he could not bring disaster to those he loved.

H. G. Wells in his autobiography told how he was saved from many a thing in his early days. He had just begun to be known and to be successful. All kinds of doors were opening to him and all kinds of social contacts were being made; and amongst them all there were considerable temptations to the lower things. Not long ago he had married and he had set up house at 12 Mornington Road in London and he said, 'It was a good thing for me that behind the folding doors at 12 Mornington Road, slept a fine and valiant little being, so delicate, clean, and credulous of my pretensions, that it would have been intolerable to appear before her unshaven or squalid or drunken or base.' He was kept from slipping by the thought of some one who loved him and whom he loved.

If we fall into sin and if we fall into dishonour not only do we bring sorrow to ourselves, we bring it to others too. All of us must know the feeling that we cannot do certain things, we cannot make ourselves certain things, and then meet the eyes of some one who believes in us and trusts us and who has built their hopes upon us. It is bad enough to look into one's own heart and see the bitterness there. It is worse to look into some one's eyes and see there the pain that we have caused. Here is a great and precious safeguard against falling to temptation.

4. But this very thought goes beyond time and stretches its arms out into eternity. For surely not only does the thought of those we love on earth keep us from falling, but so also does the *memory of the unseen cloud of witnesses who compass us about*. The writer to the Hebrews saw all life lived, as it were, in an arena under the eyes of those who had gone on before. There is an immortality in love. 'Many waters cannot quench love, neither can the floods drown it.' Those who have loved us still love us and life is still lived in their presence; and if we live dishonourably and unworthily we can make heaven less heaven for them. When Thomas Carlyle was an old man he spoke to himself one day and he said, 'Ah, Tom! thou hast grown old and infirm and things have turned out ill for thee but from the grave in Ecclefechan kirkyard comes your mother's voice, saying, Trust in God and do the right, and this will I do though the heavens fall.' The more we think of it the more we come to realize that in life there is an infinite responsibility, a responsibility that extends not only to the circle of those most dear within this world but to the unseen cloud of witnesses who compass us about.

5. But there remains the one great safeguard against our falling to temptation and that is the *presence of Jesus Christ*. He who thinks of Jesus

as a figure in a book knows nothing of Christianity. He who thinks of Jesus as One who lived and died and passed on has no grasp of the essence of the faith. The central truth of Christianity is that Jesus is here. Sometimes we argue what we would do and how we would feel if Jesus should suddenly come to be a visitor to our homes and a guest at our tables. But there is no 'if' about it; He is here. Lady Acland tells of a thing her little daughter once said. She had had one of these bursts of temper that children sometimes have. After the storm there came the peace and mother and child were sitting together on the stairs. Suddenly the child lifted her tear-streaked face to her mother: 'Mother,' she said, 'I wish Jesus would come and stay in this house and then we wouldn't ever be cross any more.' But Jesus is with us always and everywhere. That is the great fact that we do not realize and that we so often forget. He watches us not like a critic or a policeman ready to pounce and to find fault; but He watches us with the eyes of love, eyes which have pain in them when we dishonour ourselves and break faith with Him, eyes which have joy in them when we do well. Here is our great safeguard and our defence. We have His presence; all life is lived in it; and we have more—we have not only His presence but His strength and His spirit; and when He comes to dwell within our hearts He can give to us the victory which He won Himself. He can, by His grace, make us victorious over all temptation and a strength to others who are tempted.

## SECOND SUNDAY IN LENT.

### The Tenacity of Faith.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY,  
D.D., GLASGOW.

'O woman, great is thy faith.'—Mt 15<sup>28</sup>.

Hard indeed was the lot of the Son of Man in the days of His flesh. The tenderest Spirit that ever breathed, He was subjected to all manner of human malignity. Men twisted His words, misconstrued His motives, derided His claims, and finally crucified Him. He was a lonely Figure in His own home. His own friends forsook Him at need.

Yet the picture is not one of unrelieved darkness. If there were many who wrung His heart with sorrow, there were a few who made it leap with joy. And among the latter, none is more engaging than this heathen woman whose faith, so original and so tenacious, filled the mind of the Master with abounding pleasure.

The incident is familiar. After a clash with a group of narrow-minded Pharisees, Jesus crosses into alien territory, glad, for a time, to breathe a freer air. Into His privacy breaks a wailing woman, beseeching Him on behalf of her suffering child. The disciples would bid her begone but Jesus halts to listen to her desperate plea. Twice our Lord seems to set an insuperable barrier in her way and twice she surmounts it. He feels

instinctively His time will be short. He must therefore confine Himself to the needs of His own countrymen. But she waives the contention aside in her urgency. Our Lord then utters words that seem to be devastating and final, 'It is not meet to take the children's bread, and cast it to dogs.' But the woman, with the eager insight of faith, discerns even here a faint gleam of hope. 'Truth, Lord,' she replies, 'yet the dogs eat of the crumbs which fall from their masters' table.' Faith like this was irresistible, and, greatly moved, Jesus gave the woman her heart's desire.

Note, firstly, *the deep joy our faith gives to Christ*. 'Without faith it is impossible to please God.' Conversely, every time we overcome our ingrained timorousness and make the venture of faith, we bring unwonted joy to the heart of God. It is good to regale ourselves, now and then, by taking a turn up and down in the Old and New Testaments and watching faith in action. Here is David, the stripling, confronting Goliath the giant. Hear the lad rallying his inner resources for the unequal combat. 'The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.' Or recall the sheer audacity of the prophet Jeremiah's faith when, with a magnificent assurance, he purchased a piece of land which was then in the possession of an enemy that seemed about to overwhelm his countrymen. Pass over into the New Testament. Conceive the light on the face of Jesus as the palsied sufferer, 'borne of four' is lowered at His feet. Watch Him as He listens to the Roman officer pleading for his sick servant. 'I am not worthy that thou shouldest come under my roof: but *speak the word only*, and my servant shall be healed.' Jesus marvelled. Or see the smile of human interest on His face when He decries Zaccheus perched on the tree, oblivious of the jeers of the crowd in his longing for an understanding Friend.

In company like this faith takes fire. How often we grieve the Holy Spirit of God by our incorrigible fear and distrust. What a change it would be for us *and for God* if we could oftener make Him glad by the daring of our faith! Though, like Paul's, our life has been a series of resurrections, how slow we are to believe that He will not change His habits with us and let us fall from His hands. Let us comfort ourselves, as Barrie's mother used to do, with the serenity of a well-loved paraphrase.

Art thou afraid his pow'r shall fail  
when comes thy evil day?  
And can an all-creating arm  
grow weary or decay?  
Supreme in wisdom as in pow'r  
the Rock of ages stands;  
Though him thou canst not see, nor trace  
the working of his hands.

Again this human incident is a stimulus to the *obstinacy of faith*. The manner in which Jesus seemed to keep this poor woman in desperate suspense is only a rescript of life. Moreover, He seems to have had a fondness for such a method.

In another Gospel we see a father, well-nigh distracted over his afflicted son, striding into the Master's presence in an agony of supplication. Here also the disciples are powerless to help. Looking the man in the eyes, Jesus says, 'If thou canst believe, all things are possible to him that believeth.' With a heart-breaking effort of faith, the father cries, 'Lord, I believe; help thou mine unbelief.' And in response to this last flicker of faith, Jesus utters the healing word and the boy is restored.

It is moving to consider this aspect of faith—how it contrives, when all seems over, to 'follow the gleam.' Says Evangelist to trembling Christian, 'Do you see yonder wicket-gate?' Christian can only answer with a blunt 'No.' Then, 'Do you see yonder shining light?' And he can only falter, 'I think I do.' And so, gropingly, tentatively, yet perseveringly he follows on toward the celestial city. How often God flashes into our doubting hearts an intuition, a gentle leading of His Spirit in the hope that we may learn the habit of blind, instantaneous obedience. Life is a long journey, much of it in the dark. As we journey onward, the light we carry with us, dim though it be, is reflected back from many a Neon sign and we know that we are on God's great North Road that leads home at last.

Finally this woman had a *wondrous faith in the amplitude of Christ's resources*. Mere crumbs are all she asks for, but she knows that behind Him is 'God's plenty.'

I remember standing by Niagara and being duly impressed by that ceaseless flow—emblem of the illimitable fullness of God. But I was even more impressed when I visited the power station at the edge of the falls. In this quiet place one heard only the faint hum of the dynamos. 'I suppose that no more than a mere trickle—not a hundred-thousandth part of these mighty waters has thus been harnessed, but it shed light and supplied power for miles around. With what awe the Apostle regarded the forces of God waiting to be added to his human weakness. One can fancy him seeking to instil into his converts a sense of its grandeur and its exhaustless immensity. 'God is able—able to do—able to do all—able to do above all—able to do abundantly above all—able to do exceeding abundantly above all—able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us.*'

We are often straitened in ourselves; we need never be straitened in God.

His love has no limits, His grace has no measure  
His power no boundary known unto men  
For out of His infinite riches in Jesus  
He giveth and giveth and giveth again.

Is this mere rhapsody or actual fact? To doubt it is to dishonour the memory of countless thousands down the ages who have put it to the proof—the memory of the heroes of the faith, who 'subdued kingdoms, wrought righteousness, obtained promises, . . . out of weakness were made strong.'

Let us kindle our faith in Christ at the heart



of this alien woman. Her belief in Him, in His power, His grace, His leadership was something to set His own heart aflame with joy and His mind with wonder. Who follows in His train?

It is said that when Garibaldi led an infantry attack against the Austrians he never looked round to see if his men were following; he knew, to a dead certainty, that at the moment when he reached the enemy *he would feel his men's breath hot on the back of his neck.*

Let us offer to the Captain of our salvation the same utter loyalty, the same unquestioning obedience, the same unconquerable faith.

### THIRD SUNDAY IN LENT.

#### The Light of Men.

BY PROFESSOR THE REVEREND HAROLD ROBERTS,  
M.A., PH.D., RICHMOND.

'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.'—Eph 5<sup>14</sup> (R.V.).

Christianity is the religion of light. It takes its rise from Him in whom was life and the life was the light of men. Wherever Christianity is set down in this world, it cleaves the darkness. If the darkness is not dispelled, the light still shines, quenchless and undimmed. Throughout the New Testament the metaphor of light abounds. The terrible choice that confronts every individual is the choice between walking in darkness and walking in light. Christians are children of light. They are partakers of the inheritance of the saints in light. As they do battle with the powers of darkness, they put on the armour of light. For them, light has shone out of darkness and the light of the knowledge of the glory of God floods their path every hour of the day. The secret of their patience and joy is the assurance that they are in the hands of Him who has brought life and immortality to light. There was the light which enlighteneth every man coming into the world. To turn one's back on the light is to endure the outer darkness.

Christ is the true Light. What do we mean when we use this familiar phrase?

We mean something more than intellectual enlightenment although we do mean that. Our Lord, it is true, was not primarily a philosopher or a theologian in the technical sense of the term. But what He was and what He did provides the key to the interpretation of the world. 'All things,' wrote St. Paul, 'have been created through him, and unto him.' That was a daring saying but it was prophetic of the day when philosophy will see in the fact of Christ the solution of the riddle of the universe. Christianity can have no part in the flight from reason. It has nothing to hide and it should welcome unfettered inquiry. Of course, if we have made up our minds that the universe has no meaning or that what is not amenable to scientific measurement and analysis is either irrelevant or illusory, the result of our investigation will be darkness rather

than light. But if we do believe that life has a meaning and if we are prepared to acknowledge the authority of moral and spiritual ideals, Christianity has no serious competitor even as a philosophy.

It is possible, however, to hold that Christianity is true in the abstract and yet to walk in darkness. We may still evade its moral challenge and, for all practical purposes, live as though Christ had not come into the world. When St. Paul, as St. John, refers to light, he thinks specially not of a metaphysical principle but of goodness, righteousness, truth—everything we mean by the character of Christ. The enlightenment of which St. Paul speaks has to do with the transformation of heart and conscience. We are not, perhaps, in danger of falling into some of the vices which surrounded the Asiatic Christians to whom St. Paul wrote. But we are as prone as they were to trifle with the lower voices of the soul, to conform to the standards of ordinary decency and to dismiss the Christian Ethic as impracticable because it has been found difficult and not tried. To us, as to those early Christians who had forgotten that they were no longer living in the realm of darkness, the warning as well as the promise is delivered: 'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.'

The question of human freedom has long occupied the stage of controversy and still remains unsettled. We may, however, agree that a man is free to choose the influences which shall determine his destiny. In a word, he is free to allow the light of Christ to pierce the darkness of his life. It is that freedom, so often dormant, that we need to exercise to-day as always.

When the light of Christ shines upon us, we are introduced to ourselves. We come to know ourselves and avoid the perils of self-deceit. Some of us are not anxious to know ourselves. We have a shrewd suspicion that everything is not what it ought to be—that certain thoughts and practices in which we indulge are extremely doubtful. And so we resist introspection. We describe it as morbid and unhealthy. Dr. Fosdick tells us that a high school Principal in America received from a mother whose child was just beginning the study of physiology a letter which read: 'I don't want my Alice to learn no more about her insides.' It was, perhaps, a good thing for Alice that she should divert her studies to other channels but it is important that we should all become acquainted with our true selves, with the motives that actuate our conduct. We drug our conscience so that in the familiar words it becomes our accomplice rather than our guide. We call things by wrong names and make excuses for lapses of various kinds to save our self-respect. We ask advice of people whose standards are at least not higher than our own. We even pray for guidance when God Himself cannot make the course of duty more plain. Christ knows all about human nature—its shufflings, its compromises, and deceits. Let His light shine to the innermost depths of our being so that in His light we may see light.

To walk in the light of Christ is to have fellow-

ship with God. It means that we are prepared to accept His verdict on our lives and respond to the quickening of His Spirit as He shapes our inner and outer life in accordance with His righteous will. Of course, if we are content with conventional morality even though we have seen God in the face of Jesus Christ, we shall miss the joy of His presence. But if we have come to see that no other life than that which is permeated and controlled by God Himself is worthy of our striving, we shall seek it with all our heart and mind and strength. Everything that comes between us and God will become our declared enemy.

When we are brought by Christ into the real world in which there is no darkness, we are not only introduced afresh to ourselves and to God but also to one another. In His light we now see our fellow-men and gain a new insight into their need, their problems and perplexities. Our judgment of others is cleansed from pride and prejudice. We do not project on them our weaknesses, as we tend so easily to do. We are free to

serve them without reserve and our service is delivered from self-conscious rectitude, patronage, and the love of power. Our life is itself a condemnation of the works of darkness. But it is more than a condemnation. It brings those who walk in darkness within the healing rays of the eternal light of love.

Christ is the Light of men. Light brings judgment and Christ is our Judge—now and in the world to come. But He is also our Saviour. We shall, nevertheless, fail to know Him as our Saviour unless we are ready to acknowledge Him as our Judge. If we are willing that hidden things should be revealed—even though the revelation may hurt—and that every door of our life should be thrown open to Him, we shall find that His touch has still its ancient power.

There is a way for man to rise  
To that sublime abode:  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An Advocate with God.

## The Principle of Coherence in the Gospel Story

BY THE REVEREND RODERIC DUNKERLEY, B.D., PH.D., HOCKLEY, ESSEX.

In a recent article <sup>1</sup> I adduced reasons for believing that in our search for the historical Jesus we have commonly neglected a valuable clue—the fact of His acute disappointment and sense of frustration. The evidence for this fact, convincingly set forth by C. J. Cadoux in *The Historic Mission of Jesus*, was quoted and need not be further dealt with here. I propose now to return to the contention with which my article closed, that from this fact as a starting-point we can go on and discover an orderly sequence in the Gospel story, and that 'the general coherence of the resultant picture' raises a strong presumption in favour of its historical accuracy.

Before examining the Gospel material in detail and showing how it falls into an orderly pattern when viewed in this way, a further brief reference may be made to this idea of coherence. It does not appear to have received the attention it deserves.<sup>2</sup>

<sup>1</sup> THE EXPOSITORY TIMES, July, 1946.

<sup>2</sup> Cadoux's valuable study on 'The Character of the Gospel-Record' in the *Bulletin of the John Rylands Library*, Feb. 1946, includes a brief statement regarding the 'test of coherence,' but it is not worked out in any detail.

I used previously the illustration of a detective confronted by a disorderly mass of facts, forming several hypotheses one after another, discarding each in turn because all the facts would not fit in, and then finding a new one which did so satisfy all the relevant evidence; and I argued that under such circumstances the coherence of the new reconstruction of events strongly suggests its correctness. Another illustration may usefully be added. We start to solve a jigsaw puzzle by searching for what may be called the significant pieces—those at the corners and along the sides; if these cohere, we then try to fit others in until we see how previously unrelated pieces can be linked up and the puzzle solved.

My thesis is that if we regard the three passages on which Cadoux has laid such stress<sup>3</sup> as the 'significant pieces' and commence our reconstruction of the Life from them, it is remarkable how many other passages cohere quite naturally and help to form a consistent picture, and I submit that the very fact of this coherence and consistency makes it highly probable that these passages are not only authentic but approximately in their true

<sup>3</sup> Mt 11<sup>20-24</sup>, Mt 23<sup>27-29</sup>, Lk 19<sup>41-44</sup>.



positions. If this is sound, then we appear to have at last the possibility of an adequate basis for an historical account of Jesus.

I propose to consider first twelve principal coherent passages—'major coherents' we may perhaps call them, and then twenty-four other important though less vital passages—'minor coherents.' There are of course various other passages, especially some containing teaching matter, which fit in quite happily to the pattern of things thus outlined, but which cannot be dealt with here for space reasons.

### I.

Our first three passages are naturally those already mentioned:

(1) *The Condemnation of the Cities of Galilee* (Mt 11<sup>20-24</sup>, Lk 10<sup>13-15</sup>).

(2) *The Lament over Jerusalem* (Mt 23<sup>37-39</sup>, Lk 13<sup>34, 35</sup>).

(3) *At the Gates of Jerusalem* (Lk 19<sup>41-44</sup>).

I believe that Luke preserves the right order of these three incidents, and that (2) has been displaced in Matthew; the strangeness of Mt 23<sup>39</sup> coming after 21<sup>9</sup> has often been remarked, and it seems natural to take it as the farewell of Jesus to the city on His penultimate visit, when plans for the Entry were forming in His mind.

Now, the intense disappointment expressed in these passages requires, as Cadoux has cogently argued, an equally strong hope and expectation at an earlier date, and of this we find plenty of evidence in the early stages of the narrative. I regard one passage as of chief importance, though there is a good deal of corroborative material. It is therefore our next coherent—of course in logical not chronological order.

(4) *The Hope of an Abundant Harvest* (Mt 9<sup>36-38</sup>).

The words imply a deep sense of the desperate need of the Jewish people at that time, a strong confidence that this need could be met, and a great hope that this would happen and that very soon some great and triumphant consummation would take place. This harvest hope also gleams through the Parable of the Sower—'some an hundredfold, some sixty, some thirty' (Mt 13<sup>8</sup>)—though here we will have to consider the passage again later on in its proper logical connexion. But we may pause for a moment to ask what might not have happened if different hearers of the Word in those early days had been instrumental in bringing thirty others—sixty others—one hundred others into the Kingdom. And we may remember that John tells a picturesque story illustrating the point and quotes Jesus as saying—'Do not say we must wait a long time before harvest comes—lift up your eyes and look on the

fields; for they are white already to harvest' (Jn 4<sup>35</sup>). The absence, both in our principal passage and in these secondary texts, of any hint of an end-of-the-world harvest in the distant future must be remarked; that is an unfortunate marring of the idea based on the interpretation of the Parable of the Tares (Mt 13<sup>39</sup>), which is probably not primitive material. It is popular in modern hymns, but is certainly not Christ's own emphasis. To Him, a great and splendid harvest was possible very speedily.

But such an expectation implies that an offer of divine blessing had been made to the people and that the imminent prospect of it being received had been proclaimed, and so we come to our next great passage

(5) *The Acceptable Year of the Lord* (Lk 4<sup>16-21</sup>).

I think Headlam is right in speaking of this scene as 'a typical picture of Jesus preaching in a synagogue.'<sup>1</sup> Luke may well have had good reason for giving this as the manner and substance of the preaching of Jesus in the early days, though he is probably wrong in linking the rejection at Nazareth with this picture; Mark of course tells the story at a later stage (6<sup>1-6</sup>), and indeed Luke's own narrative implies that he has ante-dated the Nazareth setting (4<sup>23</sup>). The significance of the Isaiah quotation is greatly increased if we remember the whole passage in which it stands with its promise of unparalleled good to God's people and through them to 'all the nations,' and if we remember that there is no slightest hint or whisper there of tragedy befalling—a point not to be easily dismissed as *argumentum e silentio*. The whole tone and spirit of the passage is one of joyful expectation, and it is altogether natural that His hearers should wonder at 'the words of grace which proceeded out of his mouth.' A modern description of it as 'The Programme of Christianity' is very apt.<sup>2</sup>

Now let us return to (1). This passage gives indirect witness to the glorious possibility of good that had been proclaimed in the cities of Galilee, because the extraordinary words about Sodom must mean that if Jesus and His message had really been accepted these towns would have received power to survive, to be purged from corrupting evil, and to resist decay and defeat whatever Herod or Rome might say or do. The chance of all this—and much more—was lost 'because they repented not.' Then surely the call to repentance must have been prominent in the preaching of Jesus; the fact that they were condemned for not repenting must imply that they had been summoned in unmistakable terms to repent—otherwise the condemnation was unjust

<sup>1</sup> *The Life and Teaching of Jesus the Christ*, 179.

<sup>2</sup> See Henry Drummond's booklet with this title.

and irrelevant. Passage (5), in which we have just found the beneficent offer of God most clearly declared, needs then to be supplemented by

(6) *The Offer of the Kingdom linked with the Call to Repentance* (Mk 1<sup>14, 15</sup>).

I believe the following colloquial paraphrase brings us very close to the heart of the matter: 'The time has fully come for God's rule to be established on earth—turn right about face and make His thoughts and ways your own—believe this good news and act upon it, and this glorious thing will come to pass.' There were obviously two ways in which God's good purposes for men might come about, either as an arbitrary gift—God bestowing them when and how He pleased, or as a conditioned process—it only being possible for those to receive them who were fit to do so because they had deliberately turned from mammon (or shall we say materialism?) to God. The former is the usual interpretation of the eschatologists, their argument being largely dependent upon the apocalyptic writings current in Palestine at the time of Jesus, but the latter is much more in accord with His thought of God as Father, and is explicitly demanded by His call to repentance. And, after all, it is reasonable to suppose that the prophetic and not the apocalyptic literature provides His real spiritual ancestry.

But (1) yields us another point. It states clearly that in the cities of Galilee 'mighty works' had been done, and we must clearly posit some such as having occurred prior to this lament.

(7) *Mighty Works in Galilee.*

We naturally think of the healing ministry of Jesus in this connexion, but no particular incidents need be given. In the Synoptics there are eleven in this part of the narrative; for our purpose it is not necessary to discuss whether they are all authentic or if they are in their right relative positions—it is the general fact alone that matters. But it would be a mistake to think only of healings in this connexion—some ethical response to such preaching might surely be anticipated, and there is at least one striking story of what we may call moral miracle in the narrative here (Lk 7<sup>36-50</sup>). There are other hints, too, of lives revolutionized and strange things taking place (Mk 2<sup>14</sup>, Mt 8<sup>19-22</sup>, Lk 8<sup>1-3</sup>). We should particularly remark the significant words in the story of the visit to Nazareth—'He could there do no mighty work, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief' (Mk 6<sup>5, 6</sup>). This statement is so unusual that there is a presumption that it is really original and authentic—a saying of Jesus in *oratio obliqua*, or at least a reminiscence of His own account of the episode; the ordinary view of the Early Church on the matter is reflected in the

Matthean version (13<sup>58</sup>). Notice how Mark clearly implies that He had hoped and expected greater results from His visit—that these were hindered by their failure—and that these greater works (cf. Jn 14<sup>12</sup>) were such that in comparison a few healings were almost insignificant. The exception made to the general statement ('save . . .') suggests the exceptional nature of the 'what-might-have-been.'

Next, when the initial offer of the Kingdom was refused in Galilee, it was evidently necessary that it should also be made in Jerusalem at the very heart of the nation's life. Before the refusal of the nation could be taken as definite and final—that is, before the last lament over the city (passage 3)—appeal and challenge and proclamation had to be conveyed to it in unmistakable terms. We may with reverence imagine Him pondering how best this should be done, and deciding to act as the old prophets had so often done and perform a dramatic action which would itself declare the message He had to give. The picturesque words of Deutero-Zechariah lay ready to hand (9<sup>9, 10</sup>); there could not possibly have been a better way of summoning the nation to acknowledge the sovereignty of God in Him than to ride into the city as He did, on an ass—it was saying in effect, 'I am He of whom Zechariah spoke; I come in God's name to offer you His Kingdom upon earth.' So we have our next passage

(8) *The Appeal to Jerusalem* (Mk 11<sup>1-10</sup>, and parallels in all the Gospels).

On our reading of the story of Jesus, there seems something absolutely inevitable about this act; if it or something comparable had not been found exactly at this point in the narrative, one would have felt there was a strange lacuna. There is, further, one other point of great importance about it which we must notice. The first of the two verses from the prophet is often quoted without the second, but that is a mistake; both must have been in the thought of Jesus, and of many who were present. And Zec 9<sup>10</sup> is most significant; it anticipates wide and peaceful triumph, and, as in passage (5), there is no hint or suggestion of failure and coming tragedy. In view of what had happened in Galilee, and as I surmise also in Jerusalem on previous visits, the high probability of tragedy must have been present to His mind. But it was essential to His purpose that a *real* challenge and appeal should at this point be made; the whole course of events required it, and the whole spirit of the story demands that we regard it as such.

Slightly, though not very much less compelling, are the reasons for positing our next passage. Even though He knew almost immediately that



the issue was irrevocably settled (passage 3), something would nevertheless have been lacking in His final effort had He not shown with clarity and force what the will of God for Jerusalem was. And this we find in

(9) *The Purging of the Temple* (Mk 11<sup>15-17</sup>, and parallels).

Here was to be a place where people of all nations could mingle not for commerce but for communion with God—where poor and needy folk could come and find friendship and help—where children were to be made to feel at home, and their eager worship welcomed (Mt 21<sup>14-15</sup>). He had said on a previous occasion that He had desired to gather the children of Jerusalem as a hen her chickens—into safety, unity, and peace; now for an hour or two He gave a strikingly beautiful glimpse of this New Order in miniature. In such a spirit and on such principles He would have ordered their city and national life—but they would not. They knew not the time of their visitation.

I must just remark here that the Johannine dating of this incident at the beginning of the ministry, advocated on very slender grounds by the late Dr. Temple and unfortunately accepted by Miss Dorothy Sayers in *The Man Born to be King*, seems to me entirely mistaken. It feels completely out of place there, for surely an unknown preacher would have been summarily dealt with by the authorities for such an act, revolutionary and ominous, while, on the other hand, the development of the story requires it at this point as sequel and completion to the Entry.

Our next passage is a vital one.

(10) *The Unfaithful Husbandmen* (Mk 12<sup>1-9</sup>, and parallels).

This or something of similar import appears to be required by the context. As soon as a decision was reached and the die finally cast, some blunt statement of the meaning of it all was inevitable, and (10) exactly meets the need. We should notice the suggestions of the initial possibility of harvest, of the continuing hope that this would be yielded, of the awful horror that this was frustrated by wilful sin. There is no thought here that their rejection of Him was necessary and part of the divine plan—rather it is declared to be the sinful refusal of God's better purposes for mankind.

It reminds us strongly of the crucial words—'I would . . . but ye would not' (passage 2). Of course it has often been called a *vaticinium ex eventu*; I submit on the contrary that it is a great Manifesto, integral to the sequence of events. If some such utterance had not occurred at this place in the story we should have been conscious of a real gap and certain that something was missing.

We come finally to the last two items in this list of the most vital constituents of the story of Jesus; no exact passages are mentioned because we are not at this stage concerned with details of the events which are given much more fully than in the case of those previously discussed. Our interest is in the coherence of these parts of the story of Jesus with those already considered.

(11) *The Crucifixion*.

(12) *The Resurrection*.

If things developed in the manner suggested by the above series of passages, one conclusion only was possible—a final clash with the authorities leading to His death. But if the story had ended there it is in the highest degree improbable that it would ever have survived at all; it would have passed into oblivion like many another tale of human failure. Its survival and extraordinary influence through two millennia appear logically to require an adequate explanation, and it is strikingly coherent with the whole pattern of the picture so far outlined that the tragic refusal of the divine plan should be followed by yet another attempt to win men's assent to it. If God was what Jesus declared Him to be, He could not take man's No for a final answer; the prayer on the Cross for pardon for His murderers (Lk 23<sup>34</sup>) arose inevitably out of the heart of Jesus' message and required as its corollary the risen appearances to the disciples and His spiritual leadership of the Church to the moral conquest of mankind. As some one has well put it—'God bore the rebuff and used it to renew the offer.'

Here then are twelve major coherents of the life-story of Jesus, logically and integrally belonging to each other, like the principal pieces of a jigsaw puzzle which together reveal the shape and pattern of the picture. To them we may proceed to add other parts, until the whole picture is complete and coherent.

(To be continued.)

## Recent Foreign Theology.

**The Suffering Messiah in Rabbinic Literature.** Over a number of years, M. Brierre-Narbonne has published a series of works dealing with the Messianic passages of the Old Testament in Talmudic, Midrashic and Rabbinic sources. In 1940 he issued a further study, dealing with the Suffering Messiah.<sup>1</sup> This contains forty pages of Hebrew text, in which the author has collected all the passages on which he has based his study, and nearly 140 pages, in which the passages are translated and discussed.

M. Brierre-Narbonne recognizes that there is no evidence of any Jewish belief in a Suffering Messiah before New Testament times, and that while the Targum interprets Isaiah 53 in a Messianic sense, it is not in terms of a Suffering Messiah. Nevertheless, in post-Christian times there developed in Jewish circles the belief in a Messiah ben-Ephraim, or ben-Joseph, who should be put to death and so become a universal Redeemer, and who should be resurrected. This Messiah is not to be identified with the Davidic Messiah, who was always thought of as triumphant, and for whom the Suffering Messiah was no substitute. Nor was there any uniform or orthodox doctrine of the Messiah, and hence the passages cited reflect varied, and sometimes contradictory ideas. The author notes with satisfaction the measure of similarity between ideas found in Jewish sources and ideas that have been characteristic of Christianity.

The passages gathered together are from a wide range of sources, and M. Brierre-Narbonne is very familiar with Jewish literature. He draws on the Talmud and Midrashim—including a large number of Midrashic works—Jewish Folklore and the Cabbala. His industry in gathering and expounding is matched by his industry and skill in calligraphy, for the whole book is reproduced from his autograph. While nothing fundamentally new arises from his study, it is very useful to have all this material assembled, and it is probably of greater volume than most readers would have guessed. It is also very valuable to have the Hebrew text of all the passages cited, since many of them are taken from works not easily accessible.

**The History of Religions.** An important new series of manuals of introduction to the History of Religions has begun to appear in France, under the general title of *Mana*. So far two volumes have appeared, but a number of others are planned.

The first volume deals with the religion of Egypt.<sup>2</sup> At the beginning of the book there is a short general Introduction to the History of Religions by M. René Dussaud, and an extensive general bibliography of Comparative Religion.

<sup>1</sup> *Le Messie souffrant dans la littérature rabbinique*. Paris, Geuthner.

<sup>2</sup> *La religion égyptienne*, by J. Vandier. Paris, Presses Universitaires de France (1944).

This is followed by M. Vandier's study of ancient Egyptian religion. There are chapters dealing with the gods, the theology, funerary religious texts, the divine kingship and the State religion, the Cult and its personnel, Magic and popular religion. In accordance with the general plan of the series the text of each chapter is free from footnotes, and is followed by bibliographical notes and special notes on questions discussed in the chapter. They may be passed over by the general reader, but the more informed reader will find them of particular interest and value. The ephemeral reform of Akhnaton, which has attracted so much attention in modern times, is reduced to its proper proportions and given little space, though the author finds an incipient monotheism elsewhere in Egyptian religion. This is in spite of the great variety of local cults, and of the apparent lack of unity in Egyptian religion, which makes it one of the least interesting of the world's religions to many students of Comparative Religion.

The second volume deals with the religions of Babylonia and Assyria, and also with the religions of the Hittites and Hurrians, the Phoenicians and the Syrians.<sup>3</sup> The part dealing with Babylonia and Assyria is by Professor E. Dhorme, while the rest is by M. René Dussaud. The subjects treated by Dussaud are new to manuals of this kind, and even here they are only briefly treated, since so much of the material on which his work is based has but recently come to light. Our knowledge of the Hurrians is but of yesterday, and little older is our knowledge of the Ras Shamra texts which are much drawn on. Certain theories, associated with Dussaud's name, appear here, such as the view that Terah, the father of Abraham, figures at Ras Shamra as a moon god. This is a much contested view, as also is the view that Yahweh stands here in the form Yw, and that he is represented as the son of El and Elat.<sup>4</sup> Dussaud follows the view of Eissfeldt in resolving the apparent *nomen dei* Moloch into a *terminus technicus* for a child sacrifice, molk. This view has been by no means generally accepted since Eissfeldt propounded it in 1935. Brief as is Dussaud's treatment, and much sub-divided into localities as it is, it is very valuable to have this material brought into a text-book of this kind.

Much more space is occupied by Professor Dhorme's treatment of the religions of Babylonia and Assyria. This is no mere re-hash of what is familiar from other works, but a first class and up-to-date study by a foremost authority. After a brief historical survey, it deals with the idea of the divine, and then with the gods of the world, of the stars and of Nature. It next treats of the

<sup>3</sup> *Les religions de Babylonie et d'Assyrie*, by E. Dhorme, and *Les religions des Hittites et des Hourrites, des Phéniciens et des Syriens*, by R. Dussaud (in one volume). Paris, Presses Universitaires de France (1945).

<sup>4</sup> Cf. THE EXPOSITORY TIMES, December, 1945, p. 80.



national gods, and many readers will be surprised to find Dagan figuring amongst them. Of him Dhorme observes that he is an Amorite deity, whose avatars are becoming better known to us every day. The temple, priesthood, and cult then each claim a chapter, after which the various forms of magic and divination are studied, and finally the mythology.

The connexion of the moon cult of Ur with that of Harran is naturally noted, and Dhorme goes on to observe that 'the migration of Terah, Abram's father, from Ur to Harran offers a singular analogy with that of the cult of Sin.' It is not quite clear whether he means to suggest that the migration of Terah is a reflection of the other, or whether he means that the known migration of moon worship from the one city to the other offers evidence of an ancient connexion which makes easily credible personal migrations from the one city to the other. The reviewer would prefer to say the latter.

It is impossible to note here all the matters of interest to the Biblical student. Suffice it to say that they abound throughout the volume, and the reader will continually have flashing through his mind Old Testament passages on which light is shed by this study.

**Excavations at Hamath.** The work of archaeological excavation has necessarily been almost wholly suspended during the war years, but several important publications presenting the fruits of excavation have been published. Amongst them is a short account of seven years' work at Hamath by the Danish scholar Harald Ingholt.<sup>1</sup> Hamath is a Syrian city which figures frequently in the history of the Old Testament, and any light on its history is welcome to the Biblical student. The Danish expedition, which was financed by the great Carlsberg Foundation found twelve different levels, of which the earliest, dated in the fifth millennium B.C., is described as yielding a neolithic culture. The great Dominican archaeologist, L. H. Vincent, observes that it would be better described as æneolithic, like the fourteenth level of Tell Judaidah, with which Ingholt compares it.<sup>2</sup> The succeeding

<sup>1</sup> *Rapport préliminaire sur sept campagnes de fouilles à Hama en Syrie (1932-1938)* (1940). Munksgaard, Copenhagen.

<sup>2</sup> *Vivre et Penser*, 2nd series (1942), p. 327. (*Vivre et Penser* replaced the *Revue Biblique* during the war years, and three series were issued.)

levels bring the history of the city down to the beginning of the present millennium. Of each level a brief account of architectural traces, pottery, and *objets d'art* yielded by the excavations is given, and there are at the end of the volume a number of plates.

The fifth level, which roughly covers the period of the northern kingdom of Israel, from the Disruption to the fall of Samaria, and which is therefore of most interest to the Old Testament student, has yielded more architectural traces than any other. Five groups of buildings have been found, in the southern part of one of which so many *objets d'art* were found that Ingholt observes that 'one might be tempted to regard it as a royal palace.' These objects, which were made of various materials, are described in turn, together with some sculptured remains. Of these the most interesting are a bronze statue of a god, overlaid with gold, and some stone lions. A number of texts have been unearthed, some Accadian texts dealing with astronomical, economic, magical, medical, and ritual subjects, and some Aramaic graffiti, mostly bearing but a single word, or two words. One is probably the name of the city, and several bear the word צנה followed by what is probably a proper name. Two only have longer texts, and these not very satisfying. One is believed to say 'For 'Abdba'alat,' and the other 'Adanlaram, governor of the king's house.' It is interesting to note that the former of these is believed to contain a dittograph. The chief interest of these graffiti is epigraphic. The majority of the urns of this level are dated as belonging to the eighth century B.C., and it is believed that the violent end of this phase of the city's history, witnessed by the broken and burnt state of many of the finds, was the work of Sargon in 720 B.C.

Neither here nor at any other of the levels does anything sensational appear to have been found. Nevertheless, the steady and patient work that has been done on this and other sites is enabling us increasingly to fill out the background of Old Testament history, and while the extravagant claims that are sometimes made on behalf of archaeology are scarcely justified, there is no historian of Israel who can to-day afford to ignore its work.

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## Entre Nous.

Saint Francis.

R.L.S. once wrote a delightfully excited letter over the discovery of some new works by the old masters which his imagination had conjured into being, including Solomon Shabb by Fielding, and six unknown tragedies of Shakespeare, a great one called Beckett, and an even more tremendous Bible tragedy, in which he rises to his full stature,

on David. Yet even these fall into a secondary place compared to a fragment of his *Journal*, extending over six years, and an unfinished autobiography.

Well, something of that kind has actually happened! Every one knows the *Fioretti*, the Little Flowers of St. Francis of Assisi—that odd and often charming book, blown to us from a strange, far-off, mediæval world—with its curiously

vivid pictures of the early Franciscans, such as the good brother Giles with his wisdom, and the disconcerting Brother Juniper with his quaintnesses and worse; and especially of the founder of the order, and of the remarkable impression that he made on saint and sinner, man and bird and beast. Who does not recall the sermon to the birds, or the impressive story of the stigmata, and the like?

For those who find themselves at home in that strange alien world there is good news indeed. For the Rev. John R. H. Moorman, D.D., has culled, with loving diligence, from ancient sources not a few, a further set of incidents and tales, which he has published under the title, *A New Fioretti: A Collection of Early Stories about Saint Francis of Assisi Hitherto Untranslated* (S.P.C.K.; 3s. 6d. net). It is a quite small volume of some ninety pages, with a scholarly and informing introduction in which knotty points in early Franciscan history are skilfully unravelled for us. For the rest, there are here not a little of the old subtle indescribable charm, and stories, not a few, well worth having in our hands. Once or twice the account here given of certain incidents seems a more credible and likely tale than that set down for us in the former version. In the original *Fioretti*, for example, we are assured that Francis so impressed the Soldan that ultimately he was baptized into the Christian faith. Here we are only told, 'At length, fearing lest some of his people should be converted to the Lord by the power of his words, and so go over to the Christian army, he ordered him (*i.e.*, Francis) with all reverence and every safeguard, to return to our camp, saying to him at the last; "Pray for me that God may reveal to me that law and that faith which is to Him most pleasing."' But we are still, in these stories, in the familiar world of mystery and miracle in which we moved in the old.

Upon the whole, it is a less lovable Francis that looks out at us; sterner and more domineering; in some ways a very human saint, who can be querulous and irritable; and, at times, arbitrary and unfair, not only to himself, which is his own concern, but also to well-meaning souls whom he could hector with a colossal self-assurance, that was sometimes plainly wrong. One likes his love of Bible-reading. 'Moreover he had the Gospels written out; and when, either through sickness or for any other reason, he could not hear Mass, he had read to him the Gospel for the day as it was read in church. This he also kept up until his death. For he used to say: "When I do not hear Mass I adore the Body of Christ in mental prayer; and I worship just as much as when I see it at Mass."' But he was unwisely prejudiced against other books; and truculent in the blind obedience he demanded from his followers. And the Indulgence of the Portiuncula which he claimed from the Pope and got, though only in a modified form, sticks in the throat.

In fact, these new *Fioretti* rather emphasize what one had felt before that, however wonderful their saintliness, these good men must have been difficult to live with, and not least Francis himself.

But then, as Dr. Moorman says with truth, 'St.

Francis of Assisi was one of the greatest actors the world has ever known.' Often and often with deliberation, and also unconsciously, because it was his nature, he kept saying and doing something vivid, dramatic, colourful, arresting, that blind eyes might see, and deaf ears hear.

It is little wonder that, as we are told in the original *Little Flowers*, Dominic, watching him, gave it as his opinion that Francis was plainly 'indiscreet.' And, though we are given to understand that he withdrew that judgment, some of us still find it true.

A. J. GOSSIP.

### History made in the Church.

'In our time history is being made in the Church.

'Not many years ago such a statement would have been met with a smile of incredulity. At this moment any one who should dismiss the claim out of hand would show himself ignorant of what has been happening during the dark years all over Europe. The Church has been in many countries the sole effective custodian of values that were in danger of perishing from the earth. Divided as it is, the Church has spoken with one voice upon certain ultimate principles, whether the voice was that of an Orthodox metropolitan of Athens, a cardinal archbishop of Munich, or a Lutheran primate of Norway; an Anglican archbishop or a Roman Pope—or of many less conspicuous but not less faithful witnesses, some of whom paid dearly for their witness. There was no other voice that spoke with the like clarity and consistency.

'Not only so, there was, in many countries, no other available centre for a community-life independent of perverted "ideologies," and having promise for the future; and this corporate life expressed itself in common action. Most people know something of the part played in Norway by Bishop Berggrav and his clergy, and the school-teachers who followed his lead. In Holland the Church inflexibly resisted orders of the usurping government which were contrary to the Law of God. In France an unheard-of unity of witness between Catholics and Protestants gave inspiration to a bewildered people. In Germany there was a similar agreement of the two communions, unprecedented since the Reformation, in protest against iniquities and in succour of the oppressed. Since the close of the War we have learnt unsuspected facts about the persistence and weight of the "church-opposition" in Germany—the only effective opposition there was, by general admission, even though it largely failed of immediate results.'

### Modern Idolatries.

'In our time there have appeared within what was once Christendom movements using the language of religion and offering God-substitutes—that is, idols—in the place of the living God of Christian revelation. Some of these idols of our time have shown themselves, by their fruits, to be

<sup>1</sup> C. H. Dodd, *The Bible To-day*, 141 f.



no better than the abominations of the heathen which the Hebrew prophets denounced. It is no longer plausible, either to hold that a man's theology—that is, his thought about God—does not matter; or to pretend that there is no great difference between the Christian faith and any sort of religiosity that may appeal to this man or that. Christians believe that the God revealed in Christ and attested in the Scriptures is the one real God, and the worship of any God-substitute is idolatry. The issue is defining itself clearly in terms of contemporary history. It behoves the individual Christian to be on his guard against any such God-substitute, whether it be a political idea, or some fashionable cult, or merely the product of his own "wishful thinking." The safeguards which this epistle (1 John) recommends are, to live within the fellowship of the Church, and to adhere loyally and with understanding to the authentic tradition of the apostles; keeping always in view that which the apostles attest, and which creates the fellowship of the Church—the historical revelation of God in the life and words of Jesus Christ. To put it briefly for our own situation: a concentration upon the New Testament, and the Gospels in particular, in the context of a living Church fellowship, is our best safeguard against modern idolatries.<sup>1</sup>

### The Language of Religion.

In *The Preachers' and Class-Leaders' Magazine* for January-February, 1947, Mr. R. G. Jewson asks, Is the language of religion understood?

'The language of religion is quite different from that of ordinary life. As soon as we enter a church and listen to the service we are transported into a world quite other than that in which the rest of our lives is lived. Words and phrases are used there which we hear nowhere else, and words and phrases which we do hear elsewhere are used there in a quite different sense from that to which we are accustomed. And the style is frequently archaic and difficult. This applies equally to the readings from the Bible, the prayers, the hymns, and often the sermon, although there, at least, the preacher is at liberty to use what language he pleases. . . .

'The result of all this is that if the man in the street who has attended church for a few baptisms—perhaps only one—and weddings, who may or may not have been to Sunday-school, and may or may not have received any religious instruction at school which he remembers, goes from the street into a church, he finds the atmosphere entirely foreign to him, as if he had entered a meeting of Englishmen whose ancestors had emigrated to Mars three hundred years ago and whose civilization since then had developed on quite different lines from our own. And unless he stays to learn the strange language which he hears, he is not likely to gain much from his visit to church.

'Most churchgoers have been brought up in the atmosphere of religious language, and have some

inkling of its meaning. But they are placed by its use in very grave danger: either they suddenly, perhaps during adolescence, come to notice the remoteness of religious language from that of science and industry and politics and everyday life, and decide that therefore religion itself is remote from these things, and its adherents either insincere or half-witted, or else they hear and use the phrases so often without understanding their full meaning that in the end they slip off the tongue and percolate through the brain with as much meaning and value as is possessed by the words of a second-rate cathedral guide who has simply learnt his piece by heart.'

### Abide With Me.

The *Daily Express* made an inquiry among about six hundred of its readers as to the most popular hymn. The greatest number of votes was given to 'Abide With Me.' 'O God Our Help in Ages Past' came second. In addition to stating their choice readers were asked to give the reason for it. Dean Matthews undertook to read the correspondence and choose the best reason. This was his choice:

'Lying on the deck of a troopship under a starry Mediterranean sky I was moved almost to tears by the loveliest music I ever heard, the spontaneous hymn-singing of soldiers going overseas: They began with "Abide With Me," then "Eternal Father," "Rock of Ages" and other old favourites, then "Abide With Me" again, then a deep, soul-filling silence. "Abide With Me" is everyone's hymn, expressing a need common to all in a way any one can understand. The words are simple and moving, the tune perfectly matched and within the range of the most limited voice. In hymns, as in all things, beauty combined with simplicity is the secret of greatness.'

### German War Censorship and 'The Expository Times.'

When speaking in St. Michael's Church, Crieff, on Remembrance Sunday, the Rev. C. M. Hepburn recalled an interesting incident and this has been reported in the *Strathearn Herald*. He said that the Rev. G. W. Hamilton, Comrie, for some years a prisoner-of-war in Germany, had told him lately that the first news about Dunkirk received in his camp came through *THE EXPOSITORY TIMES*. Being a theological magazine and not a newspaper it had eluded the German censors. In that particular number there was a children's address with the story of 'The Little Ships' of Dunkirk. So *THE EXPOSITORY TIMES* had served an unexpected and happy additional purpose.

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<sup>1</sup> C. H. Dodd, *The Johannine Epistles*, 141 f.

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

'THIS is not a "Poor Germany" book. It has not been written either to insist that the German people are better than you may have thought, or to belabour—for the satisfaction of the "All-Germans-are-Nazi" school—the popular thesis that they are even worse than was imagined'; these are the opening words of the Preface to *The Rebirth of the German Church*,<sup>1</sup> by the Rev. Stewart HERMAN. If the writer has any bias it may be expressed in the words of Martin Niemöller: 'no peace can endure that does not leave a hope of survival to the vanquished.'

The author is well-fitted to write a book on this theme. He was minister of the American Church in Berlin up till Pearl Harbour brought America into the War. He continued his relations with the German Church and re-entered Germany within a month of the Allied entry into Berlin. From then on he has been engaged in helping in the rehabilitation of German Church life and in re-establishing relations between the Churches of the world and those in Germany. He has been, and is, in close contact with the leaders of the German Churches, and has travelled thousands of miles within Germany in recent months by plane, jeep, and train.

The tragedy of the German Church is that millions of nominal Christians, secretly gratified perhaps by the Austrian *anschluss* and other political successes, decided to preserve their silence and their skins. It is they who are most likely to say to-day: 'What could we do?' The glory of the German Church is that a courageous minority, armed with little more than the sword of the Spirit, joined hands against hopeless odds and persevered, despite all accusations of treason, in the midst of total war, as soldiers of God. Most, but not all, of this minority belonged to the Confessing Church.

<sup>1</sup> S.C.M.; 10s. 6d. net.

The Confessing Church recognizes to-day that it had one duty during the War and has another now. During the War its task was Defence. It was engaged in defending its Christian convictions against the spiritual arrogance of a Fascist ideology as incorporated in a totalitarian dictatorship. To-day its business is Reconstruction—to gather the pieces of the divided Christian community for the religious rehabilitation of the nation. 'Now it is no longer our first duty,' says Dibelius, 'to divide ourselves from others, but to co-operate with others in the moulding of a Church.'

Outsiders are apt to belittle the witness of the Confessing Church in Germany during the War. This book will open many eyes to the spectacle of heroism and fidelity to conviction on the part of many to the point of oppression, starvation and death. The Confessing witness began as early as 1934 when German pastors refused to subscribe to the Nazi doctrine of total obedience to the State and declared their position in the words of the earliest Christians: 'We must obey God rather than men.' Two thousand ministers rallied to the call of Niemöller and aligned themselves in an Emergency Union. This scattered group gave birth to the Confessional Church which bore the brunt of the ensuing struggle against the perversion of the Christian Faith into a purely Nazi religion.

This struggle naturally occupies some place in Mr. HERMAN'S book. But the main interest of the book will be found in the efforts of the German Church to carry out its second, post-war, task of Reconstruction. And one of the first-fruits of this new attitude is the earnest attempt that has been made to achieve a union of the churches. A new body has been constituted under the name 'The Evangelical Church in Germany.' A Council



of Twelve was elected at a great gathering as a provisional Church Government, the primary purposes of which were to provide an interim authority to represent the common interests of the Evangelical Churches in foreign relations, in the Ecumenical Movement, in material relief matters, and especially to prepare the way for a final Church Order by calling a national synod.

In the gatherings at which these projects were ventilated repentance was constantly referred to as an indispensable preliminary to rebirth. Niemöller has made a strong appeal for complete conversion to begin in the Church itself, because the people could not be urged to repent until their spiritual leaders had done so. And the Council of the Protestant Church in Germany, in October at Stuttgart, greeting the representatives of the World Council of Churches, said: 'We have struggled for many years in the name of Jesus Christ against a spirit which found its terrible expression in the National-Socialist regime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously, and for not loving more ardently.'

This is the answer to those who ask: 'Has the German Church repented?' It is true that there is some hesitation about repenting *alone*. Many German Christians have been totally unaware of the outrages that have shocked the world. And others have suspected the cry of 'war-guilt' and 'collective guilt.' But the great conferences of Church members, led by men like Niemöller, Bishop Wurm, and Dibelius, have acknowledged that the first step on the way back to unity with world-Christianity, is this very confession of war-guilt.

These two things, the earnest, broad-spirited effort after unity of all German evangelical Christians and the open profession of repentance, are signs of a real uprising of spiritual life in Germany. But one of the German Church's greatest problems is that of leadership. Part of the Nazi policy of Church-extermination was to cut off the supply of young and able men who would be the Church's teachers and leaders, and, though the Confessing Church made strenuous efforts to remedy this evil, by establishing seminaries for training evangelical pastors, the success was very partial.

Therefore the most urgent question before the Church to-day concerns the quality of the youth studying theology with a view to ordination.

Mr. HERMAN has made a special investigation into this matter and has given his readers a reassuring report. If this matter is as hopeful as appears from his contacts we may look for a real approach of German Christians to unity with the rest of the Christian world and a resurgence of life within the German Evangelical Church.

This note on a remarkable book may fitly end with some words written by Niemöller in his introduction to Mr. HERMAN's book. 'In the course of the last twenty years Christendom has become increasingly aware of the blessed fact that the Church of Jesus Christ on earth is *one* over all national frontiers and that we neither dare nor can segregate ourselves by nationalities. Even though the Body of Christ may possess both strong and feeble members, each of these members has been called to the service of the entire Body and the Body cannot dispense with a single one of them. The Church in Germany to-day may rightly be regarded as a decidedly feeble member; nevertheless, if the Lord of the Body so wills, her service will be accounted of use to the whole.'

The late Rev. R. O. P. TAYLOR, Vicar of Ringwood, Hants, formerly Provost of Cumbrae, left a MS. on the subject of the Gospels which Dr. L. Hodgson has prepared for publication—*The Groundwork of the Gospels*.<sup>1</sup> It has made an interesting and attractive book, though in parts it can hardly be called up-to-date. The author's intention is to show by an examination of the background of the Gospels that they can be relied on as giving a true record of the deeds and words of Christ. It is in particular the contemporary method of 'teaching by word of mouth and learning by heart' that the author examines, concluding that this method preserved original statements better than do written documents.

Mr. TAYLOR interests himself in the questions, which have been much in the minds of students of the New Testament for more than a generation, whether Jesus usually spoke in Greek and whether the Gospels were originally written in Greek. He inclines strongly to the opinion that Jesus not only spoke Greek and spoke to Greek, or largely Græcized audiences, but that we have the reports of His sayings in the original language.

The chapter, 'Did our Lord Speak Greek?', is not from Mr. TAYLOR's pen, though evidently he intended to incorporate it in his book. It is described as by 'the Rev. George Albert Smith of

<sup>1</sup> Blackwell; 7s. 6d. net.

Aberdeen.' The burden of it is that while it is fashionable at present to assume that Jesus spoke Aramaic, and only Aramaic, it is highly probable that Greek was commonly used in Palestine in the first century, and more than probable that Jesus Himself spoke it naturally and frequently, if not habitually.

Let us tabulate the main points of the evidence adduced in the chapter: (1) Jesus spent the first years of His life in Egypt, that is, in a Greek-speaking community; (2) The Septuagint, a Greek version of the Scriptures, was the Bible of the Jewish people in the time of Jesus; (3) In the Gospels instances are reported of Jesus speaking in a language, Aramaic, which the Evangelists considered it necessary to translate into Greek in order that their readers might understand; (4) The language of all the four Evangelists is Greek; (5) Jesus' audiences were not so local and confined that a patois like Aramaic would suffice; (6) Weighty evidence for the prevalence of Greek is provided by Jesus' associates—Peter, James, and John.

The writer of the chapter thus summarized shows himself in various places a very conservative critic—unduly conservative, one is inclined to think. But Mr. TAYLOR appears to endorse his positions. And he follows up with a chapter of his own, 'Did Jesus Speak Aramaic?' Neither writer, it may be here remarked, takes specific cognisance of the contributions of Burney, Torrey, or Goodspeed (to name a few salient names) to this discussion. It is an older contribution, that of James Young in the *Dictionary of Christ and the Gospels* on the 'Language of Christ,' that Mr. TAYLOR deals with in the first half of his chapter.

There he contends that (1) the use of the word *Aceldama* does not prove that Aramaic was the popular language even of the inhabitants of Jerusalem; (2) The 'Hebrew tongue' in which the voice spoke to St. Paul on the Damascus road does not mean Aramaic; (3) The deeper silence into which the mob in Jerusalem settled when St. Paul spoke to them in Aramaic proves no more than that the inhabitants of Jerusalem were bilingual; (4) The evidence of Josephus in his preface to 'The Wars of the Jews' does not prove that it was more natural for him to write in Aramaic

than in Greek; (5) Peter, James, and John, who appear to have known Greek, must be regarded as representative of the people generally in this respect.

'The eyes of scholars,' as Mr. TAYLOR goes on to say in the second half of the chapter, 'seem to be blinded by the successful campaigns of the Macca-bees against the introduction of the Hellenic idolatry and the Greek circus. But that did not result in the renunciation of international trade and the language in which it was carried on, any more than it meant the refusal of the Jewish Diaspora to speak the language of the cities where they dwelt, or for that matter, the renunciation of the Greek Version of the Bible. It was the religion to which they objected. A comparable case is that of Eire. The majority of its inhabitants have steadfastly rejected the type of religion which is characteristic of England. But English is the universal language of the country.'

As for the results achieved by the scholars who have sought to reconstruct an Aramaic Gospel underlying our Greek Gospels, here is what Mr. TAYLOR has to say: 'The only result of this labour has been to show that the Greek of the Gospels has a Galilean colouring—just as the English of a Welshman or a Scottish Highlander has a colour derived from the native language, and the English of an Irishman still retains the colour of a language which has disappeared.'

One could wish that Mr. TAYLOR had brought his readers closer to the work of the scholars in question, but one sympathises with his repugnance to the thought that if Jesus spoke in Aramaic we cannot have His ideas at first hand. Are we to suppose, he asks, that Jesus either refused to use the only language known to so many of the lost sheep of Israel, or had only learnt the patois of a minority?

Jesus spent most of His life, he adds, at the point where the cross-roads of the world met. (As the late Sir George Adam Smith says, 'Galilee was on the road to everywhere.') There the Greek speech sounded continually in His ears, and from there His voice could go out to the ends of the earth. 'His position in space and in the history of language did not constitute a barrier to, but provided a gateway for, the Divine plan.'



# The Technique of Preaching.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D., HINCKLEY.

## I. MUSIC AND THE MINISTER.

PREACHING is a vocation. We are called to the ministry of the Word. But it is also an art, a craft, a trade. Most workmen can buy, or are given their tools, but the preacher has to make his own, namely, his sermons. And now comes the inevitable question: What is the difference between preaching and sermonizing? The answer is equally irresistible: Preaching is having something to say, sermonizing is having to say something. Granted; but a great deal depends upon how that 'something' is said. If you want to know whether your sermon has 'got across' or not, the question to ask is not, has it 'got there,' but will it 'stop there'? Will it live on in your hearers' minds as one organic whole? Will they remember it as a man remembers a picture he has once seen, a song he has once heard, a person he has once met? Not all sermons stand that test. 'What did you think of the preacher this morning?' 'Oh, I enjoyed him very much.' 'Good, what was his sermon about?' 'Do you know, I haven't the faintest idea!' A minister was going home from the morning service with his little girl. 'Darling,' asked father, 'can you tell me what was in my sermon this morning?' 'Oh,' was the reply, 'the usual. Just odds and ends.' A first-year student was anxious to know what was the doctor's opinion of a sermon which he intended to preach on the following Sunday. 'Will my sermon do, sir?' he asked. 'Do what?' was the brusque reply. That is the test. Has the sermon done *that*? Has it hit the target? Has it left its mark?

Our concern is not with the content of the sermon but with its construction, not with the soul but with its body. That is to say, with its *form*. Is there a sermonic form?

Form means coherence. No idea can find utterance without form, but the form will take its shape from the idea. Form and function go together. The technique of preaching is determined by the reason why it is preaching and not writing an essay, making a speech, giving an address, delivering a lecture, and so forth. If we are to find the form of the sermon we must ask, what is its idea? What is the function of the sermon? What makes it a sermon and not anything else? The nearest thing to preaching is teaching, but there is a difference. Teaching begins with what is already in the mind of the taught. It begins with the familiar, the relative,

the subjective. Preaching, on the other hand, begins with the positive, the ultimate. Preaching has to do with absolute values. The teacher asks: 'What do you think about God?' But the preacher says: 'This is what God thinks about you.' The lesson leads to a discussion. The sermon leads to a decision. The teacher invites questions. The preacher demands an answer.

The best book ever written on preaching is the New Testament. In his book, *The Apostolic Preaching and its Developments*, Professor C. H. Dodd brings out the New Testament distinction between *kerygma* (preaching) and *didache* (teaching). The *didache* had to do with ethical teaching, moral instruction and exhortation. *Kerygma*, on the other hand, was something quite different. It was the public proclamation of the gospel of Christ, and the *Keryx*, or preacher, would have said: 'I am not arguing with you, I am telling you.' Mr. Quentin Reynolds, the American journalist, has said that the four best reporters who ever lived were Matthew, Mark, Luke, and John. The fact is that the Evangelists were not mere reporters or even biographers; they were preachers. And so was Jesus. And the apocalyptic pictures and the parables were forms in which the absolute values of the gospel facts were asserted, proclaimed and preached with a view, not to discussion but to a decision. In passing, may I say that, if this is so, then a good deal of our modern preaching is not preaching at all, in the New Testament sense. Add to this the modern tendency of the laity (and of some preachers, too?) to drop the word 'sermon' and to call it 'the address,' and the danger of the sermon being whittled away or squeezed out altogether. There may be reasons for all this; but it will do us preachers no harm to know exactly where we stand.

If we are looking for the form of the sermon, the form must fit the function, and the function of the sermon is not to discuss but to declare. Real preaching is not talking about God, it is speaking for God. A sermon is not an announcement of what the preacher thinks but a declaration of what God has done and is still doing. Therefore, whatever the sermonic form may be, it must never be vague, woolly, hazy, abstract. It must be vivid, dramatic, pictorial, diagrammatic—easily received and long retained.

How are we to account for the strange and strong appeal that music makes to the normal man and woman? The appeal of music to the

human heart is due to the form in which a piece of music is cast. It is the form which every man's life is divinely ordered to take. Musical form is an interpretation of life.

When a musician sits down to compose a song, a sonata, a symphony, he does not just jot down the first series of notes that comes into his head, however pleasing or instructive those notes may be. He has to arrange his notes according to certain rules. Before they become a tune or song, those notes must be fitted into a form. Now when a man looks casually into his life, or when his outlook has been disturbed by anxiety or illness, he is inclined to think of his life as a series of more or less unrelated happenings. His view of life is very much like that of the little girl's impression of her father's sermon, just 'odds and ends.' It is the view of life suggested by John Masefield's novel, *Odtaa*, one — thing after another! There are times when life doesn't seem to make sense. It is full of sound and fury signifying nothing. Now, it is the function of music to make us see (through hearing) that human life is nothing of the sort. The musician's vocation is to bring order out of chaos, to bring unity out of what seems unrelated and fragmentary. The vocation of the preacher is similar to that of the musician. Each is one—

who looks

In steadiness, who hath among least things  
An under-sense of greatest; sees the parts  
As parts, but with a feeling of the whole.

Every preacher's sermon, like every singer's song, should convey to the hearer the good tidings that no man's life is a mere fragment, but that every human soul, though now, maybe, sundered and estranged, is part of one living and organic whole. There is a correspondence between the vocation of the musician and that of the preacher. Is there also a correspondence between their respective techniques? First of all, what is musical form?

Every tune, even the simplest, is made up of two tunes. That is the essential thing to remember. Take any simple, well-known tune like the 'Old Hundredth.' It begins with a little tune, the preacher's text, as it were. Then, in contrast with it, you hear a second little tune which comes to an end with a reminder or reminiscence of tune No. One. The preacher, as it were, comes back to his text enriched by all the treatment which it has undergone. The same principle is observed in a slightly enlarged form in such tunes as 'All Through the Night' and 'The Bluebells of Scotland.' They begin with a little tune, the text or leading theme or first subject. In order that that first little tune may be fixed firmly in the mind it is repeated, just as the preacher repeats his text or main subject so that there shall be no mistake as to what the sermon is all about.

Then, in contrast with that first tune, we hear a second tune and, finally, the piece ends with a repetition of the first tune. It is the same tune, note for note, that is repeated, and yet, somehow, it is different. The difference is due to the all-important fact that what has happened since we heard it first has been poured into it and has thereby transformed it and made it a new creation.

A more extended form is the Sonata form, but it is the same principle. It can be heard in the first movement of a classical sonata or symphony. It is divided (like many a sermon!) into three parts, the Exposition, the Development, the Recapitulation. (1) Exposition—It begins with a little tune, the text or leading theme. Like a wise preacher, the composer repeats that first little tune in some way or other. It is firmly stated and emphasized, as the musicians say. We shall not forget it as we go along. The key, too, is firmly stated, the tonic key. No one can go away not knowing what the whole piece has been about. Then, in contrast with the first tune we now hear a second tune and this, in turn, has its say. Gradually, this second tune slides into another, related key, the dominant. In this first part, the Exposition, we have been introduced to two tunes. These two tunes may drift apart and we wonder, such is the art of the composer, what is going to happen. Our sense of expectancy is keyed up, our interest is aroused and we come to the second part. (2) Development—You hear the two tunes again, perhaps separately, but you are made to feel that they belong to one another and were made for one another. They may resist and even defy one another, but you feel that something has got to happen. The whole movement is leading to a crisis. And the crisis comes. The two tunes come together and the key returns to the key of the first tune, the tonic. There is a crisis of reconciliation. (3) Recapitulation—The two tunes are now not two but one. The differences have been resolved. The wanderer has returned. There is a full and glad surrender of the one to the other, a reconciliation of the one with the other. And the whole movement ends in a glad and triumphant coda or finale, a climax of fulfilment.

That, then, is the basic form of every piece of music whether it is strictly observed or not. Is it just the whim or foible of musicians? No, there is a correspondence between musical form and the form of every human life. And because it is the life form it is the sermon form.

It would be interesting to examine some of the 'sermons' and parables of the New Testament from this point of view to see how far they correspond with this form, the sonata or sermon form. There is the Parable of the Prodigal



(younger) Son, for instance. At once you are introduced to the two themes, the tune of the father and the tune of the son. (1) Exposition—The first tune you hear is the son's tune. It is a sad little tune. It wanders off on its own into a far country. And it has its say. Then, in sharp contrast with it, you hear the second tune, the tune of the father. It slips into a different, but related key, the dominant, as you hear it from afar, as the father watches and waits and wonders. (2) Development—You hear the two tunes again. There is a strain and a tension and you feel that they must somehow come to terms with one another. Something is going to happen and the whole movement is working towards a crisis. And the crisis does come. 'And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.' (3) Recapitulation—You hear the two tunes again, the son's tune and the father's tune, but there is a difference. They are no longer two tunes, but one. Each has been enriched by what has gone before. The whole movement comes back to the original key, the tonic, the home key. And then comes the grand coda or finale, the climax of fulfilment and reconciliation: 'For this my son was dead, and is alive again; he was lost, and is found.'

A similar test may be applied to the great evangelical passages and texts of the Bible and it will be found that they are cast in the life or sonata form. There are always the two tunes or themes, the evil and the good, the temporal and the eternal, the man and his God, the sinner and his Saviour. Each stands confronting the other. Each is clearly stated. Then comes the strain and tension and the wandering away from one another. You have the failure to do without one another and then the coming to terms ending in the great climax of reconciliation. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.' 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' All such great evangelical words as these fit into the form. They are ready to be rendered, they are all crying out to be preached. A sermon should sing itself through the preacher's mind and heart and so through the hearts and minds of his hearers.

## II. THE PREACHER'S PREPOSITION.

'All methods of preaching are right,' said a certain wise man, 'except the wrong one.' To

enlarge a little upon that let us change our sphere of discourse and inquire which is the preacher's preposition. Should the preacher preach *before* his audience or beyond it? Should he preach beneath or with his congregation? Ought he to preach at or to his people?

(1) Should a preacher preach *before* his people? A special preacher had been invited to preach 'before,' let us say, the local Free Church Council. He did, indeed. Every now and then he would look at his paper, and then, with suitable gestures, he would lift his gaze, now to a point in the far left-hand corner of the gallery, now to a point in the top right-hand corner. It was a very good sermon and it was undoubtedly preached 'before' that congregation. But here is a very different story. During the sermon (not the foregoing), the preacher noticed that a small boy, who had been watching him intently, suddenly turned to his mother and whispered excitedly: 'Mother, that man is talking to *me*!' In other words, preaching should be *personal*.

(2) Should a preacher preach *beyond* his people, over their heads? That, surely, would not be of much use! Yet, I wonder what those early Christians must have thought as they listened to some of Paul's letters. Indeed, we are told what they thought. The writer of 2 Peter refers to 'our brother, Paul, who, according to the wisdom given unto him hath written unto you—epistles—in which are some things hard to be understood.' I once heard Dr. P. T. Forsyth tell this story about his friend and neighbour, W. L. Watkinson. The great preacher had come to tell his friend that a deputation of Church officers had called upon him to register a complaint. 'What was the complaint?' asked Dr. Forsyth. 'Oh,' said Watkinson, 'they complained that I preached over their heads.' 'What did you say to them?' asked the Principal. 'I said to them: "Brethren, lift up your heads!"' Yes, there is that. A sermon should suggest more than it can say, and point beyond where we can reach. Preaching should be *propulsive*.

(3) Should a preacher preach *beneath* his hearers? Should he temper the wind, so to speak, to the shorn lamb? Ought the pulpit to 'cater' for these, those, or any others? Should the preacher only preach (to quote the words of the Hibbert Trust) 'Christianity in its most simple and intelligible form?' I still remember the shock of surprise I had years ago when I was a student on reading the opinion of one of my heroes, William Robertson Nicoll, that the test of a good sermon was whether it was intelligible to a child of *eight*! (I cannot verify the reference.) Can this be justified? There are the parables of Jesus. No expert has yet fathomed their depths or scaled

their heights. The conclusion seems to be that preaching, as far as possible, should be palatable and *pictorial*. Menenius' advice to his friend, Coriolanus, holds good for the preacher, too:

speak to 'em, I pray you,  
In wholesome manner.

(4) Should a preacher preach *with* his people? A preacher may make a special point, both in and out of the pulpit, of being very much a man of the people. We should, however, heed the warning of John Oman, that it is very easy for us to be like our people in the wrong way and unlike them in the wrong way. Upon all students and (younger) preachers I would urge this, both by way of parable and precept: When you are preaching, never put your hands in your trousers' pockets—except on purpose! Should a preacher preach *with* his people? The answer is that no man can go on preaching to the same people year after year—unless he is also their shepherd. In a word, preaching should be *pastoral*.

(5) Should a preacher ever preach *at* his people? In every human fellowship, Christian no less, matters are sometimes discussed which one would not care to halloo to the reverberate hills or even whisper over the garden wall. Family affairs are best kept within the family circle. That is an unwritten law in most churches. Once, at least, in history, it was found that that law was not being observed and it was discovered where the leakage lay. So I preached a sermon at the person concerned. And it was a sermon on gossip. As soon as I came down from the pulpit, whom should I see coming straight towards me but the brother

at whom I had been so pointedly preaching. 'Now for it,' I thought; 'to your tents, O Israel!' He patted me on the arm and said: 'That was the finest sermon you have ever preached, Mr. Rhys,' and, lowering his voice, he added: 'And I am very glad to see Mrs. Chinwag here to-night, it'll do her a lot of good.' That was the first (and last) time for me to preach *at* any one. And yet, there is this: 'By manifestation of the truth commending ourselves to every man's conscience in the sight of God.' Preaching, evidently, should be provocative—but *persuasive*.

(6) Should a preacher preach *to* his people? Yes, that is it. This is the preacher's preposition par excellence. Preaching is not talking about God, it is speaking for God. And that means preaching *to* men. That is to say, preaching is *prophetic*. Here is an incident without comment.

It was the first time that I had ever preached at the—— Baptist Church. It is a big building with seating accommodation for about a thousand. There was a fine congregation that Sunday morning and I was young and nervous. In mounting the pulpit steps I am afraid I thought a good deal about myself. Was I going to be heard in that vast building? Was I even going to be seen? May God forgive me! I was about to sit down in the pulpit chair when I caught sight of something which gave me a shock from which I have not even yet recovered. Written in gold lettering underneath the Bible rest, and meant to catch the preacher's eye as he faced the people, were these words: 'Sirs, *we* would see *Jesus*.'

There is nothing more that can or that needs to be said.

## Literature.

### AN ARAMAIC SOURCE.

THOSE who desire to come to a closer understanding of the Aramaic element in the Gospel tradition cannot do better than entrust themselves to the scholarly guidance of Dr. Matthew Black in his recently published investigation of this absorbing but perplexing problem. Dr. Black modestly entitles his book, for which he has been awarded the D.Litt. of the University of Glasgow, *An Aramaic Approach to the Gospels and Acts* (Oxford University Press; 15s. net).

In Part I he gives an illuminating account of earlier work in this field and discusses the linguistic and textual approach to the problem. The great contributions of Dalman, Wellhausen, Nestle, Torrey, Burney, and, more recently, those of the

late A. J. Wensinck of Leyden, are judiciously studied and assessed. Dr. Black is inclined to think that earlier investigators have depended too exclusively on the WH text, or that of Tischendorf, and have attached too much importance to alleged mistranslations of Aramaic as a proof of source. By no means inclined to deny the relevance of alleged mistranslation, he urges that the examples must be credible and the conjectured Aramaic possible. Dr. Black welcomes, for example, Wellhausen's well-known suggestion that 'cleanse' in Mt 23<sup>26</sup> and 'give alms' in Lk 11<sup>41</sup> go back to *dakhan* and *zakhan* respectively, and he approves Torrey's submission that 'cities' in the Lukan Parable of the Pounds is a misrendering of the Aramaic word for 'talents'; but he rejects, as incredible or linguistically unsound, some of



Torrey's best-known suggestions, notably in respect of Mk 7<sup>3</sup> 14<sup>3</sup> and Ac 2<sup>47</sup>.

As against Dalman, Dr. Black finds the best representative of first century Palestinian Aramaic, not in the Targums of Onkelos and of Jonathan, but in the Palestinian Pentateuch Targum, the Samaritan Aramaic, and the Christian Palestinian Syriac. Especially important is his claim that many of the alleged 'Syriacisms' in D may be Aramaisms derived from the Aramaic sources and background of the Gospels.

The detailed investigations on which these and other opinions are based are set forth in Parts II. and III., which treat questions of syntax, grammar, and vocabulary, and the Semitic poetic form. Part IV. deals with the vexed problem of the translation of Aramaic, and here many difficult passages are treated with great learning and exegetical insight. In particular, Mk 4<sup>12</sup> may be mentioned, which Dr. Black thinks is not a simple translation of Aramaic, although the Evangelist depends on Aramaic sources (witness his use of the Targum on Is 6<sup>9f.</sup>), but Mark's personal interpretation of the original saying. Of absorbing interest is Dr. Black's conclusion, that, while the Gospels are not direct translations of Aramaic originals, the Evangelists have used an Aramaic sayings-source or tradition, especially in recording the words of Jesus. In agreement with G. R. Driver, he comes to a similar conclusion in respect of the Fourth Gospel.

This scholarly work gives to Dr. Black a prominent place among that small band of research students to which we are all indebted for guidance amid the thorny problems of the Gospels and the Acts, and so for a better understanding of the teaching of Jesus and the beginnings of Christianity.

VINCENT TAYLOR.

#### THE WAY OF LIFE.

Good books on Christian ethics are not plentiful. But here is one—*The Way of Life*, by the Rev. C. J. Barker, M.A. (Lutterworth Press; 2s. net). The author is the Vicar of Great Torrington, and he has put a good deal of hard thought into the making of his book. The pity is that it costs so much, for ministers would find material for many sound Christian sermons in it.

The book comprises twenty-one chapters. It begins with Repentance, the gateway of the moral life, and it ends with a chapter on the Kingdom of God. Between these two chapters will be found fresh and stimulating discussions of practically every problem in Christian ethics. Truth, Fear, Love, Punishment, Social Relations, and the Christian Doctrine of Work, Sin, and Forgiveness are all given full and vivid treatment.

It is hardly necessary to say that Mr. Barker is thoroughly Christian in his thinking. He has realized (what is indeed a commonplace but is so often forgotten) that sound Christian ethics are the flowering of a fresh and vigorous Christian life, and that you cannot divorce ethics from religion. The very title of his book is suggestive, and in his Introduction Mr. Barker sets forth his

approach to his subject as follows. The Christian life, he says, is (1) a *way*—a pilgrim way, with a starting-place and a goal. (2) It is a way of *life* with all that life implies of vigour, creativeness, and freedom. (3) It is a *way of life* that has been learned from a life that has been lived. These three sentences summarize the originality of Mr. Barker's approach. The first point to seize, he says, is that Christian ethics are essentially eschatological. In this he is absolutely right. Every student of the New Testament knows, or ought to know, that the major premiss of all Christ's ethical teaching is the assertion: 'The Kingdom of God has come.' Mr. Barker's second main point is that all true Christian ethics are Incarnational: that is, they take their inspiration and pattern from the perfect life of God made manifest in Christ.

With these two guiding principles Mr. Barker ranges over the whole field of morals. It is not a systematic treatment—perhaps that is the capital weakness of the book—but there is hardly a page that does not yield some moral insight or some telling illustration. For Mr. Barker is obviously a good classic, and he can quote freely from Plato or Thucydides, Cicero, or Lucretius. Not that he knows only the ancient philosophers. Hartmann and von Hügel, Berdyaev and Clement Webb have obviously been read with a discerning mind. Finally, he knows his poets, especially Browning and Masfield, and there is hardly a chapter where we do not find them felicitously pressed into the service of his argument. But, and this is the supreme merit of the book, Mr. Barker knows his New Testament, knows too that there is still an astonishing relevance in the parables of our Lord or in the ethics of St. Paul for our modern perplexities.

My only complaint is a certain discinct-ness in the style. I do not always see the logical nexus between sentence and sentence. I feel, too, that Mr. Barker does not always make his points clear, or show us the thread of his argument. But these are inconsiderable criticisms in what is a fine and true book. Mr. Barker has the right approach to his problem and a genuinely Christian mind. If the price is not too high, this is a book to buy.

A. M. HUNTER.

#### THE EXPANSION OF ANGLICANISM.

Canon J. McLeod Campbell has just published a book, *Christian History in the Making* (Press and Publications Board of the Church Assembly; 15s. 6d. net), of which the Archbishop of York says in his introduction that 'it may easily prove to be the most important which has yet been written on the missionary work of the Church of England.' Canon McLeod Campbell, whose name links him with the Church of Scotland in a relationship of which that Church can be at once proud and deeply regretful, writes with the authority of one who gave the early years of his service to Trinity College, Kandy, of which he was Principal, and his later years to the task of unifying the Missions of his Church through the Missionary

Council of the Church Assembly of which he has been General Secretary for the last ten years.

Three-fourths of his book is history—the history of how Christianity first took root in the soil of England, and then, suddenly, in its Anglican form, under the influence of some new accession of life and vigour, began to reach forth to the ends of the earth. Having looked back, he then, in the remainder of his book, looks forward and considers the claims and needs of the future.

It is not an easy matter to cover so wide an area of the world's surface and travel down so many centuries, and at the same time to maintain the interest of the narrative. Canon McLeod Campbell succeeds in doing so by his selection of his material and by the vivid glimpses he gives of typical individuals. His quotations are admirably illustrative of his theme. He shows us Erasmus as an enthusiast for missions (perhaps because of his historical imagination) in contrast with Luther and Calvin and Zwingli. His sketches of Christian Frederick Schwartz and Bishop Selwyn and Bishop French and of many others are admirably done. He reminds us how much Anglican missions owe to Germany, to men like Ziegenbalg and Krapf and Pfander and that extraordinary Jew, Joseph Wolff, whom Goethe encouraged to 'follow the bent of his mind' and become a Christian.

The book is full of memorable portraits of men of action and of examples of their vigorous speech. They were not always perfectly wise. Heber and Schwartz are said to have wanted to tolerate caste in the Church in South India, but fortunately that error was corrected.

One omission that strikes us in Canon McLeod Campbell's survey is the absence of any woman's name among the many missionaries to whom he refers and his failure to mention work for women. No doubt that is due to lack of space in what is necessarily a rapid outline.

Something must be said of the important section with which the book ends, which deals with such subjects as 'Acclimatization' and 'Consolidation.' He gives this as one question that must be answered: 'Has the Church succeeded in transplanting the essentials to the exclusion of the non-essential, the true Vine to the exclusion of degenerate forms and parasitic growths?' Every church that is a missionary church has to ask and answer such a question as that, and has to do so especially at the present time in missionary history. In some respects the Anglican Church—with its alleged 'comprehensiveness'—has special need to make sure of its policy in this matter.

The Church of England has no Pope or College of Cardinals to guide it and is agreed apparently in rejecting a 'Canterbury Patriarchate.' What does 'the ancient precedence of the See of Canterbury' imply? The Thirty-Nine Articles, which C. F. Andrews saw to be unsuited to be a formulary of an Indian Church, is now omitted from the constitution of both the Church of Japan and the Church of India, Burma, and Ceylon. Is it sufficient to have the Book of Common Prayer—next to the Bible—as the authoritative standard of its

doctrine? These are questions with which this book deals and which would need, it is evident, to be clearly and definitely answered.

Canon McLeod Campbell sets the urgent problems here involved before his Church and presses for their consideration. He takes Bishop Trollope of Korea and Bishop Tucker of Uganda as representative of two Anglican types and adds, 'no one would claim that either combined in his person the whole ethos of the Anglican heritage.' It is the African, Indian, or Chinese Church which pays the price of our segregation into the parties which are complacently assumed to be of the nature of things.' These facts point to serious difficulties that have to be surmounted if Anglicanism is to be a World Church. Some of the difficulties that face its future are illustrated in the problem of South Indian Union. Canon McLeod Campbell sees clearly the need for consolidation and for some new policy which, the Archbishop of York suggests, would exchange 'the present organization for overseas work' for one 'giving the Church as a whole greater responsibility.'

NICOL MACNICOL.

#### EMPIRICAL THEOLOGY.

*The Common Sense Theology of Bishop White* (King's Crown Press; London: Oxford University Press; 14s. net) contains 'Selected Essays from the Writings of William White, 1748-1836, First Bishop of Pennsylvania and a Patriarch of The American Church, with an Introductory Survey of his Theological Position by Sydney A. Temple, Jr., Ph.D.'

Perhaps one should observe at the outset that King's Crown Press is a division of Columbia University Press organized for the purpose of making certain scholarly material available at minimum cost. The works are presented substantially as submitted by the authors, without the usual editorial attention of Columbia University Press. It does not look, however, as though the present work has suffered much in consequence, though there are misprints that would certainly not have escaped editorial vigilance.

Dr. Temple is to be congratulated not only on his choice of subject (chosen, we suppose, as suitable for an academic thesis) but also on his treatment of it. It may be that he assigns too much importance to Bishop White as a systematic theologian; we fail to find anything greatly original in the Bishop's standpoint. But the elucidation of his theological opinions was a task well worth while, and Dr. Temple has achieved it with laudable ability and diligence.

Bishop White's views on Christian Doctrine are to be gleaned from his 'Comparative Views of the Calvinistic and Arminian Controversy,' which is a work that would not for itself excite much interest to-day. Unfortunately the work that would best have enabled us to estimate him as a systematic theologian is lost: his 'Four Lectures on the Threefold State of Man.' It is in seeking to reconstruct the positions of the 'Four Lectures' from the 'Comparative Views' and other works



that Dr. Temple's Introductory Survey has its chief merit.

The survey is offered under the four heads of Revelation and Evidence, Theory of the Church, On the State of Man, Sacramental Efficacy. The impression left upon us is that here was a man of strong intellectual quality, of a clear and logical mind, suspicious of aught that savoured of the mystical or the magical, who sought to be faithful to the Protestant tradition of the Anglican Church. Of him and his school an historian of the American Episcopal Church has remarked that 'they were disposed to emphasize, perhaps too much, the rational and intellectual side of Christianity, but they never yielded its supernatural claims altogether in favour of mere rationalism. If they were, as a rule, somewhat lacking in fire, they were strong in judiciousness and moderation.'

We should have liked Dr. Temple to bring out more clearly and with greater precision what he means in describing Bishop White's theology as 'empirical' and 'common sense,' and in distinguishing it from Deism, Calvinism, and Quakerism. No doubt it was influenced on the philosophical side by John Locke and on the religious side by the Reformation Movement in England, but those influences are not so carefully assessed as one could desire. It would be interesting to learn whether there was any direct Zwinglian influence upon the Bishop's doctrine concerning the Lord's Supper; his insistence upon its memorial aspect is very emphatic.

Bishop White's style is at its best lucid and coherent, if usually plain, unadorned, and even *stern*. A good sample of it occurs in the first of the Selected Essays, which is an address on 'The Source of Knowledge' to candidates for ordination. He would make the point that 'the attainments of theological literature are essential to respectability in the ministry,' and this is how he goes on: 'You will, however, be aware that what you possess is only a foundation for the acquirement of future industry; and this needs not to interfere with active duties, if they have been begun with a sufficiency of information. For, in having the various subjects arranged in the mind by a systematic course of study, there is the advantage, that every subsequent attainment takes its proper station, among what are already in possession: while disregard of this obvious order, in being slenderly furnished in the beginning, even if the deficiency should be supplied by further reading, sometimes causes that a mass of learning lies an undigested heap; the possessor of it entertaining opinions not in harmony, although the fault may escape his notice.'

W. FULTON.

and not at sunset, and gives a thorough study of an interesting subject.

*The Holy Spirit in the Life of Today* (Canterbury Press; 6s. net), by the Rev. F. W. Dillistone, M.A., D.D., is the fourth volume of the new 'St. Paul's Library' series. In this series an effort is made from within the Church of England to interpret evangelical theology to our times. The interpretations here offered seek to avoid the extremes of Liberalism on the one hand and Traditionalism (in the forms of neo-Mediaevalism and neo-Calvinism) on the other. The volumes of the series are of modest length, and are meant to be readable alike 'to the intelligent amateur and to the trained student.' The volume now under review admirably fulfils this intention. In it the nature of spirit is discussed, and a survey made of the Biblical account of the revelation of Holy Spirit; then the activity of the Spirit is described in terms of Life, Power, Order, and Glory. Finally, it is asked: Is there a way whereby man can receive the Holy Spirit and enjoy His abiding presence in his own heart? The matter is attractively presented, and the author has made good use of recent contributions to the subject, chiefly those of a popular character.

We have received for review two volumes of the new series of 'Mirfield Books,' which is designed to give clear and orthodox teaching about fundamentals of Catholic Faith and Morals. It is put forth with the same intention and in the same spirit as the 'Tracts for the Times,' with which the early history of the Oxford Movement is closely bound up. Though they are called 'Mirfield Books,' they are not all of them written by members of the Community of the Resurrection.

At the head of the series comes *And Then the Judgement* (Dacre Press; 4s. net), by the Rev. Frank Biggart, C.R., who tries to say as plainly as possible what a Christian believes about life after death. In doing so he discusses in succession the nature of man, the meaning of heaven, the meaning of hell, and the meaning of purgatory. Some readers will not be satisfied that the author has come to real grips with the difficulties of the subject, but they will allow that his treatment is clear and interesting, and that he has been at pains to be persuasive. There is much useful quotation in the volume, from writers old and new.

The second volume of the series is entitled *Pagans—Black and White* (4s. net), by Reginald Smith, C.R., who tells us that he is a working missionary in South Africa. In this book he discusses the missionary vocation, its nature, the Church's fulfilment of it, the Church's present attitude to it; the Christian duty of intercession for missions; the necessity of missionary work; the care of men's bodies; the care of men's minds (education); the Church and colour. In speaking of this last subject he says very sorrowfully that it is not only the railway carriages that are for 'Europeans Only' but the Anglican churches; and he points to the better example of

An article on *The Beginning of the Jewish Day* has been reprinted from 'The Jewish Quarterly Review' by the author, Professor P. J. Heawood. On the basis of both Biblical and Rabbinic usage he argues for the view that the day began at dawn

the Roman Catholic churches. A useful and informative book, as sincere as it is simple.

It would seem that Jews as well as Christians are feeling the demand for some popular form of the Bible. Attempts to meet this need have been made in this country, notably by the late C. G. Montefiore and J. H. Hertz. Now we have one from America—*Pathways through the Bible*, by Mortimer J. Cohen (Jewish Publication Society of America, Philadelphia; \$3.00). The book contains extensive selections from the accepted Jewish translations, with occasional modifications and a few transpositions. The various sections are provided with simple explanatory introductions, and the volume is enriched with coloured plates by the Jewish artist, Arthur Szyk. Jewry is to be congratulated on the appearance of this book.

*The Epistles of St. Clement of Rome and St. Ignatius of Antioch* (The Newman Bookshop, Westminster, Maryland; \$2.50), translated by Professor James A. Kleist, S.J., Ph.D., is the first volume of the series, 'Ancient Christian Writers,' which is intended to be a monumental collection of the works of the Fathers translated and edited under Catholic auspices. It is said that it is more than time such a new collection of translations should be made. The translations are intended to be at once faithful to the original message and intelligible to the twentieth-century reader. Certainly the Editors have been fortunate in securing the services of Father Kleist as translator and annotator of the opening volume of the series. Not only is he well versed in Hellenistic and Patristic Greek, he is also a practised writer on Biblical and allied topics. This volume clearly reflects his scholarship and his experience in authorship; and it may be heartily commended to Catholic and Protestant readers alike. Father Kleist is well acquainted with the works of both English and Continental writers dealing with those early Epistles, and acknowledges in particular his debt to J. B. Lightfoot.

A very interesting memoir, *Henry Wheeler Robinson*, late Principal of Regent's Park College, Oxford (Nisbet; 12s. 6d. net), has been written by the Rev. E. A. Payne. In just over a hundred pages of biography we are shown, first, an unusual childhood, then strenuous student-days in London, Edinburgh, and Oxford. This is followed by an account of his pastoral work in Pitlochry and in Coventry. Thereafter comes his teaching work in Leeds, London, and Oxford. The memoir leaves us in no doubt that Wheeler Robinson was a great man and a great scholar.

The second (and larger) part of the book helps us to see something of Wheeler Robinson's amazing versatility. It consists of six hitherto unpublished lectures. In their variety and freshness we see something of the secret of his success as a teacher.

The volume is illustrated with two photographs. One is from the painted portrait of Robinson.

It tends to represent him as a shade more severe-looking and a trifle older than an old pupil remembers. The other is of Regent's Park College, Oxford, itself a lasting monument to a very great man and the realization in stone and lime of his long-cherished dream.

We have as yet in English no commentary of the first rank on II Isaiah; it is one of the few volumes still missing from the *I.C.C.* This may not be altogether a disadvantage. No other book in the Bible demands so full a knowledge of contemporary Mesopotamian history, and here we are constantly gaining fresh insight and ascertaining new facts. Any commentary, for example, would have been badly out of date if it had been written before the publication of Dr. Sidney Smith's Schweich Lectures, delivered in 1941 and published in 1944, under the title *Isaiah: Chapters xl.-lv.* (Oxford University Press; 10s. 6d. net). The first of the three Lectures is devoted to a survey of recent higher criticism. Here a wide field is covered, but it was hardly necessary to take so seriously the proposals of Professor Torrey and the *Gattungsforschung* school. It is in the second Lecture that we find the most important contribution to our study of II Isaiah. It gives us in some detail a history, so far as is known, of the fall of Babylon and the rise of Persia. Much of this will be new to the average reader; all is profoundly important. Probably no one else could have presented us with so clear, so full, or so authoritative a statement of the facts. The last lecture is given to an application of the historical background to exegesis, especially in places where references to events have hitherto been overlooked by other scholars. Here the reader may feel more free to exercise his own critical faculty though the case is presented with force and attractiveness. It is interesting to note, among other points, that the Servant of Is 42 (though not of the later 'Songs') is identified with Cyrus, an interpretation which has much to be said for it as Dr. Smith expounds it. But whether we agree with every detail or not, we are compelled to acknowledge that this book is now indispensable to all future understanding and exegesis of one of the greatest among the Prophets.

We have received a copy of the *Nederlandsch Theologisch Tijdschrift* for October 1946. This is the first number of a new 'Dutch Theological Journal' produced by the theological faculties at Leiden, Groningen, Utrecht, and Amsterdam. It is published by H. Veenman & Sons, Wageningen. This number contains articles by Professors Vriezen, De Zwaan, and Van Oyen. At the end there are excellent bibliographies of theological books published in various countries during and since the War. All is in Dutch except Professor De Zwaan's able paper on 'Another Approach to the Idea of the Ecclesia in the New Testament.' It is good to know that the various Continental theological journals are waking again from their Rip Van Winkle's sleep, and we wish this new Dutch venture every success.



# The Prophets and Sacrifice and Salvation.

By THE REVEREND PROFESSOR NORMAN H. SNAITH, M.A., Wesley College, Headingley, Leeds.

THESE latter years have seen a strong revival of attempts to minimize the antagonism of the Prophets to sacrifice. Previously the tendency amongst Old Testament scholars was all the other way. It was commonly held that they were definitely antagonistic to it, and that they utterly condemned it.

That the Prophets did condemn sacrifice in no uncertain terms is clear. It is difficult to see how any sound exegesis can avoid this conclusion as the plain meaning of Am 5<sup>25</sup> and Jer 7<sup>22</sup>. There are other passages where the antagonism is equally pronounced, Am 4<sup>47</sup>, Hos 6<sup>6</sup>, Mic 6<sup>8-9</sup>, Is 1<sup>13</sup>. There is also support in the Psalter, notably Ps 40<sup>6</sup> 50<sup>8-13</sup> 51<sup>16</sup>, though there are other Psalms which are equally unmistakably in the opposite camp, including verses even in Ps 50 and 51. But the Prophets have no word in favour.

Perhaps the reason for the modern attempts to show that the Prophets were not antagonistic to sacrifice is a renewed interest in liturgies and rituals. Possibly the reason is to be found in a revolt from easy-going and inadequate theories of the Atonement. The swing-over is unmistakable, whatever the reason for it. The suggestion has even been made that if the Prophets had known the post-exilic cultus, they might have supported it with enthusiasm. Perhaps so, but there were no prophets in those days. They were all growing into apocalyptists, looking forward to a time when everything would be abolished and transformed, both in the heavens above and on the earth beneath.

There is nothing at all strange in the fact that the Prophets condemned sacrifice. They condemned everything. Why should we be careful to exclude this one thing from the general condemnation? They condemned every thing because they found that men will persist in trusting in every thing for their salvation. The prophets knew that salvation comes only from trust in God. It is by Faith alone in Him alone.

Some writers have held that the Prophets were in favour of sacrifice, but were forthright against what they saw and knew in their day. Such writers refer to heathen associations and to the corruption of Canaanite custom. Doubtless there is validity in this contention, for there is nothing so conservative as ritual. The old reasons certainly persist amongst the common people, to whatever extent the religious intelligentsia have provided new and better reasons for the ancient rite. Or

again, the alliance of the prophetic guilds of the ninth century with the Rechabites in the revolution which established Jehu has been taken to indicate that the root of the objection to sacrifice was a relic of the old desert days. Again, there is validity in this, for, whatever there was of sacrifice in the old desert days, there was certainly nothing approaching the Canaanite agricultural rituals. Support for this contention is to be found in the fact that Elijah came from Tishbeh in Gilead or, again, that Amos was from Tekoa by the Wilderness of Judah. But there is nothing to connect Isaiah with the desert. If ever a man was city born and bred, that man was Isaiah. And Jeremiah was no desert man, though he was indeed descended from the ancient priesthood of the Ark of Shiloh. Perhaps both Isaiah and Jeremiah were following the old desert tradition without themselves being men of the desert.

Isaiah's complaint was of the multitude of sacrifices and of the way in which they trampled the Temple courts. He was concerned that the people thought that their sacrifices were in themselves of avail with God. They trusted in their sacrifices, that through them God would be pleased to save them. Amos (Am 4<sup>31</sup>) ironically urges the people to keep up their sacrifices strictly according to rule. His charge is that the people regard them as a means of salvation. It is extremely likely that the Prophets were minded to be as faithful as anyone else in ritual sacrifices, but they did know that *chesed* came first, and *chesed* (usually translated 'mercy,' 'loving-kindness') involved a humble and dutiful obedience to the God of the Covenant. The man 'who shall ascend into the hill of the Lord' is 'he that hath clean hands, and a pure heart . . .' (Ps 24<sup>31</sup>). Let such a man sacrifice by all means, but let him beware lest he trust in it for his salvation.

The Old Testament Prophets were raised up by the Saviour God, and they were prophets of salvation. This was their theme, and the more faithfully they kept to it, the more certainly they were recognized as prophets. In fact if a prophet had too little salvation in his message, later editors put it in to make sure that it was there. The death of prophecy came when the Deuteronomic idea of the Single Sanctuary became tied to the post-exilic sacrificial system. It took the life and vigour out of the prophetic salvation, for the growing ritual and the detailed fulfilment of all the 'separation' laws provided a system of deeds

on which Israel could pride herself as having accomplished, and as having thus fulfilled what was commanded. Jeremiah saw what was coming, but too late. When the doctrine of salvation broke out again in after times, it was in earth-shaking apocalypses, when all created things in heaven and earth alike vanished before the invasion of a God who would not be denied. The apocalypses belong to times of disaster and despair. It was utter and complete despair so far as all things earthly were concerned. Therefore the salvation had to come from above. The Prophets also belonged to times of disaster, for even though Amos and Hosea were active in a time of unprecedented prosperity, it was only because they were all the more sure of imminent disaster. Only out of disaster can salvation be born, for men have to be stripped bare of everything in which they can possibly trust if there is ever to be any doctrine of salvation. The idea of a Saviour reaches its full content only when there is no thing and nobody else that can possibly save. This is plain from Is 40-55.

The Old Testament is the story of the saving work of the Saviour God. It could be the Book of no people other than one which has rarely known anything but defeat. Other nations, it is true, have been defeated as they were defeated. Their contemporaries have been smashed and shattered one after the other, and they died. Most of this nation died, too, but there was always a Remnant that refused to die. Their conquerors grew rich and powerful in the earth, and they too died in their time, for wealth is equally potent for death as poverty, the one by decay and the other by despair. A large part of this people also has died of prosperity, enticed by the manners and customs of the Gentiles, led away and lost in the general confusion of the peoples. But again there has always been a Remnant. Prosperity has never weakened them, because they always knew that

they were never chosen as a people because of their prosperity. Persecution has but increased their vigour, because they knew that in God and in God alone was their only strength and life. This Remnant knew that only by trusting in no thing else and in no one else than the God who brought them up out of the land of Egypt could they ever know the salvation of their earnest prayer.

The New Testament, too, is the story of the yet greater saving work of the Saviour God. It, too, is the Book, in the first instance, of a persecuted minority. In fact it was not until the time of persecutions that there was any New Testament. The writing of the very books themselves was largely during and because of persecution, Paul at the hands of the Jews, and Christians generally at the hands of the Emperor. The New Testament, indeed, is altogether the gospel of the poor and the unprivileged, the slaves and the outcasts. 'Not many wise men after the flesh, not many mighty, not many noble . . .,' for after all, 'they that are whole have no need of the physician, but they that are sick.' If there is any book of the New Testament written by a man who felt himself safe, it is the General Epistle of James. Perhaps it was because he did manage to 'keep himself unspotted from the world,' and was unconscious of the rough and tumble of it, like the writers of the Old Testament *Proverbs*, with parts of which the Epistle has no little in common. The New Testament could never have been written after the time of Constantine when Christianity had become the religion of the Empire. It is very hard to combine an effective doctrine of salvation and an alliance with the dominant powers in the State, and the New Testament is essentially a book of Salvation.

The message of the Prophets and that of the New Testament both alike are founded on a full reliance on God alone.

## In the Study.

### *Virginitus Puerisque.*

#### The Man with the Donkey.

BY THE REVEREND A. A. MACKENZIE, B.A., B.D.,  
BIRREGURRA, VICTORIA, AUSTRALIA.

'They brought the colt to Jesus, . . . and he sat upon him.'—Mk 11<sup>7</sup>.

THIS is Palm Sunday—the day on which we celebrate our Lord's entry into Jerusalem. That was a great day for the children of Jerusalem. They swarmed over the streets waving palms and

shouting 'Hosannah to the Son of David.' Never would they forget 'The Man with the Donkey.'

Now there's a phrase every little Australian knows—'The Man with the Donkey.' And you should all know his story. If you have not yet seen his statue in Melbourne, do so the next time you go to town. There in the Domain you will see the donkey modelled in bronze carrying a patient sufferer and being led by a 'very gallant gentleman.' John Simpson was a stretcher-bearer in the Australian Field Ambulance on Gallipoli in the First World War. His work was



to bring in wounded men from the battlefield that they might have the attention of doctors and nurses. Stretcher-bearers work in twos, but one day Private John Simpson had a happy thought which led to his working alone. In one of the gullies of Gallipoli he found a donkey. Who owned it he did not know. No one knew. It had probably wandered away from home and lost itself. 'The very thing,' thought Simpson when he saw it. So he caught it and made it his helper in a wonderful work of mercy and devotion. Day after day and often into the night for three weeks Simpson led his donkey into the gullies of Gallipoli in search of wounded men. He would put them on the donkey's back. Then slowly and gently he would bring them to the doctors at the casualty station. This went on till one morning when out of 'the valley of the shadow of death' there came the donkey carrying its wounded soldier but without its leader. Somewhere up the gully John Simpson had fallen to a sniper's rifle.

Now, there's something in that story which makes us thrill. It's the courage and devotion of a good man and a humble beast.

What happened to Simpson's donkey? We don't know. It had no owner, so probably ran wild after the troops left Gallipoli. What happened to Jesus' donkey? It was sent back to its owner. And I have often wondered what that good man thought and felt when his humble beast came home. How he would look on Neddy with pride and say: 'Jesus the King rode on *him*.' Yes, and Jesus the King rode on Simpson's donkey. As the Lord Jesus looked down from heaven on the 'Man with the Donkey' He accepted the work of John Simpson as done for Him. He accepted it because whatever we do to help others we do for Him. He Himself has said so. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

Now, you and I have no donkey. We may never have one. Still there are many things we can do 'for His sake.' We can do them every day. And we don't have to go to Gallipoli or to Jerusalem or anywhere far away to do them. We can do them wherever we happen to be. Do you remember singing on Epiphany?—

We'll bring the little duties  
We have to do each day;  
We'll try our best to please Him  
At home, at school, at play,  
And better are these treasures  
To offer to our King,  
Than richest gifts without them,  
Yet these a child may bring.

Pinocchio and Jimini.

By THE REVEREND A. BEAGHEN, MALMESBURY,  
WILTS.

'Fight the good fight [of faith] . . . keeping hold of faith and a good conscience.'—1 Ti 1<sup>19</sup> (Moffatt).

Have you a conscience? What's its name? Name? It hasn't got one! Then you haven't

seen Pinocchio and you are quite behind the times! 'Always let your conscience be your guide' and 'Give a little whistle.' You will remember those two little songs if you saw the film Walt Disney has given us to enjoy when we go to the pictures. Pinocchio has a cat and a conscience, and they both have names. The puss-cat was Figaro and the conscience was Jimini. Figaro was a clever purring chap, Jimini was a funny little jumpy chap—a cricket in fact—and he was told to look after Pinocchio and never leave him. His old father Geppetto gave Pinocchio some sound advice about his conscience. 'Always let your conscience be your guide' and when temptation comes 'Give a little whistle' just to remind him and keep him from doing wrong things. All the adventures Pinocchio had with his cat and his conscience—his sad lapses and the trouble he had to keep hold of his conscience which seemed to him to be ready to leave him at the least encouragement, when really poor Jimini felt he wasn't wanted, are all part of the lovely film Walt Disney has given us in fascinating colour to show how a boy can become a real boy instead of a mere toy. And who would want to be a toy if he could be a boy? Geppetto was a toy-maker whose toys were so lifelike that one day when he had made a jolly little boy he had a sudden longing. 'If only he were a real boy'! The Fairy comes along and, lo! the old man has his wish, but Pinocchio is not quite a boy. He is part toy, part boy, and he has to grow into a real boy with the help of his conscience and his own efforts. 'Let your conscience be your guide' and 'Keep clear of temptation.' Not so easy for Pinocchio or for us but very sound rules to live

Oh that conscience! How it went a-wandering, or was it Pinocchio who wandered? Poor Jimini had a time of it trying to keep up with that elusive half-boy. First Pinocchio gets tied up with a showman who makes lots of money out of him when he discovers that he can dance. The gold rolls up and the greedy, ugly showman doesn't give Pinocchio a penny or a decent meal but shuts him in a bird cage. Pinocchio discovers that his conscience seems to have fled and he doesn't seem able to whistle. He cries for his dear old father and once more the Fairy appears and releases him and he gets away. But he gets caught again by temptation as he journeys homewards and this time it's a gentleman who wants to give boys a whale of a time on Pleasure Island. Honest John doesn't seem the right name for him somehow, but it helped him to beguile the boys, Pinocchio included, into a trip to Pleasure Island, where they could do just what they liked. And there was ice cream galore, roundabouts, cigars to smoke, windows to break. And 'There's no one to stop yer,' cries Honest John to the delight of all the wicked boys who go there. Pinocchio arrived with his Jimini who spoke up when Pinocchio had smoked a cigar and felt very sick. 'How d'yer expect to be a boy?' he said. 'That's my conscience,' Pinocchio said, but he forgot it at once until he found things were getting too unhappy and decided to run away from the island.

'Oh no!' cries Honest John, or was it Jimini? 'You've buttered your bread and you sleep on it.' Honest John was quite honest for once. 'Yer've had yer fun now yer've got to pay for it.' And what a price! The boys began to grow long ears like donkeys; and a tail. They made donkey noises too. Pinocchio had grown two long ears but nothing worse. 'Oh, Jimini!' cried Pinocchio, 'come away quick.' 'Yes,' cried Jimini, 'before you grow a tail and a face like a donkey.' They got away and made for home crying, 'Father, Father! where are you?' But gentle old Geppetto could not be found anywhere. 'It's me, Pinocchio,' he cried. But there was only silence until a note dropped from a pigeon's beak telling them what had happened to Geppetto and Figaro. 'It's about your father, he's not gone far. He went to look for you and he's got swallowed by Monstro the Whale. He's at the bottom of the sea.' Down they drop to the bottom of the sea shouting 'Father, Father!' 'Where's Monstro the whale?' they inquired of an oyster who shut his mouth like a clam. On they went and got inside the whale after a tussle with all sorts of things, and there was old Geppetto and Figaro fishing. What a meeting! 'But those ears, Pinocchio!' cried Geppetto, 'how *did* you get them?' How indeed? Listen, will you, all boys and girls! If we were in danger of growing donkey's ears when we did the things we shouldn't and didn't do the things we should, don't you think we should watch our step a little more carefully? Yes? Then let's go on. Getting out of Monstro was a tough business, and for once Pinocchio forgot *himself* in the fight to get his dear old father and Figaro out, and strange things happened as they do when we forget our own selfish pleasures and wishes and really think about others. Those long ears vanished and he became a real boy, all boy and no toy! 'You're a real boy,' cried Geppetto, almost overcome with joy.

That is the big thing Walt Disney wants to teach us, I think, don't you? And he is saying in his fairy way just what our Great Teacher Jesus has told us is true. He who loves himself alone gets lost, but he who loves others and forgets himself finds greatness and gladness as well. And not only that. Life's a fight and we've got a conscience to help us to see the right and the wrong and to help us to 'sense' temptation when it comes, and to say 'No' as Jesus did. Whistle if you like but don't forget 'Give a little prayer for help' too. If you have to pay for your fun as heavily as Pinocchio had to, it must be the wrong sort of fun. God wants us to have lots of fun, but only the sort of fun that brings no regrets afterwards and that helps others to be happy too. That's the true sort. And who wants to be a real boy? Who wants us to be real boys and girls is a better way to put it? Jesus our best Friend does! And we get nearer and nearer to the real thing as we get nearer to Him and try all we can to be like Him. Oh yes, it's hard, but it is doing the hard things that makes us strong, strong to fight and strong to help.

Better to watch than whistle.  
Better to fight than fail.  
Better to know that God's story is true  
And not just a fairy tale.

Better to think of others first,  
Than to think of yourself alone:  
For this is the way of the Best Friend of all,  
And by that shall His Kingdom be won.

## The Christian Year.

FOURTH SUNDAY IN LENT.

### Revelling in Trials.

BY THE REVEREND PHILIP W. LILLEY, M.A.,  
RHU, DUMBARTONSHIRE.

'Greet it as pure joy, my brothers, when you come across any sort of trial.'—Ja 1<sup>2</sup> (Moffatt).

Is this the sort of counsel of perfection which the average man feels should not be taken too seriously? It is decidedly difficult at least to receive it with any great enthusiasm. For which of us greets either a trial or a temptation with a cheer? How can joy ever enter into the sorely tried heart? Dr. F. W. Faber, that wise director of souls, sets down the reactions of the majority of persons to their encounter with trials when he writes: 'At this very hour thousands of souls are earnestly complaining to God of their temptations, and hundreds of confessionals are filled with whispered and impatient murmurings against the vehemence or the perseverance of them.' Yet, as he adds, St. James says, 'My brethren, count it all joy when you shall fall into divers temptations.' It seems clear, then, that we have to revise our whole idea of the true nature and purpose of temptation, if we are to see daylight through this hard saying of St. James. How are we ever to regard these trials as anything else than a burden and a weariness? To this important query let me submit three answers which seem to shed some light on this puzzling statement of the most practical of all our New Testament teachers.

I. First of all, when we encounter trials, there is joy in the thought that *we have attained the dignity of morally responsible persons* and are not automata or human robots. To a morally sensitive soul every temptation must be a trial. Yet to be conscious of temptation and resist it is to rise in the human scale, and to be a man. Indeed, it might be called 'the pain of being a man,' and that always includes 'growing pains.' There should be grave disquietude in the mind of any person who feels no moral tension as he goes through life. Some people imagine that the better a man is, the less he has to struggle, and that the closer he is to God, the less he is tempted by Satan. They assume that the higher his ideal is, the less manifest is his failure to reach it, and that accordingly the net result will be that his conflict will be less intense. But this kind of reasoning is not true to the facts of experience. The fact is that the better a man is, the more involved he



becomes in that 'warfare from which there is no discharge.' But that should not depress or discourage us. Rather should it go to prove that we belong to a breed of men whom God is inviting to higher things, when He allows us to encounter trial. For the best experience of the race has taught us that among the various paths by which God conducts chosen souls, one is the way of temptation. Indeed, it would seem that there are 'classic' temptations which are reserved for souls of quality. 'Why do you sow my path with such difficulties?' St. Teresa of Avila once asked the Lord in petulant mood, and He replied, 'That is the way I treat my special friends, because they are my special friends. I will that they walk along the rugged road my own feet had to tread, the road to Calvary.' We may trust the saints in this matter. *They know.* But is there not a great thrill, I ask you, in all this for the aspiring soul?

II. There is joy in temptation for this reason also, that, when it is conquered, *the human character gains in strength and stability.* There is joy in wresting victory out of any encounter with potential evil. To quote Faber again, 'Temptations are the raw material of glory.' It is within our power to change trial into glorious gain. Robert Browning, who always puts iron into our blood, has helped us to take up the heroic attitude to all kinds of trial:

And so I live, you see,  
Go through the world, try, prove, reject,  
Prefer, still struggling to effect  
My warfare; *happy that I can*  
*Be crossed and thwarted as a man.*

The all-important question is, what are these thwartings and apparent frustrations to effect within our souls? Are they to be for weal or for woe? Will they darken and defeat the spirit or, on the other hand, will they enrich and deepen the whole nature? Some sink under the stress of trial and temptation and are degraded. Others meet them and fight the good fight and are thereby made stronger. They make their frustrations fruitful. It was said of Mary, Queen of Scots, that 'everything—her wit, her beauty, her sorrow and her loneliness—everything became a weapon in her hands.' So in the battle of life, everything that happens to us, even the adverse things, may be a weapon in our hands for the overthrow of evil, and for an advance in true holiness—an occasion for the discovery of a more perfect faith and a stronger patience. It is deeply true that 'each victory will help us some other to win.' And even where there has been failure and defeat, and Satan has for the moment triumphed, even in such a dark hour as that there is a way to rise again and to fight better, for we may, as St. Augustine wrote, 'out of our dead sins make stepping-stones to rise to the heights of perfection.'

III. Finally, there is *joy in our trials and temptations because of the intimate comfort of God which comes to the struggling soul.* How very

real is the joy which visits the hearts of those who are consoled of God! Words fail them to express it: yet without the temptation they should probably never have been sensible of the comfort.

How many sorely tried souls has John Bunyan, for example, helped through that intimate self-revelation which he gave us in *Grace Abounding*? (How precious were the gains which came to him, he has told us very plainly.) He had had a trying illness which was to him both a temptation and a trial. Indeed, it was a veritable 'Valley of the Shadow of Death,' in which his soul fell into great darkness; but it was by no means all loss. He was aware that it was only through trial that he could have got those priceless treasures of experience which he did receive. John Bunyan tells us that he 'was made continually to possess in his soul a very wonderful sense of the Being and Glory of God and of His beloved Son.' And so he found to his joy that, when he emerged from the dark valley and saw God's face in love, he was in possession of a wealth of comfort every bit of which he owed to the sternness of the conflict. George MacDonald, the Scottish novelist, had the self-same experience gained through bitter trials and losses. With health failing, suspected of heresy, his stipend reduced with the purpose of starving him out of his pastorate, he wrote in almost lyrical mood, 'The windows are all darkened except the skylight,' and to his devoted wife, 'There's a reason for this, and we shall be the better for it.'

Very often to our murmurings and complaints the answer which God vouchsafes is some experience which proves how great a boon the temptation or its permission was, though at the moment it is wrapped in mystery. 'Where wert Thou, Lord! while I was being tempted?' cried the saint of the desert. 'Close to you, My son, all the while,' was the tender reply. That is surely great gain and a solemn joy. Dr. Herbert Gray tells how as a young pastor he once asked an old man whether he would care to live his life over again on the condition that it would turn out exactly the same life as he had lived. He was prepared to hear a fervent 'God forbid,' knowing that that was what many would say. But, after thinking for a while this man replied deliberately, 'Yes, and especially would I like to live again through my times of trouble.' Then, when Dr. Gray asked, 'But why?' the old man replied, 'Because it was in those times that I learnt most of what I know of God.'

We are so apt to associate the experience of divine comfort with the sunshine and the rose-strewn path. But listen to what two sorrow-stricken souls exclaimed out of a full heart in the long ago: 'It is good for me that I have been afflicted.' 'Before I was afflicted, I went astray: but now have I kept thy word.' These men were not only delivered from the evil that lurks in every trial, but, further, the very trials they endured were over-ruled for higher ends in order that their own faith might be strengthened and the faith of others confirmed by the spectacle of their patience and that God Himself might be glorified.

## PASSION SUNDAY.

## Moses at the Burning Bush.

BY THE REVEREND CANON T. GUY ROGERS,  
B.D., M.C., RECTOR OF BIRMINGHAM.

'And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.'—Ex 3<sup>rd</sup>.

The great scene in the desert ushers in the whole work of redemption. The Divine initiative flames out irresistible and unquenchable in human history. God speaks from the Bush that burns with fire and yet is not consumed. The majesty and holiness of God reveal themselves not to destroy but to save. The work of redemption has begun. Out of the mystery of the unknown, the unsearchable glory of the eternal world, the movement for man's redemption begins to take form and substance. The silence is broken, the dull world is aflame with light; earth becomes 'holy ground,' the high God comes down to His people.

We may not know what divinely inspired artist drew this picture of the revelation of God to Moses at the Burning Bush, or how the revelation first shaped itself in the mind and experience of Moses. Something of the kind was needed, some great spiritual experience, subjective or objective or more reasonably both, to account for his own redeeming work in leading God's people out of Egypt. But there are larger issues at stake than any local deliverance. The revelation which God here gives of Himself is the prelude, the sign manual of the work of redemption which culminates in the coming of Christ to be the Saviour of the world. God's voice is never silent, the flame of His presence burns steadily through the ages, the drama moves on its appointed way.

This is the starting point of religion as we Christians understand it. There is no escape from some postulate, justified later by experience, but accepted in the first instance on its own intrinsic merit by an act of human faith for which God is not without responsibility. The lack of argument about God in the Bible is significant. The Book of Job which would seem to be an exception falls back in the end upon a postulate. It is not the man who is seeking God but the God who is finding man who is the real protagonist in the story of the Bible. Man is seen as one who has gone astray or has broken a law or who has fallen into captivity or who is in a state of rebellion—always as some one who is in dire need of salvation. There is little to encourage the hope that he can adjust his conditions safely by his own efforts, that he can regain his freedom, repair his mistakes or satisfy the demands of a just and holy God by an elaborate system of self help. He is re-

garded throughout the Bible as a constant source of disappointment and irritation but at the same time as an object of compassion about whose welfare and redemption God is increasingly concerned. Hence the social and political history of the Jews centres round a series of deliverers and deliverances foreshadowing always a greater Deliverer and a greater Deliverance. Hence, too, their religious training is seen as a series of revelations, the Law revealed at Mount Sinai—the series of revelations to the Prophets—the Priestly Code to Ezekiel. God is always from the Hebraic point of view 'coming down' to teach, inspire, and, above all, to deliver His people.

That is what makes the Old Testament not merely a prelude or introduction to the New Testament but an organic part of a drama of redemption fulfilled in Christ. The Incarnation is a process in the mind of God heralded, foreshadowed and assumed throughout the ages. The Bush that burns with fire but is not consumed symbolizes the coming of the Eternal into the material world. The process is already at work.

As we study this Revelation of God to Moses at the Burning Bush we may study it under three headings. Here is revealed (1) a God that sees and hears; (2) a God that delivers; (3) a God that leads us into a great inheritance.

(1) *A God that sees and hears.* 'I have seen, I have seen the affliction of my people.'

The particular background was the affliction of bondage—the cruel bondage of Egypt with its taskmasters, its floggings and its forced labour. The Christian conscience repudiates the agnostic or the deistic position. We proclaim a God vitally concerned about the social conditions under which people live—a God of Justice and Righteousness who takes note of what is happening in the world of His creation. Divine patience must not be mistaken for indifference. God 'sees and hears.' The spectacle of the homeless, the cry of the hungry, the destitute, and the oppressed—these are His concern.

But the particular background is always changing. There is a bondage of the spirit as irksome as the bondage to which the body may be subjected—the bondage of 'accidie' which takes the colour out of life. There are those 'who through fear of death were all their lifetime subject to bondage.' God sees people not only as nations but persons, not only in the mass but as individuals. The 'afflictions' which trouble God's people are manifold. The first and fundamental note of comfort in the situation is that they are not unnoticed. We do not as Christians believe we live in a closed universe. Our condition can be seen, our cry heard.

(2) *A God that delivers.* 'I have seen, I have seen the affliction of my people and have come down to deliver them.'

Here is the Divine initiative proclaimed for the whole course of human history. The story is not exhausted by the story of Moses or Joshua. 'The time would fail me,' says the writer of the Hebrews, 'to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and



Samuel, and of the prophets.' These imperfect people and their transient deliverance point on to the deliverance achieved in Christ. We must read the gospel story not simply for its ethical teaching or its broad humanity but as a crusade on the part of God. The old Schoolmen may have erred in their conceptions of from whom and from what God's people were rescued by Christ but they had their grip on essentials in thinking of the coming of Christ as the outcome of a Divine initiative whose purpose was salvation. It is in Christ that each individual becomes a new creation, in Him centres the hope of a new heaven and a new earth. Just as the background of the particular kind of bondage from which man suffers differs in different cases, so the foreground of the particular kind of salvation into which man is brought varies according to his previous need. God in Christ deals not only with sin and the sense of guilt but with weakness, perplexity, dissipation of energy, and all the other ills which disfigure or imprison human personality.

(3) *A God that leads us into a great inheritance.* The original promise at the Burning Bush was that the people should be brought out of the land of bondage 'unto a good land and a large, unto a land flowing with milk and honey.' The contents of the promise are conditioned by the circumstances. Canaan takes the place of Egypt, the march through the desert is to lead to a fertile land. The picture of the inheritance into which God leads His people is kept well within the experience of those to whom it is given. But the point is that no one who is delivered is left in a vacuum. There is always a preposition to be added to the word salvation. We are saved 'from.' We are saved 'for.' We are saved 'into.' In other words, we are led into a great inheritance. The man who has been saved 'from' sinning knows at once that he has been saved 'for' service and saved 'into' the fellowship of Christ's Church. He is 'led' into a fertile land of spiritual experience.

It is not surprising that when the Bush burns with fire and yet is not consumed God's gifts should be endless or our experience unlimited. We should not expect meagre results or a pinch-penny kind of salvation. When God saves people He does not treat them as displaced persons or leave them in internment camps to exist on insufficient spiritual calories. They are treated as heirs of a great inheritance. All that is implied in fellowship with God, as interpreted in prayer and sacraments and service, is at their disposal. All the confidence in facing life and death and the hereafter which belongs to God's children is theirs. All the deepening experience of being led by the spirit of God is open to them. In the words of the Confirmation Service it is their privilege daily to 'increase in Thy Holy Spirit until they come into Thy heavenly Kingdom.' The long sojourn in the wilderness which followed the deliverance from Egypt was no part of God's intention for His people. The delay was due to disobedience and lack of faith. The Land of Promise was there for them and is there for us to be claimed immediately—the good land of spiritual experience.

Still to this day the Bush burns with fire. God is still revealing Himself in Christ. 'He has visited and redeemed his people' and what He hath done is still being done and will be done. The Bush will still burn and the Bush is not consumed.

SUNDAY NEXT BEFORE EASTER.

### Intimate Religion.

'Jesus took bread . . . and he took the cup.'—Mt 26<sup>26, 27</sup>.

'He . . . took a towel.'—Jn 13<sup>4</sup>.

There was homeliness about the meal in the Upper Room, for Jesus took bread and took the cup, and after supper He took a towel and girded Himself to wash up, but it was not dishes that He washed—it was the feet of the disciples. Bread, a cup, a towel, these represented the daily life of the household, and when our Lord used them as the symbols of His saving grace He desired to domesticate religion, and to endear it as a sweet intimacy.

The supernatural has too often been conceived as the ghostly and the eerie, and religion has frequently embodied itself in magical ceremonies, mysterious oracles, and uncanny pomp, which act as spell-binders and produce the blinkered mind. People may feel awed, without understanding and loving and being changed in heart and life. Jesus used such homely symbols as bread, a cup, and a towel, because He intended to domesticate religion and impart it to the familiar fare and to our workaday experience. More than that, He meant that our relations with God should not be sporadic and occasional, but should be as regular as the routine of the household.

*Jesus took bread.* He called Himself 'the bread of life,' and why? It was because He wished to impress on people that His gospel and His power were as indispensable to the survival of humanity as daily bread. The finer feelings, which distinguish us from the animal order, will perish without the Christian revelation, which is as needful as regular food. Thackeray has a character in one of his novels who thus described the dehumanising effect of hunger. 'While my wife was weeping over her child, I am ashamed to say I was distracted with other feelings besides those of grief for its loss; and I have often since thought what a master—nay, destroyer—of the affections want is, and have learned from experience to be thankful for *daily bread*.' Similarly, what is more human, kindly, and lovable in people is famished and dies without the Divine food. Jesus knew that converse with the God of love, the forgiveness of sins, the insight and power to deal effectively with snarling evils and to conquer lower instincts which we inherit from our animal ancestry, the trained sympathies which are eager to help and befriend, were all as necessary as daily bread, if human life was to have health, dignity, and promise, and to be worth living. He saw that humanity could not last without Him. Did He not say, 'Man shall not live by bread alone, but by every word that proceedeth

out of the mouth of God?' As Emil Brunner puts it: 'Man has spirit only in that he is addressed by God. The humanity of man rests in nothing else than the Divine word addressed to him.' Even a psycho-analyst like Freud says that with the decay of religion nervous troubles multiply and deepen, and admits that were there no religion we should have to invent one if man's heart is to be satisfied. So religion ought to be the constant diet, the usual fare, for who can keep well and fit without regular meals? Our religion must be domesticated and be applied to homely needs, problems, and tasks as a transforming inspiration, a saving impulse.

Jesus broke the bread as an intimation that His body would be broken in a violent death and a costly sacrifice. But why should His body be broken, why should He lay down His life? Because evil is a killer, cutting down truth, humanness, progress, and happiness, and Jesus was willing to die rather than submit to the foul pretender who usurped the power of God. Jesus defied evil, He suffered, and He won. Yes, and so can we, by committing ourselves to Him.

'He took the cup.' Jesus accompanied the symbolic action with the explanation, 'This cup is the new covenant in my blood.' The old covenant was confined to one race, the Hebrews, and it gave them a sense of security. In his novel, *The Nazarene*, Sholem Asch tells how a Roman officer was impressed by the faith which the Palestinian Jews had in God in all their troubles, and sometimes it angered the Roman, sometimes filled him with envy, because it made the Jews so confident and irrepressible. But the new covenant is not restricted to one nation, it includes all mankind and every individual. It is for each person, and must be domesticated and intimate, if it is to make us indomitable.

The world to-day is strewn with broken pledges and violated covenants. During the Middle Ages, the Pope gave kings the right to break treaties, but it was to the credit of Edward I that he took as his motto, '*Serva pactum*,' keep troth, be true to your word. The God in whom we believe keeps troth with the unworthy, the unloving, and the unfit, and it gives us peace of mind to know that we are in the keeping of One who can be trusted absolutely. His covenant of faithful love is the stabilizing factor amid the surge and whirl of lawlessness. It is His forgiveness and His patience, His reconciling constancy, and it cost Him the death of His Son. It is life rallied and reinforced by a faithful God that is offered in this cup, and if we let God take over the control of our life, then none of us need ever be an ineffective man or an ineffective woman again. 'Drink ye all of it,' says Jesus, holding out the cup, and how could we resist His handsome love? We drink as covenants, who register our vows to be allies of God's will and confederates of His purpose, and we are sworn in anew to His service.

'He took a towel.' After supper, Jesus took a towel, and girded Himself, and washed the disciples' feet to remove the travel-stains, to take away the tired feeling, to relieve their fatigue,

and to make them fresh and fit for the road once more, that they might step out like men on the roughest journey. This He did as an example to the Twelve that they must stoop to homely service which would revive others, and never think themselves above cleaning up the dirty passages of life, if thereby they were refreshing and restoring weary lives. The towel which our Lord took was a homely rebuke to the hauteur which supposes certain services are beneath it and grudges to make sacrifices that would keep shaken folk on their feet.

If Divine love were not so homely as to bend down to our level, how could we ever feel the purifying, reviving touch of God which fits us to stand up to things? If the almighty power of God is not merciful enough to domesticate itself, how can any of us be cleansed and restored? Our soiled, exhausted nature can be washed only by the Divine love which stoops to serve and save. 'I came not to be ministered unto, but to minister.' The towel was a token of grace getting down to its redeeming work, and Jesus replied to Peter's remonstrance, 'If I wash thee not, thou hast no part with me.'

'No part with me'—that decides it. We know that it would be unbearable to be separated from the Divine, cut off by a deadly distance and an impassable gulf.

Fear fills my heart that I may be

One day an alien from Thy door,  
May cease Thy lovely face to see,  
And hear Thy whisper nevermore.

It is what we should fear most. Then we must take the bread, the cup, and the towel as symbols of the Divine love which will be shed abroad in our hearts and will transform our lives.<sup>1</sup>

#### EASTER DAY.

#### Easter—Comfort or Challenge?

BY THE REVEREND H. G. NEWSHAM, M.A.,  
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'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.'—Ph 3<sup>10</sup>.

The references to Easter in the New Testament urgently recall the members of Christ's Church to something which we are ever in danger of forgetting. It is this. Easter was never regarded, in the first days of the Faith, merely as a wonderful fact to be acclaimed and celebrated. It was never regarded simply as an ecstatic cause for jubilation. It was regarded, rather, as a most arresting challenge. It was an event of history which threw a vividly piercing searchlight upon all human life and purpose and hope. It was a world-shaking act of God which demanded men should do something drastic about it; revise their every idea and standard and aim in the light of it. The Resur-

<sup>1</sup> Arthur A. Cowan, *Crisis on the Frontier*, 152.



rection, for Paul, implied something of incomparable significance for every man here and now, in this life and in this earthly citizenship, no less than in that which is to come. The true inference from the Resurrection is much more profound than a simple message about the morning of joy following the night of sorrow, or about the sure and certain hope of the life beyond the grave. All this, of course, is involved in it; is a thrilling part of it; but it isn't the first or the principal concern.

Then if not, what is? The words of Paul supply the answer, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings . . . If by any means I might attain unto the resurrection of the dead.' There are two supremely important issues here which must be underlined as thickly as possible.

The first is Paul's phrase 'the power of the resurrection.' The power! What Easter Day proved to the disciples, to Paul, and to Christians ever since, was not something about ourselves, but something about God. It demonstrated what Good Friday—which would never have been called Good had Easter never happened—seemed to have disproved for all time: it demonstrated the mighty power of God. The Early Church, and Christianity generally, because of Greek influence, came to be interested in the idea of immortality; that is to say, in the idea that there is a spiritual element in man which is inherently immortal. It survives the shock and change of death. But the Bible as a whole, and Christianity when most true to itself, does not greatly concern itself with the truth or the falsity of that particular speculation. What it is concerned about is neither 'survival' nor 'immortality,' but Resurrection. It is the Power and the Love of God that is the burning heart and centre of the Christian Faith. The Power of God that can resurrect, can raise up, can recreate, what appears to be dead and done for! That, it will be remembered, was Jesus' insistence when He was asked a trick question about the nature of the life to come. He replied that the questioners were in serious error because they did not know the power and resources of God. He staked the entire issue, not upon some quality or attribute within the make-up of man, but upon the unsearchable power and wisdom of God. This power it was which the resurrection of Jesus from the dead demonstrated in life-changing manner for the disciples. Henceforth, they lived in the certainty of the illimitable power of the living God, who could infuse strength into weaklings, make the dry sticks of tradition sappy and green again, clothe the dead bones of institutionalism with eager flesh and blood again, and raise up what was entombed, decaying, moribund, dead. It was in that faith the Apostles went forth conquering. In that faith Christians have possessed a power which has defied the principalities and powers of the world. In that faith Christians have faced martyrdom, or the natural term of their earthly years, trusting in the power of God, which raised up Jesus from the dead, to raise up everything, whether physical, mental or

spiritual, which in His love and wisdom it were right and good for them should be raised up.

So the first inference from Easter is not so much the immortality of the soul as the amazing power and the unpredictable resources of God. Life, after Easter, was lived with that conviction colouring the Christian's entire outlook both upon this present earthly sphere and upon that which is to come.

The second fact which Easter announced to Paul, with the sound of a trumpet, was this. It was not *any* sort of a life through which the power of God had been displayed in this awesome way, even as it was not to any one or every one that the Resurrection certainty had come. No—it was this life of Jesus; this life of selfless love; this life utterly surrendered to the rule and realm of God on earth; this life that gave Itself for a Kingdom founded upon principles which cut clean across so many of the accepted codes and practices of men and nations; this Jesus, who had embodied in His very life, and pre-eminently upon the Cross, the strange glory of that Kingdom. He it was who had been raised up by God from the dead. There was then—this was the immediate inference—a kind of life which God would not permit to see corruption. There was a Divine purpose God would not suffer to know defeat. There was a Kingdom which had behind it the eternal passion of God Himself, and not all the conspiracy of the engines and agencies of evil, though they might do their foulest, and might seem for an hour victorious, could finally defy it. God could weave into the very design and fabric of His purpose the darkest crimes of the adversary, yes, even the Cross itself.

Then, if so, what follows? Surely this. What matters now, beyond all else in life, is to be a partner, and not an opponent, nor a neutral, in the Divine purpose. The Resurrection has revealed the absolute harmony of the life of Jesus with God. Then the meaning of life for us men is to know Jesus better; to share His crusade; to possess the same mind, the same concern, the same objectives, the same all dominating passion, as were His. 'That I may know Him, and the power of His Resurrection, and the fellowship of His sufferings, and be made conformable to His death . . . die to the worldly interests to which He was dead, and live for the things which were to Him the very heart of His being . . . if, by any means, I might attain unto the Resurrection of the dead.' Those intense words have a haunting reverberation. If . . . by any means . . . I might attain. There is nothing whatsoever of a light-hearted acceptance of a casual creed within an utterance of that kind. To sing 'Jesus Christ is risen to-day' to a grand tune which sets the echoes ringing, and then to disperse carelessly to our homes and business, with a sort of 'all's well' feeling inside us, would have seemed to Paul a blindness of mind, an insensitivity of soul, a renewed crucifying of Christ, which would have taxed even his vocabulary to pillory. If! By any means!! I might attain!!! These are words of trembling aspiration and of solemn self-

commitment, uttered in the radiance of a hope too incredible for thought, yet, by the Grace of God, shining henceforth so as no cloud can shadow it.

If, then, Easter is to be to us what it ought to be, we must be stabbed awake by these words of Paul. We must be made to appreciate that a jubilant acclamation of the Risen Christ, with comforting thoughts about the Larger Hope, and nothing more, face to face with this stupendous happening, is shamefully insufficient. There

should be, first, the rooting and grounding of our minds in the knowledge of God's awful and incalculable power, of which the resurrection of Jesus Christ from the dead is the crowning proof and evidence. And then there should follow the fervent prayer that our lives may be rooted and grounded in the purpose of God, revealed to us uniquely in the words and life of Him whom God raised up . . . if . . . by any means . . . you and I also . . . might attain . . . by some miracle of grace.

## The Principle of Coherence in the Gospel Story. (Continued.)

BY THE REVEREND RODERIC DUNKERLEY, B.D., PH.D., HOCKLEY, ESSEX.

### II.

It will be necessary to deal more briefly with our 'minor coherents,' but I hope enough will be said to substantiate my argument that they fit in so admirably to the outline of the picture already put together that the consistency and coherence of the whole makes its general accuracy and historicity highly probable. We begin with some elements in the story which, like the twelve already dealt with, appear to be necessary to it though in a somewhat lesser degree, so that one can almost anticipate finding them at certain points in the narrative, and some surprise would be felt if they or something like them were not there.

The first three belong to the early Galilean days.

(13) *Popular Excitement and Enthusiasm* (Mk 1<sup>27</sup>. 28 2<sup>1</sup>. 3 3<sup>9</sup>. 10. 20 4<sup>1</sup>, etc.).

(14) *Early Signs of Hindrances to Success* (Mk 2<sup>6</sup>. 7. 16 4<sup>3-7</sup>, etc.).

(15) *The Resentment of His Family* (Mk 3<sup>21</sup>. 31-35).

Such preaching and such 'mighty works' inevitably created a furore—it could not possibly have been otherwise, and the dramatic descriptions of it are perfectly natural; to call them editorial links between isolated fragments is perverse. But excitement is not acceptance, and in view of the failure of Galilee to repent and accept the message some traces might be expected quite early in the story that everything was not working out well according to hope. The Parable of the Sower suggests the variety of difficulties by which He was soon confronted, even though, as we have seen, He still hoped for a successful outcome and an abundant harvest. I cannot see any good reason for thinking that Mark has grouped together stories of opposition out of their historical sequence

rather than that he had information that antagonism soon developed along these lines, and, in view of the excitement and hostility combined, action by His relations almost necessarily followed.

News of all this would inevitably spread more and more widely, and presently the authorities would take notice of what was happening. It is therefore no surprise to find

(16) *The Deputation of Scribes from Jerusalem* (Mk 3<sup>22</sup>).

(17) *The Alarm of Herod and the Court* (Mk 3<sup>6</sup> 6<sup>14</sup>).

The religious leaders in the capital were bound to take cognisance of the apparent emergence in Israel of a new prophet (cf. Jn 1<sup>19</sup>), whether or not the provincial scribes sent to headquarters asking for assistance; if these Jerusalem scribes had not appeared on the scene at this stage, we could have properly asked—What did Jerusalem think about what was taking place up north? As to Herod, there were obviously the makings of political trouble in a popular movement of this sort with excited crowds gathering; there would have been an odd gap in the story if the secular authorities had not appeared in the background somewhere about this stage of its development.

That Jesus should visit His old home town seems almost a matter of course.

(18) *The Visit to Nazareth* (Mk 6<sup>1-6</sup>).

We have already noticed His surprise and disappointment at the outcome; there is no inconsistency in the facts that He realized His reception was in accordance with tradition, so to speak, but that He hoped to triumph over tradition and save His old friends from making the old fatal mistake. After all, was He not more than a prophet?



The next two passages follow from the fact of the official opposition of the religious leaders :

(19) *The Break with the Synagogue.*

(20) *The Final Conflict in Galilee* (Mk 7<sup>1-23</sup>).

No passages are quoted for (19) because though Mk 3<sup>7</sup> may indicate the beginnings of this break, as Burkitt<sup>1</sup> suggested, yet the real evidence of it is in the fact that from now on His work seems almost entirely outside the synagogues. There was probably no official ban on Him, for it would almost certainly have been mentioned in the records if there had been, but that He should now prefer an unhampered approach to the people on the shores and hillsides seems quite natural. A final tussle also with the scribes is demanded by the transition of the story from Galilee to Jerusalem, and we find this dramatically told in (20). It should be noticed how He took the offensive and, calling the people to Him, boldly declared that the whole accepted view of 'clean and unclean' was untrue. The fundamental nature of the dispute makes it clear that a climax had been reached. If this story had occurred at any other point than just here at the end of the Galilean period it would have been incoherent, and the Form Critics might have been right. It is exactly where it is needed if the picture is to be a consistent whole.

The next passage follows closely from (17); if Herod were seriously alarmed at the campaign of Jesus we should naturally expect him to take some action. The absence of even the threat of this in Mark has appeared strange, but Luke supplies the missing piece of information.

(21) *Jesus threatened by Herod* (Lk 13<sup>31-35</sup>).

The old idea of a Perea ministry has of course rightly now been discarded; this whole section of Luke clearly gives mainly Galilean reminiscences from a different source than that or those available to Mark. Parts of the section, and in particular this passage, seem to belong to the central period of the ministry before the final clash (20).

The last two items in this division of our material belong to the last days at Jerusalem, and follow inevitably from His actions there (passages 8, 9, 10).

(22) *The Challenge by the Authorities* (Mk 11<sup>27-33</sup>, and parallels).

(23) *The Denunciation of the Scribes* (Mk 13<sup>38-40</sup>, Mt 23<sup>1-33</sup>).

After His dramatic entry into the city and His high-handed action in the Temple, the authorities either had to challenge Him at once or lose face with the people. He was of course ready for them, and His extraordinarily clever riposte completely routed their attack, but made the issue yet more certain and so finally determined his death. Our final passage may appear less integral to the

story, but if we have entered deeply into the tragedy of what was happening (and this takes us back again to our three original passages, 1, 2, 3) we could surely almost guess that His last public utterance would be something in the nature of a 'showdown' with the men who more than any others were to blame for the tragedy—who could and should have recognized the Light when it came into the world but who loved darkness rather than light. I think Matthew preserves a true memory of the intensity of the feeling of Jesus at this time—in full accord with His tears at the gates of the city, and later in the garden.

### III.

We come next to a further group of 'minor coherents' which are not as inevitable, so to speak, as those we have been considering, but which fall very readily into the pattern of the picture that is now taking shape and seem to fit in rather remarkably at exact points in the story.

I begin with a factor of considerable importance in the Gospels, which it may be thought should have been noticed earlier; I have left it till now because it does not arise directly or appear to be required by the evolution of the story in the way that the previous passages do.

(24) *The Preaching and Baptism of John.*

The importance of John's work is mainly that it provides a background to the mission of Jesus, and helps to give content to His proclamation of the Kingdom. I believe that in estimating the purpose of John and the significance of his baptism, Ezk 36 has been strangely neglected—a great passage in which the prophet in God's name promised a sacramental cleansing as a prelude to the coming of a new and better order for Israel. Now, when the powers of worldliness in the person of Herod struck at this new movement, and John was clapped into prison, Jesus immediately stepped into the breach, and at the centre of Herod's domain proclaimed 'the acceptable year of the Lord.'

This leads on to our next passage.

(25) *The Disappointment of John* (Mt 11<sup>2-6</sup>, Lk 7<sup>19-23</sup>).

In the Isaiah quotation which Jesus used to declare His 'programme' (see passage 5), we find the words 'to proclaim liberty to the captives and the opening of the prison to them that are bound'; Luke's version rather obscures what looks like a purposed allusion to John's imprisonment, and which must almost certainly have been so understood by those who heard the words read so soon after it had taken place. It is integral to the conception of the life of Jesus which I am expounding that He cherished hopes of a great spiritual

<sup>1</sup> *The Gospel History and its Transmission*, 80.

response from the people, and we are bound to ask what would have happened if that had been yielded. Might there not have been an outburst of intense fervour and enthusiastic devotion to God's will, before which Herod would have quailed? I believe that something like that was within the purposes of Jesus and that we cannot give real content to His disappointment—as we have seen, a fundamental point in the story—unless we allow for this. We feel no surprise then that John should be dismayed when so far as he was concerned nothing happened.

Our next point is

(26) *The Call and Mission of the Twelve* (Mk 3<sup>13-19</sup> 6<sup>7-13</sup>, and parallels).

We could not have anticipated that this would be the great counterstroke of Jesus to the growing opposition, but the wisdom and skill of the move are obvious; it meant an intensification of effort, and a determination to spread the good news of God's purpose far and wide as quickly as possible. We should notice the urgency in the directions given to them; it was the King's business, and it required haste. The solemn issues involved are also stressed (Mk 6<sup>12</sup>). Both these points are strikingly in harmony with His anticipations of success which, as I have argued, still remained at this stage of His life—before the final clash in Galilee, and so before the final appeal to Jerusalem.

Here we must consider the important

(27) *Parable of the Fig Tree* (Lk 13<sup>6-9</sup>).

We have already considered the other Parable on the 'vineyard' theme—a familiar illustration of God's relationship with the Jewish people (Is 5<sup>1-7</sup>). Though we can hardly call this one as essential to the story as the later passage (10), yet its aptness in the centre of the ministry of Jesus is undeniable; it exactly represents the half-way moment, so to speak, in the development of events, when there was still a possibility of a national response, though the prospect of it was receding. It was of these two Parables that I said in my previous article that they are in their proper places in the story, and that if their positions were reversed the whole thing would be chaotic and incoherent.

Sometime after John's message (25) there occurred

(28) *The Execution of John* (Mk 6<sup>21-29</sup>, Mt 14<sup>6-12</sup>).

This was obviously a critical event for Jesus because it was proof that in spite of the mission of the Twelve (26), the Galileans were failing to respond in the degree required if God's power was to be released, and His purposes realized. It is closely associated by Mark with the return of the Twelve (6<sup>30</sup>), and it seems reasonable to see it as leading on to Herod's threat (21), Jesus' lament over Galilee (1), and the final conflict there (20). All these together made a change of plan impera-

tive, and our next passage therefore fits in at this point in the story like a piece of a jigsaw for which the surrounding pieces seem to be waiting expectantly.

(29) *The Withdrawal from Galilee* (Mk 7<sup>24f.</sup>).

It might have been thought that He would proceed at once to Jerusalem to launch there His final campaign, but a little consideration will show why this had to be postponed for a while. We cannot perhaps lay much stress on hints that the Passover was at hand, but if it was and if, as is probable, Jesus felt it necessary that it should be at Passover time that He made His great appeal to the city, we can see why that immediate Passover was too soon for His purpose. There was much to be done before His disciples were ready for the crisis—perhaps even before He Himself were ready. So it is no surprise to find here

(30) *The Transfiguration* (Mk 9<sup>2-8</sup>, and parallels).

(31) *The Training of the Twelve*.

When psychology grows up, it may help us to understand the Transfiguration better than we do at present, but we can already say that it seems altogether natural that at such a crisis He should have an ecstatic experience of communion and comfort and re-assurance and re-commission. No passages are quoted for (31) because quite a lot of material appears to belong here, including the mystery of His messiahship, and warnings of the possibility of coming tragedy both for Himself and for them. We may remark on the naturalness of one point; if there was an inner circle of disciples (Mk 5<sup>37</sup> 9<sup>2</sup>), to whom He was able to impart more than to the rest it is easy to understand why dissension should arise on the question of precedence and priority (Mk 9<sup>33f.</sup>). Luke may or may not be right in saying that the same kind of thing happened at the Last Supper, but *pace* the Form Critics this incident 'belongs' just here.

Our next two passages prepare the way for the final scenes at Jerusalem.

(32) *Journeying Secretly towards Jerusalem* (Mk 9<sup>30</sup>, Lk 9<sup>52</sup>, etc.).

(33) *The Pharisees' Ambush* (Mk 10<sup>2-12</sup>).

When He was satisfied that the time of preparation must end and the last great attempt be made at Jerusalem, it was natural that He should desire to visit Galilee once more—perhaps as much for the disciples' sake as for His own or more—but it was equally natural that He should do so incognito, the reasons which had compelled His withdrawal remaining operative. It would have been very damaging to His whole purpose to have been arrested by Herod. So, too, was it necessary for Him to travel south by the unwonted route through Samaria rather than by the regular pilgrims' road across Jordan—in Herod's domain. It is a singular mark of the coherence and histori-



city of the story that these points are so evident here. When He did at last appear again in public, His enemies were quick to attack, endeavouring to entrap Him with the tricky question of divorce in the hope that He might become embroiled with Herod. I find Burkitt's study of this matter completely convincing.<sup>1</sup>

The last three passages to which I call attention belong to the closing hours of His life :

(34) *His Last Words with His Friends.*

(35) *The Agony in the Garden* (Mk 14<sup>32-42</sup>, and parallels).

(36) *The Daughters of Jerusalem* (Lk 23<sup>27-31</sup>).

I have not given references for (34) because there is a considerable amount of teaching which seems exceedingly appropriate at this point—more so on our reading of the story than on the more usual interpretations. The so-called 'little apocalypse' (Mk 13), which is so often taken to belong to the middle of the first century, seems to me to give a needed warning at this stage that the nation's rejection of Him would inevitably lead to catastrophe, including persecution for them, but also a strong assurance that God's purposes remained whatever else passed away, and that the world's summertime would certainly come (v. 28). There are no doubt some dislocations and some later embellishments employing apocalyptic imagery rather freely, but the heart of the message belongs here. The scene in the Garden means to me that

<sup>1</sup> *Op. cit.*, 98 f.

with the awfulness of the tragedy upon His heart and an intense realization of what it all would involve not so much for Him and His friends as for the nation and unborn generations, He searched His soul once again as to whether even at that last moment of the eleventh hour there might not be some other way out; He was ready personally because He could not possibly choose to be silenced rather than to be slain—but the strain was terrible, including as it did the thought of 'what might have been.' The last passage is very significant, and is often overlooked. There was still life and possible fruitfulness in the tree of Judaism—His harvest hope had been soundly based—and yet they were committing this ghastly sin; what awful things lay ahead then when the tree became dry and dead?

Here, then, are our coherents, major and minor. I do not, of course, intend to suggest that no other passages fit into the pattern of the picture thus outlined; on the contrary, I find that a great many others do, just as a child after assembling the main pieces of a puzzle finds that many other little pieces drop into place and give unexpected content to the scene. But these seem to coalesce so naturally that there is a presumption that they belong to each other, and that the resultant picture is historically sound. Some of my links between passages may appear inconclusive to some readers, but I believe that most will find the cumulative effect convincing.

## Recent Foreign Theology.

**The Paradise Story.** To the many discussions of The Story of the Garden of Eden Professor P. A. H. de Boer has added a brief study, but one marked by some original ideas.<sup>1</sup> It is written in Dutch but there is a short summary in French. He holds that the word 'tree' in the expression 'tree of life' is collective, as it clearly is in Gn 3<sup>2, 9</sup>, and that we should therefore render 'the trees of life.' These were not placed 'in the midst of the garden,' but 'within the garden,' and the phrase *בְּתוֹךְ הָגָן* in 2<sup>9</sup> should be so translated. In the same verse, where the Hebrew text, rendered literally, has 'and the tree of life in the midst of the garden, and the tree of knowledge of good and evil,' he gives a different sense to the two occurrences of 'and,' rendering 'namely, the trees of life in the garden, including the tree of knowledge

of good and evil.' He holds that the expression 'thou shalt surely die,' in 2<sup>17</sup> does not imply that the mortality of man is the consequence of his first disobedience, and predicates neither immortality nor mortality of his first state. It is a *terminus technicus* for a penal death. The author therefore interprets 3<sup>22</sup> in an original way, rendering 'all his life,' instead of 'for ever.' To avoid the tautology of 'live all his life,' he interprets the verse to mean that man is henceforth forbidden to live easily by feeding on the life-giving trees of the garden without labour. The entire narrative is ascribed by de Boer to the Elohist, and not to the Jahvist, as is customary in modern works, and he thinks the introduction of the name Yahweh is secondary. The whole story, which has left no traces in the rest of the Old Testament arose in a peasant milieu, but by reason of certain points of contact with the theological ideas of the Yahwist—in particular the idea of the Creator, and of the

<sup>1</sup> *Genesis II en III : het veerhaal van den hof in Eden* (1941). Brill, Leiden.

littleness of man before God—the name Yahweh was introduced into it.

It is improbable that all of these ideas will commend themselves to succeeding writers, though there are some that will certainly demand examination. That the expression 'thou shalt surely die' could in itself perfectly well mean 'thou shalt be put to death' is doubtless true, but that it has that meaning in this context seems improbable. For on de Boer's view, the penalty incurred was not death but toil. Moreover, as against this, it should be remembered that already in 2<sup>15</sup>, before his sin, man is placed in the garden 'to dress it'—and even if we should render, with de Boer, 'to cultivate and to guard the trees,' the case is no better. Work was man's lot from the beginning, but as the result of his sin it was transferred to a grimmer milieu. There is, indeed, a measure of inconcinnity in the story, as many writers have found, and man's exclusion from the garden lest he should eat of the tree of life and live for ever certainly implies that he was not inherently immortal before the curse.

**The Prophets and the Creation.** In 1945 there was published a Dutch monograph on the Traditions of the Creation, as preserved in the Prophetic Books.<sup>1</sup> At the end of the volume there is a brief summary in German and in English. The author, Dr. H. A. Brongers began to study the traces of the Pentateuch in the Minor Prophets, but ended by restricting his interests to the Creation and extending his sphere to the whole prophetic canon. In the event he discovered but few direct references to the Creation, and these were found to yield nothing inconsistent with what we find in Gn 1.

The author offers a careful and critical study of all the passages he uses, examining not alone the form of the text but the authenticity of the passages in their present context. At the outset he studies the passage in Genesis whose traces he seeks. This is the first account of the Creation, which Brongers holds to be a unity, and not to rest on the idea of a divine creation *ex nihilo*. Gn 1<sup>1</sup> he holds to be a title for the passage, and the account of the Creation therefore begins with the already existing formless waste. This view is not new, and is probably true. It is more doubtful, however, whether Brongers is right in equating the verbs ברא, עשה, יצר, on the ground that they

often stand in parallelism with one another in poetry. Parallel terms are not necessarily exact synonyms, and while Gn 1 nowhere stresses that Creation was *ex nihilo*, it does seem to imply that the mere fiat of God was enough to effect the process of Creation, and that His activity was the activity of will alone.

In the prophetic books there are few references to the details of Creation, save in Deutero-Isaiah, where they are more numerous than anywhere else. Yet even here there is no interest in Creation as a historical process, but merely as a demonstration of the power of God and an inspiration to confidence in Him. It is a parænetic interest, and not a scientific interest, which moves the prophet.

There are chapters on the traditions in Amos, in Isaiah, in Jeremiah, and in Deutero-Isaiah, and a chapter summing up the conclusions of the study. In the course of the chapters on Amos we have a useful discussion of some of the mythological material provided by Babylonian and Syrian (Ras Shamra) sources for the elucidation of references found in the prophets, and especially for the reference to the passage of the Serpent on the bottom of the sea. Here Brongers notes the differences between the various traditions. The Babylonian *Enuma elish* is a creation myth, while the Labbu myth recounts a post-creation conflict. In neither of these is there any occurrence of the names Rahab, Leviathan or Tannin which the monster bears in various Old Testament texts. For Leviathan and Tannin he goes to the Ras Shamra texts, but without deducing any far-reaching conclusions from this. If the prophets used motifs which belonged to the Canaanite mythology, they did not surrender their own originality.

For the meagreness of the references to the Creation the author offers the probable explanation that the Israelites were more interested in history than in Nature, and that their dominant thought is of a revelation given in the events of the Exodus and the Covenant of Sinai. At the end of his study there is an Excursus on JHWH Šebaoth, and another on the structure of the universe in Hebrew thought. These are not summarized in German or English. In the former of these he lists all the occurrences of the term, and opposes Eichrodt's view that the title had any reference to the Ark and its use on the field of battle, but concludes that the original reference of the term Šebaoth is lost.

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<sup>1</sup> *De scheppingstradities bij de Profeten* (1945). H. J. Paris, Amsterdam.



## Contributions and Comments.

### The Position of the Wild Beasts in Revelation vi. 8<sup>b</sup>.

WHEN the Lamb had opened the fourth seal of the book that lay on God's right hand there came forth a pale horse. 'And he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with pestilence, and by the wild beasts of the earth.'

It is now recognized that this statement about permission to kill with sword and other instruments of judgment applies, not to Death and Hades who have just been mentioned in v.<sup>8a</sup>, but to all the Horsemen of vv.<sup>1-8a</sup>.

Archdeacon Charles does not mention this way of taking v.<sup>8b</sup>; he applies it to v.<sup>8a</sup> (where he deletes the clause about Hades), and deals in a most drastic manner with its text.

But surely v.<sup>8b</sup> is a summary of vv.<sup>1-8a</sup>. Sword, famine, and pestilence are associated respectively with the second, the third, and the fourth Horsemen. War kills with sword, and, with justifiable licence, the third and fourth Riders, who represent Famine and Pestilence, are said to kill with famine and pestilence.

But what of 'the wild beasts of the earth'? There cannot be much doubt that the four Riders correspond respectively to four of the Signs of the Zodiac—the Lion, the Virgin, the Balance, and the Scorpion. In the cycle of twelve years into which, according to astrological conceptions then current, time was divided (each of the twelve years being ruled over by one of the Signs of the Zodiac) a feature of the year of the Lion was supposed to be 'an epiphany of wild beasts' (see J. Estlin Carpenter, *The Johannine Writings*, 107).

If, then, the wild beasts pertain to the first seal why are they placed last? All that Estlin Carpenter says on this point is 'We cannot tell.' Their position at the end of the list is certainly curious, and one feels that it cannot be accidental seeing that the sword, famine, and pestilence come in the order of the second, third, and fourth Riders.

In the various Old Testament enumerations of these four devastations the order is never that of our text. In Ezk 5<sup>16, 17</sup> we find famine, beasts, pestilence, blood. In Ezk 14<sup>21</sup> where the Lord speaks of His 'four sore judgments' the order is sword, famine, noisome beasts, pestilence. In vv.<sup>18, 19, 17, 19</sup> respectively of Ezk 14 the same four plagues are mentioned in the order famine, wild beasts, sword, pestilence. In Lv 26<sup>22-28</sup> the order is wild beasts, sword, pestilence, famine.

The suggestion is sometimes offered that the wild beasts are placed last in John's list because as a matter of fact wild beasts become destructive when the population has been reduced by other

devastations (cf. Dt 7<sup>22</sup>). But this thought has not affected any of the Old Testament lists to which reference has just been made.

Is it possible that John's order is derived from Psalms of Solomon 13<sup>2, 3</sup>? There we read:

- (2) 'The arm of the Lord hath saved us from the sword that passed through,  
From famine and the death of sinners.
- (3) Noisome beasts ran upon them:  
With their teeth they tore their flesh,  
And with their molars crushed their bones.  
But from all these things the Lord delivered us.'

In Charles's *Apocrypha and Pseudepigrapha of the Old Testament* (ii. 645) Dr. G. Buchanan Gray suggests that the Greek text at the end of v.<sup>2</sup> and the beginning of v.<sup>3</sup> may be the result of a wrong division of the original Hebrew text. The latter, he thinks, 'may have run "from famine and pestilence; as for sinners, noisome beasts," etc.' 'In that case,' he adds, 'the passage refers to the four plagues of Ezk xiv. 21.' And the order, it will be seen, is that in which they appear in John's list. It may be worth noting that in Rendel Harris's rendering of the Syriac text of the Psalm 'the pestilence of sinners' answers to *θανάτου ἀμαρτωλῶν* in the Greek.

There cannot be much doubt that the writer of the Apocalypse was acquainted with this little Psalm, which in the Greek text is described as *παράκλησις τῶν δικαίων*. In it are contrasted the security of the righteous and the destruction that awaits the sinner. It may well have been a source of comfort and strength to John in the dark days of persecution. And its list of the judgments from which the Lord had delivered His people may well have been fixed in his mind.

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### The Salt Sections.

I HAVE been interested in the salt sections of Matthew, Mark, and Luke for a long time, but have never felt wholly satisfied with the explanations given. A year ago or so when I read Tyndale's New Testament I was struck with the translation 'But and if the salt have lost her saltness, what can be salted therewith?' All our translations reject this, but it seems to me that in spite of that it may be correct.

It seems to me that the difficulty comes from overlooking the possibility that the 'en tini' of Mt 5<sup>13</sup> may be a dative in the pregnant construction and should be rendered 'into what can it be salted?' which Tyndale has simply put into good English. Moulton and Geden in their *Greek*

*Concordance* list a dozen or so 'en's' as being in the pregnant construction, and it is interesting to note that Robertson in his large *Greek Grammar* illustrates the pregnant construction by the use of a verse which the concordance does not so list, and that Souter in his *Pocket Lexicon* illustrates it by yet another that is not so given in the concordance. I should like to add Mt 5<sup>13</sup> to the list. We have the same use in English as 'Have you put salt in the potatoes?' or 'Have you salted the potatoes?' Tyndale's rendering not only makes good sense, but it also saves us from one of the most uncompromising statements of the impossibility of restoration after falling from grace that can be found anywhere in the New Testament. The renegade Christian is eternally doomed. But Jesus is not talking about the impossibility of restoring the worthless salt to saltiness, but about the impossibility of using it in any way whatever.

Here a word may be said about the use of the salt indicated here. The commentators most often mention in the Synoptics, and especially in Mark, its purifying quality. Other uses mentioned are its help in preventing decay, and its preserving power, and that it sweetens the world and delays the date of destruction or the like. So far as Matthew is concerned at least I prefer to agree with Montefiore's comment in his *The Synoptic Gospels* that here the use of the salt is for flavouring or seasoning. It is something considered necessary for food by all civilized peoples. Food without it is flat and does not appeal to one who is used to it. This last year the villagers around here were unable to get salt, and they said they had no appetite for food and ate but very little. So the point of Matthew's saying is that salt with no saltiness is of no help in improving the flavour of food. Though one cannot see the salt he can taste it. India is permeated with Christian ideas to-day and has become a new country with a different flavour or tone.

This brings the salt saying into conformity with the thought expressed in the figure of the light. When it is dark every one likes a light. This last year people have been unable to secure kerosene and have paid fabulous prices for it on the black market. So the figure is easily understood, as is that of the salt. When one has lighted a lamp he doesn't hide it. No one would know he had it if he did, and it would be of no use even to himself. But if he puts it on the lampstand it is helpful to all in the house. The salt is noticed by the tongue and the light by the eye and in any case the user is gratified. A city set on a hill cannot be hid and salt in food cannot be kept from the knowledge of the eater nor an open light from the one who has eyes. What can you salt with flavourless salt or what can you light up with a hid lamp? Let your light so shine not privately but openly; let your flavouring power be so evident that men will recognize your good works.

The saying as given by Lk 14<sup>34-35</sup> has exactly the same point as in Matthew. Plummer, *I.C.C.*, gives the whole meaning of the saying when he says that savourless salt is of absolutely no use, but he fails to note that the current translations

obscure that meaning by carrying the attention over to the impossibility of the salt getting back its lost quality. This may be a true statement in the physical world of a natural phenomenon, but few nowadays wish to accept it as true in such a bald sense in the spiritual world.

Tyndale renders Luke 'What shall be seasoned therewith?' Although Plummer rules out categorically the possibility of this being right, still for the same reasons as those given above for Matthew it seems to me that this rendering is correct and one's thought is not side-tracked by an extraneous idea. Whether the saying should follow immediately on v.<sup>27</sup> or not, as Montefiore thinks it might, is immaterial, and perhaps the two inserted parables help to illustrate the point. The man who takes up his cross must do so with the firm determination to keep on carrying it; the man who begins to build must determine to finish the structure even though it takes his last farthing; the man who sets out to war must go with the firm determination to conquer or die. The man who lays down his cross has no further testimony; the man who leaves his house without a roof is a laughing-stock; and the man who sues for peace at the very beginning is licked without a struggle. Salt that has lost its salty flavour is like all the above, of no use at all. Montefiore (*The Synoptic Gospels*) here quotes Perles, as does Klostermann on Luke in *Handbuch zum Neuen Testament*, to the effect that 'Neither fit for the land nor for the dunghill' is an odd sentence due to a mistranslation of the Aramaic original. The words should read, 'It is neither suitable for seasoning nor for manuring.' This agrees perfectly with the rendering of the first clause by Tyndale, 'What shall be seasoned therewith?' Literally, into what can it be seasoned? On what food or into what food can it be put to any profit?

The salt saying in Mark has given so much trouble that Montefiore closes his comment by saying, 'See also the article by W. S. Wood . . . which freely admits the great difficulty of the salt saying.' Gould in the *I.C.C.* has a long comment on Mk 9<sup>40-50</sup> and the preceding verses, and it seems to me misses the meaning by starting with the assumption that salt is here a purifying agent and that it is thus connected with the fires of Gehenna which he says are a purifying force. Montefiore also takes the idea of purifying and adds it to that of seasoning which he so well stated in Matthew and Luke. But it seems one can let the fire be a destructive agent from whose flames nothing is to be rescued. (The function of Christians in the world as a purifying agency may be doubted.) However that may be it is possible the connexion between v.<sup>49</sup> and what precedes is merely that of association and that we should take 'puri' in the sense of sacrificial fire. This would be to take it in the same pregnant construction that I have argued for in the case of 'tini' in Matthew and Luke. Liddell and Scott (new edition) give an example of this both under 'pur' and 'thu-eila' 'en puri balle thueilas.' Robertson (*Greek Grammar*, 534) compares Mk 9<sup>49</sup> 'puri alistheisetai' with Mt 5<sup>13</sup> 'en tini alestheisetai'



and with Mk 9<sup>50</sup> 'en tini auto artusete' as illustrating the instrumental. I would take the same and compare them in order to show the reasonableness of taking 'puri,' without the 'en,' in Mk 9<sup>49</sup> as another instance of the dative pregnant construction. Thus we may translate 'Everyone shall be salted into sacrificial fire.' Every sacrifice to be acceptable had, according to the Old Testament, to be salted as one would not offer to God what would be unacceptable to an ordinary guest. Thus we have again in Mark also the same function for salt that we have found in Matthew and Luke in a slightly different connexion.

Ac 2<sup>38</sup> and 10<sup>48</sup> with other related passages in Acts offer encouragement to the thought that in Mt 3<sup>11</sup> the author is using 'en' in two slightly different senses. John baptized in water from which the baptized will immediately emerge, but Jesus would baptize in Holy Spirit in which the baptized would remain (see Moffatt, *Commentary*) and He would baptize in fire from which the wicked would not emerge.

In all the Synoptics the saying about salt occurs in connexion with sacrifice; in Matthew with persecution; in Mark with a discourse on the death of Jesus and a severe method of becoming acceptable to God; in Luke with hating one's own mother and bearing one's cross. Everything is to be sacrificed for the Kingdom of Heaven.

There is the difficulty that with such an interpretation as the one given above the salt and the sacrificial fire or the sacrifice all seem to be the same thing. This is not such an insuperable barrier as it might seem at first sight, for we have exactly that same thing in other parts of the New Testament, notably in Hebrews where Jesus is considered not only the sacrifice but the priest, the temple, the veil, the sacrifice outside the city walls, etc. So that to make the disciples both the salt and the sacrifice is not stretching the possibilities unduly.

As salt was necessary for food and for sacrifice Mark continues with the relevant saying, 'Salt is good. But if salt has become not salt (analas), into what can you put it for seasoning?' Tyndale 'But if the salt be unsavoury; what shall ye salt therewith?' The salt which had become no salt would not give the sacrificial food the proper flavour nor would it make the sacrificial incense burn more brightly as good salt would. The use of 'analas' by Mark in place of 'moranthei' as used by Matthew and Luke may have been because of the different uses of salt in mind so that the two words here may not be exactly synonymous as they are usually taken to be.

Now, if we think of the disciple as a sacrifice, as we should according to Ro 12<sup>1</sup>, we can see the aptness of the instruction to 'have salt in yourselves.' Without it their sacrifice, no matter how great, would be of no use. And the closing instruction, 'Live peaceably among yourselves,' follows easily the one to have salt in themselves for they had been disputing among themselves shortly before (Mk 9<sup>34</sup>) as to which one of them was the greatest. But there should be no quarrel among the sacrifices as to whether the flesh, the

whole burnt-offering, the cereal or the incense is the more important, for all if offered with salt were acceptable, and salt was salt whether offered in one class or another, and salt made those who ate at the common table friends among whom there should be no quarrelling, as is pointed out by Professor J. N. Davies in the *Abingdon Commentary*. Such a covenant was inviolable and so the treachery of Judas is represented, it is said, by the upsetting of the salt in the picture of The Last Supper by Leonardo da Vinci.

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## Luke x. 25-37.

### Who is My Neighbour?

IN THE EXPOSITORY TIMES of August 1945 the Rev. James C. Gordon, M.A., has developed an ingenious solution for the discrepancy between the question of the lawyer: 'And who is my neighbour?' and the answer Jesus implied in the question: 'Which of these three, thinkest thou, proved neighbour unto him that fell among thieves?' Mr. Gordon suggests: 'Jesus asks us to discover who our neighbour is, not by thinking of someone who needs us but by thinking of someone who comes to us in answer to our need.' Thus the parable is 'a commentary on the Golden Rule.' This interpretation has much to commend it. It preserves the basic teaching of the parable about neighbourliness without going into far-fetched subtleties, and it is in keeping with that incisive quality of Jesus when dealing with theoretical arguments, since whatever doubts one may have about whom he should be neighbour to, he is unlikely to have any about who should be neighbour to him.

The question in my mind, however, is that this treatment of the parable ignores the literary solution expounded by Dr. W. O. E. Oesterley<sup>1</sup> and which he attributes to Fiebig. According to this, the passage in question (Lk 10<sup>25-37</sup>) is not in proper sequence. From a comparison of the relevant passages in Matthew (22<sup>34-40</sup>) and Mark (12<sup>28-31</sup>) Dr. Oesterley believes that the passage in Luke has suffered dislocation from its original context(s), and that Luke 10<sup>25-28</sup> and Luke 10<sup>30-37</sup> belonged to different contexts originally. The v.<sup>29</sup> is thus the evangelist's effort to harmonize the discrepancy.

A discussion of these two solutions and their respective merits by some competent N.T. scholar would be very welcome.

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<sup>1</sup> *The Gospel Parables* [Warburton Lectures] (1936).

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

In an article in the January number of *The Congregational Quarterly*, entitled 'Scripture and Theology,' Dr. C. J. CADOUX discusses the theological view of Scripture, as distinguished from the historical view. There are many people, he says, who accept the results of criticism without realizing the immense change they imply not in Christian morals or devotion but in Christian theology. We have long got used to learning that a book or passage may not have been composed by the author to whom it is ascribed, that some of the events the Bible narrates never occurred, that the speeches it reports were not all actually spoken, that the interpretations it gives are not all accurate, and that the moral sentiments it approves are not all commendable.

But, says Dr. CADOUX, many who accept all that fail to realize that the critical victory meant a tacit recognition of the ultimate authority of that group of subjective powers conferred on man by God, by virtue of which he is enabled to distinguish not only the probable from the improbable but also the noble and the Godlike from the ignoble and the sinful. Varied as these powers may be and differently developed as they are in different individuals, they have some things in common.

First, they are subjective, in the sense of being inward. Secondly, they insist on having the last word, and are usually allowed as a matter of course to have it, and, thirdly, they are all alike forms of the love of truth, and it is therefore legitimate to speak of them collectively as 'the Inner Light.' This was the foundation on which the critic's work rested, and this has been discerned by comparatively few. The epistemology which it presupposed has not been studied. Hence the need of a *theological* interpretation of the Bible, as distinct from a purely historical one, and a doctrine that will save us from reactionism.

By all means let us examine the Scriptures theologically; but we shall never reach satisfying results as long as, while admitting the historical and literary findings of the critics, we deny or do

not recognize the sovereignty of that Inner Light which alone warrants their findings and our acceptance of them, when it claims to utter a decisive word in relation to moral or religious truth.

This becomes clearer when we observe that modern expositors, who all take it for granted that distinctions have to be drawn between some parts of Scripture and others in respect of inspiration, religious value, etc., shun like the plague all serious discussion of our means of drawing these distinctions at the right places. They speak of the Bible as 'the standard or rule of Christian faith' without discerning that a document which has to have distinctions drawn between one part of it and another, cannot itself be the ultimate standard. *Ultimacy* must belong to that authority which has to draw the distinctions in it, in this case the God-given power of conscience and intelligence which we have already allowed to guide us in the literary and historical questions.

While Jesus is the centre and crown of Scripture, and we have to read and interpret it in the light of His gospel, we cannot find in Him an immediate solution of every Biblical problem that challenges us. For He Himself is given to us through history, and His story, while unique as the Word of God, is seen by us to be so only by the same means as that by which God's Word is seen elsewhere—namely, by the Inner Witness of God's Spirit. This witness compels us to draw distinctions between some parts of the New Testament and others—indeed, between some parts of the Gospels and others. And it is the final authority.

An example of what he means Dr. CADOUX finds in Barth's utterance that 'the Bible . . . is the Canon because it has imposed itself as such upon the Church, and invariably does so.' This statement Dr. CADOUX characterizes as 'not only inadequate but inaccurate and even absurd.' A 'Canon' of Scripture is nothing without its limits; and it took the Church three hundred years to settle the limits of the New Testament, while those



of the Old Testament have not been settled even yet.

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'What sense is there then in saying that the Canon *invariably* imposes itself? That God is objective and sovereign, no liberal has ever denied, nor have I ever heard of one who wanted to "take Him captive and bind Him to the service of our own desires." But, in any case, to suppose that we can guard against that mistake, and get God on His own terms and not on man's, simply by taking over a traditional group of books, calling them "the Canon of Holy Scripture," acclaiming their contents (in distinction from other literature) as "Revelation," and demanding "faith" in them as a Christian obligation, is, I submit, an extremely superficial judgment.'

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Dr. CADOUX refers to the well-known story of Bunyan first being comforted by Eccles 2<sup>10</sup>, then being 'daunted' because it was not in the recognized Canon, and finally, like a sensible man, resting in it as a Word of God. And his comment on this is, 'What ground is there for positing a Revelation in any writing other than the fact that we find inspiration in it?'

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Dr. CADOUX pleads that we should face the real ground on which our faith rests and come to terms with the claim of the subjective to take some part in the settlement of the content of Christian belief. People hanker after the purely objective. 'Would that they could realize that, just as the recognition of the important part played by eyesight in visual experience does not subvert belief in an objective material world, and just as the recognition of the importance of our auditory powers does not imply a denial of the objectivity of speech and music, so to affirm the ultimacy of the Inner Light, on which the claims of liberal theology rest, does not make us the creators of our own God or the inventors of His Word. Then would they be able to clarify many of their puzzling inconsistencies. But so long as they remain unable or unwilling to realize it, the "veil remaineth unlifted."'

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'This book is built on the premise that mankind stands to-day at one of the fateful moments of history and that the time for decision is now. The future depends on how that decision is made. The Authors believe that the answer to the World's predicament, and the solution for its antagonisms, are to be found in the Christian religion.'

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These words are quoted from the publishers' wrapper of a recent book—*The Christian Answer*<sup>1</sup>—by a group of well-known American teachers, that has appeared in a British edition. As the Editor, Dr. Henry P. Van Dusen, explains in the Introduction, it is the outcome of a preparation that began more than ten years ago, when some twenty-five men and women—most of them teachers of religion—came together in common concern for a right interpretation of the Christian faith for our day.

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The names of the contributors are a guarantee of the significance of the book: Dr. Paul J. TILLICH of Union Theological Seminary, New York ('The World Situation'); Dr. Theodore M. GREENE of Princeton University ('Christianity and its Secular Alternatives'); Dr. George F. THOMAS of Princeton University ('Central Christian Affirmations'); Dr. Edwin E. AUBREY of Crozer Theological Seminary ('Christianity and Society'); and Dr. John Knox of Union Theological Seminary, New York ('Christianity and the Christian').

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Dr. TILLICH is of opinion that the present world situation is the outcome—directly in the West and indirectly elsewhere—of the rise, the triumph and the crisis of 'bourgeois society.' The rise was the period of bourgeois revolutions within a disintegrating feudal society. The triumph was the period of victorious bourgeoisie, in which a world mechanism of production and exchange was created. The crisis is the present struggle of civilization to regain control over the forces loosed by regnant industrialism. 'The disintegration and transformation of bourgeois society is the dynamic centre of the present world situation.'

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Pointing out that Christianity is a faith and movement far older than bourgeois society, and that by the very nature of its message it must seek to transcend—as in fact it has hitherto succeeded in doing—every particular historical situation, Dr. TILLICH describes its rôle to-day as one both of adaptation to, and transcendence over, the present world situation. And he claims that Christianity in creating the Ecumenical Movement has confronted the nationalistic opposition to the religious and cultural unification of mankind, and has at the same time created the only world unity that exists in the present 'demonic' disruption of humanity.

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From an essay full of bold and impressive historical generalizations we turn to Dr. GREENE'S

<sup>1</sup> Nisbet; 10s. net.

discussion of some familiar contemporary attitudes to religion and Christianity, and in particular the sophisticated naturalism of John Dewey, Ernest Nagel, and Sidney Hook, and the humanism expressed by R. P. Blackmur. Against naturalists and humanists he expounds and defends the concepts of the supernatural and revelation, and would also set in a reasonable light such a doctrine as that of original sin.

The third essayist, Dr. THOMAS, begins by saying that in some cases it is not the influence of a naturalistic or humanistic philosophy but ignorance or misunderstanding of the Christian faith that keeps men from subscribing to that faith. Accordingly, he seeks to restate the central affirmations of Christianity and their relevance to human need.

This is the essay of the book that the ordinary Christian preacher will find the most helpful. It presents in brief compass a thoughtful exposition from a modern conservative standpoint of the main Christian doctrines. Conservative, and yet liberal; for, to select an instance, we find Dr. THOMAS inclined to take the Resurrection appearances in a spiritual rather than a physical sense, yet affirming their reality and their consequent influence upon the disciples' faith in the great victory God had wrought through Christ on the Cross.

In the fourth essay Dr. AUBREY tries to show how Christianity can meet the social problem of to-day. He takes as his key words: security, unity, freedom, and significance. The first three key words readily suggest questions that are in our minds at this time; the question raised by the fourth is, How are men to be given a sense of meaning in life?

The concluding essay, by Dr. KNOX, considers Jesus' demands on the individual as contrasted with His message for society, dealt with in the preceding essay. More particularly, it deals with the individual's answer in the light of Christianity to the questions: What has God called me to be and do? How can I fulfil that vocation? The essayist concludes by noting that there is a sense in which the phrase, 'individual Christian,' is self-contradictory, for an individual is Christian in virtue of his membership of an historical community, the Holy Catholic Church.

'When we say, "I believe in the Holy Catholic Church," what we really mean is not that we believe in the Church itself in any absolute sense but that we believe in the God who has made Himself known to us in the Church—the God whom Christ revealed. We belong to the Body of Christ because we have been laid hold on by Christ. We feel a deeper devotion to this community than to any other human society because we have found God there, or rather God has found us there.'

## Biblical Sacramental Theory.

BY PRINCIPAL W. ROBINSON, M.A., B.Sc., D.D., OVERDALE COLLEGE, SELLY OAK.

ON any simple unprejudiced reading of the New Testament it is plain that Christianity began as a sacramental religion; that is, there were certain definite acts employing *material* media to which were related *spiritual* benefits. This fact was scarcely disputed before the time of Wycliffe, and not seriously disputed before the Reformation, and then not by the greater Reformers, with the possible exception of Zwingli. From the sixteenth century onwards there were growing tendencies to ignore the fact with a complete denial of it in the case of the Quakers. During the seventeenth and eighteenth centuries incipient evangelicalism and pietism were ever lurking in the background, but both Calvinism and Lutheranism and even Free Church life in England remained in a very

real sense sacramental religions. It was only in the nineteenth century that 'sacramentalist' (often quite wrongly 'sacramentarian'<sup>1</sup>) became a term of abuse on the lips of evangelicals, and more so after the rise of the Oxford Movement and the rapid spread of the Roman Church after Catholic emancipation.

With the rise of the critical period, the basic assumption that Christianity began as a sacramental religion came to be denied on critical grounds. This finally developed into the Liberal Protestantism of the Harnackian school, with its

<sup>1</sup> Strictly speaking, the term 'sacramentarian' was applied in the sixteenth century to those who took a 'low' view of the sacraments, and was especially applied by Calvinists to Zwinglians.



familiar distinction between the religion of Jesus and the religion *about* Jesus.<sup>1</sup> Even within Harnack's day this system received somewhat of a shock from the work of the Eschatological School headed by Johannes Weiss and seconded by scholars like Loisy and Schweitzer;<sup>2</sup> as well as from the work of the more extreme School of Reitzenstein and Bousset,<sup>3</sup> who acknowledged fully that Paul at least was a sacramentalist, but claimed that he had perverted original Christianity by borrowings from the Mystery Religions. At least it was seen that the simplification of the New Testament which set forth Christianity as a prophetic-ethical religion, perverted later, in the Primitive Catholic period, by Hellenic ideas and practices, was by no means so simple as it appeared. The problem was much more complex. Yet, even so, by the turn of the century there had developed in this country, both in fundamentalist and critical circles, a type of Protestant Christianity which might not unfairly be called non-sacramental, and which was inclined to confuse sacramentalism with ritualism. To this day there are numbers of Free Church lay people to whom the sacraments mean little if anything at all, and there are still many Free Church ministers who take a pride in declaring that they are not sacramentalists, shunning the word as if it denoted some fell disease, and certainly regarding it as denoting something anti-spiritual.

There were, however, other voices to be heard within the Presbyterian and Free Churches. In 1891 William Milligan, Professor of Divinity and Biblical Criticism in the University of Aberdeen, in his Baird Lectures,<sup>4</sup> had contended for the sacramental nature of Christianity, especially in relation to the Eucharist; whilst a little later C. A. Briggs of Union Theological Seminary, New York, moved in the same direction.<sup>5</sup> The work of P. T. Forsyth is now being seen in its true perspective and magnitude. In 1917 he published his book *The Church and the Sacraments*, containing the chapter by his colleague, Professor Andrews, which had previously appeared in *The Expositor*, on 'The Place of the Sacraments in the Teaching of St. Paul.' To many Free Churchmen this book came as little less than a shock. In the main it was a neglected work. Forsyth was before his time. It was hardly realised, even by scholars, how prophetic his work was of much that was to follow in the next twenty years in the fields of both Old and New

Testament criticism and exegesis. At his death he had scarcely a disciple in the Free Churches. His chief disciple was the Anglican, Canon J. K. Mozley, who wrote his obituary in *The Expositor*.

In the two decades which have followed since he did his chief work, the situation has entirely changed in the fields of Old and New Testament study. The work of Form-Criticism has been significant, but even more significant has been the general recognition of the essential eschatological nature of both Jewish and Christian thought and the realization that the New Testament, although written in Hellenistic Greek, is shot through and through with Hebrew modes of thought. The result of this is that there are few scholars to-day, whether belonging to the Reformed, Lutheran, or Free Church traditions, who fail to recognize the proposition stated at the outset of this essay, 'that Christianity began as a sacramental religion,' and also to recognize that this is not to be explained by borrowings from the Hellenistic world to which it came as a missionary religion.<sup>6</sup>

What, then, was the reason for the rise of that peculiar kind of Protestantism (so different from the classical Protestantism of either Calvin or Luther) which came to regard Christianity as non-sacramental and sacramentalism as something unspiritual? Was the instinct sound which prompted it? I want to suggest that, although it was a wrong-headed attitude which has led to great impoverishment in Presbyterian and Free Church life, there was a sense in which the instinct was sound. My thesis is related to the development of sacramental theory in the Catholic Church, and illustrated in the main by reference to the Eucharist. It depends upon the assertion, now admitted by more and more scholars, that original sacramental theory and practice in Christianity derives from Jewish and not from Greek sources.<sup>7</sup> Hebrew categories of thought were *dynamic* rather than *static*, they had to do with *action* rather than with *presence* in the metaphysical sense. They were in no sense *theosophic*, which was the character of much Greek thought. Time and eternity were not opposites as they were for the Greek. In some sense eternity could be and was fulfilled in time. Hence the essential eschatological nature of Hebrew thought.<sup>8</sup> The

<sup>6</sup> This is illustrated by the works of such scholars as M. Dibelius, R. Bultmann, C. H. Dodd, T. W. Manson, E. F. Scott, N. Micklem, Newton Flew, W. Manson, H. Gressmann, H. Gunkel, Wheeler Robinson, H. H. Rowley, Vincent Taylor, Karl Barth, Emil Brunner, and many others.

<sup>7</sup> See my article on 'Christian Sacramental Theory and Practice' in *Theology*, May 1938.

<sup>8</sup> This is referred to by Gregory Dix in his monumental work, *The Shape of the Liturgy*.

<sup>1</sup> See Harnack, *What is Christianity?*

<sup>2</sup> See Loisy, *The Gospel and the Church*, and Schweitzer, *Paul and his Interpreters*.

<sup>3</sup> See Bousset, *Kyrios Christos*, and Reitzenstein, *Poimandres*.

<sup>4</sup> *The Ascension and Heavenly Priesthood of our Lord*.

<sup>5</sup> See his *Church Unity*.

key-notions, therefore, lying behind Hebrew and primitive Christian sacramental theory and practice are 'personal,' 'ethical,' and 'concrete' as over against 'mechanical,' 'legal' and 'abstract mystical.' With the process of time, as the root from which Christianity had sprung was forgotten, it was inevitable that Christian sacramental theory and practice should become more and more theosophic, less and less personal and prophetic, until it degenerated into something legal and almost mechanical. The process of degeneration was most rapid after the fifth century. At the time of the Reformation the Western Catholic Church had a rigid sacramental theory, based upon a metaphysical understanding which inevitably made that theory theosophic; and a sacramental practice which had little relation to ethical realities. The wonder is that the Reformation did not swing completely over to a non-sacramental conception of Christianity. It was only saved from doing so by the place which it gave to the New Testament.

So far as the doctrine of 'the presence' in the Eucharist was concerned, apart from Zwinglian memorialism, there were in the main two alternative theories—the rigid theory of transubstantiation offered by the Roman Church, and the receptionism of Hooker. We may neglect for the moment Luther's theory of consubstantiation which was closely allied to transubstantiation, and what has been called the 'virtualism' of Calvin, a term which can only doubtfully be applied to his views. Even more doubtfully can he be called a receptionist.<sup>1</sup> His theory appears to have been more closely allied with that of 'identity,' found in Ignatius and Justin Martyr and later in the seventeenth-century Anglican High Churchmen, from whom he differed little except in denying the sacrificial character of the Eucharist, which mistake Luther also made. We shall get the matter clearer if we think only of the two opposing theories of transubstantiation and receptionism. The emphasis in transubstantiation is on the *objective* nature of the Sacrament which is regarded as an *opus operatum*, something which works willy-nilly regardless of the faith and spiritual attitude of the recipient, so long as the right formula is used and the right person uses it. It was this kind of thing which the non-sacramental Protestantism, referred to above, feared. To fear it in its crude form was a right Christian instinct. It was almost the only kind of sacramentalism known to Protestants of that day. On the other hand, the emphasis in receptionism is almost entirely on the *subjective* side. Almost everything is made to depend on the

spiritual state of the recipient and little or nothing on the Sacrament itself. The logic of this position is that the Sacrament may be dispensed with, or at least become no more than an interesting survival of archaic ritual which may act as a 'psychological uplift,' which might even be better achieved by some modern expedient.<sup>2</sup> To repudiate this, as it was repudiated by the Catholic party, is also a right Christian instinct. Neither of these attitudes in their extreme forms, it appears to me, is the Biblical and primitive Christian sacramental understanding.

I have contended that the roots of primitive Christian sacramental teaching are to be found in the Old Testament. Let us look, then, at the conception of sacrifice which is found in the Old Testament, not only in the Prophets but elsewhere and even in the Pentateuch.<sup>3</sup> What we should now call the 'validity' of any sacrifice depended upon two things: (1) the performance of certain acts which were conceived of as *ordained by God*, (2) the spirit of the offerer. *Both* these things were essential. The meaning of the prophetic denunciations of sacrifices is not that sacrifices as such were useless and ineffectual, but that sacrifice was ineffectual apart from the spirit of the offerer. Unless a man *desired* to walk in the way of the Lord, the sacrifice was an offence to God and certainly did not mediate the grace of God to the worshipper. Old Testament scholars are now more and more agreed that this is the meaning of the most extreme denunciations of sacrifice in Amos and Jeremiah. Speaking of sacrifice, Professor Rowley says, 'Yet it was more than a token or pledge of the spirit. It was the organ of God's grace unto him (the worshipper). Of itself, it could no more convey to him the divine blessing than it could carry a valid plea for him. But when he made it the organ of his spirit, God could make it the organ of His approach to the offerer, and by the touch of His Spirit upon man's could cleanse him in the innermost springs of his being.'<sup>4</sup> When we look at Paul's view of the Lord's Supper given in 1 Co 10 and 11, it is clear that no merely 'memorialist' or 'receptionist' view will fit the teaching. The Sacrament is a memorial of Christ's death, but it is more than a memorial. He tells us plainly that whoever eats and drinks unworthily is guilty of the body and blood of the Lord.<sup>5</sup> Here he

<sup>2</sup> The matter is well illustrated by the fact that hymns like Bernard's 'Jesus, Thou Joy of loving hearts' and Watts' 'When I survey the wondrous Cross,' both written for the Lord's Supper, could be sung on any occasion.

<sup>3</sup> See H. H. Rowley, *The Re-Discovery of the Old Testament*, 109 ff., 117 ff., 165 ff., to which I owe much of what follows.

<sup>4</sup> *Ib.* 167.

<sup>5</sup> 1 Co 11<sup>27</sup>.

<sup>1</sup> See *The Christian Institutes*, Bk. IV. chs. xvii., xviii.



obviously means that whoever partakes in the wrong spirit, instead of receiving the benefits, incurs the guilt of those who crucified the Lord. 'It is not merely that without the right spirit he fails to appropriate the blessing which might be his; he adds to his guilt and positively injures himself.<sup>1</sup> Lying behind this teaching is the essential meaning of sacrifice in the Old Testament. We need look no further afield for the substance of it. The Sacrament is God's organ for conveying grace, but it is not as an *opus operatum* that it conveys grace, that is, as something independent of the spirit of the worshipper.<sup>2</sup>

This is an objective-subjective view of sacrifice and sacrament. If it be objected that too much is made to depend on the subjective element while the objective sinks into the background, I would maintain that this is not so. If we think of the Sacrament as the means which *God has ordained* (and here the word 'ordinance' has some significance) for the conveying of grace, there is no detracting from its objective character if we also

<sup>1</sup> H. H. Rowley, *op. cit.*, 169.

<sup>2</sup> The true *opus operatum* is the Cross, which is God's act in which He offers Himself. In the sacrifice of the Cross our Lord is both Priest and Victim. He is the offerer and that which is offered. Here the two elements of the act ordained by God and the spirit of the offerer are combined in One Person who both offers the sacrifice and *is* the sacrifice. In the Eucharist this sacrifice, which is final and once-for-all ('the finished work of Christ,' to use the classical Protestant expression), is not repeated, but it is re-called by the worshippers and re-presented. They not only plead it, but identify themselves with it. Hence the emphasis which must be laid on the spirit of the worshipper. Paul refers positively to this identification in connexion with the sacrament of Baptism (Ro 6<sup>1-11</sup>). It is only negatively that he refers to it in relation to the Eucharist (1 Co 11<sup>27-29</sup>), but there is no reason to suppose that he did not hold the positive side as well.

think of it as the means which God has ordained *under conditions*. And those conditions are fulfilled when the worshipper in spirit joins himself to the Sacrament, to that which it symbolizes, the sacrificial death of our Lord; in other words, when he 'discerns the Lord's body.' This is as objective as any view of the Sacrament as an *opus operatum*, whilst at the same time it preserves all that the receptionists desired to preserve, but which they were able to preserve only by denying the objectivity of the Sacrament. If we accept this view it probably means that we shall have to come to realize that a term like 'real presence' is inadequate for expressing the true meaning, being somewhat too theosophic; and shall have to choose rather to speak of the 'real action' of God in the sacraments. It will also mean, so far as Baptism and the Eucharist are concerned, that the problem of the ordaining of these sacraments by our Lord is more important than we had supposed it to be. But on that problem New Testament scholarship is shedding some light. It will further mean, from the Protestant side, that we shall have to reconsider the sacrificial aspect of the Eucharist. It was here that the Reformers perhaps made their one fundamental mistake in their eucharistic teaching. This view should also have some effect on the solution of the question of infant Baptism as over against believers' Baptism. But these are questions I will not enter into here. I have merely wanted in this article to examine that type of Protestant thinking which still regards sacraments as unspiritual things, and that type of Catholic teaching which thinks that, once one begins to emphasize the spirit of the worshipper, one has taken the objectivity out of the Sacrament and that such objectivity can only be preserved by a view which makes the Sacrament an *opus operatum*.

## Literature.

### DR. GOSSIP'S BOOK ON PRAYER.

A NEW book by Dr. A. J. Gossip is always an event, for everything he writes is certain to be original, vivid, and stimulating. In the *Secret Place of the Most High* (Independent Press; 8s. 6d. net) is sub-titled 'Some Studies in Prayer,' and presents us with the distilled wisdom of a master of the devotional life who never forgets that he is first and last a preacher.

Only Dr. Gossip could have written this book, and his name on the title page is quite superfluous. Every paragraph is initialised by his genius, and every chapter is signed by the authentic and irre-

sistible Gossip style. Not only is this book a searching study of the human heart and a survey of all the reaches of the devotional life, it is great preaching as well. An instance of this may be found in the chapter entitled 'On the Characteristic Note of Christian Prayer,' where Dr. Gossip deals with Thanksgiving in prayer, and in effect preaches a sermon which is extremely relevant to our condition to-day. The book might easily have been entitled 'What We Owe to Christ,' for every chapter catches something of the flame of devotion to Him that is leaping and glowing in the writer's heart.

The reader may therefore be assured that there

is nothing hackneyed or pedestrian about even the familiar themes of the place of Confession, Adoration, or Intercession in prayer. The illustrations are copious, fresh, and clear. Some from Dr. Gossip's own experience are remarkably telling, while there is evidence of an ample acquaintance with the masters of prayer in all churches and in all lands.

Much happens by the way. Mr. Shaw is firmly dealt with for saying that 'it is the prayer and not the prayee that matters.' There is an acute discussion of the differences between the Romanist and Reformed forms of worship, with vigorous denial that the Protestant form of worship is 'too subjective, too man-centred.' A pen-picture of A. B. Davidson is very moving, as Dr. Gossip describes what prayer can be, and is, 'to a really-believing man.' But every page is alive, for Dr. Gossip is drawing all the time from a richly stored mind, and he could not be tedious even although he tried very hard. This is a book to possess.

R. J. WEDDERSPOON.

#### MAN AND SOCIETY IN THE N.T.

Throughout a long teaching career Dr. E. F. Scott has written many notable books on the New Testament. There is now a new book in the same field from his pen entitled *Man and Society in the New Testament* (Scribners; 12s. 6d. net), marked as all its predecessors have been by intimate mastery of the New Testament content and by admirable lucidity of statement. The concern of this new book is with the social aspects of New Testament thought. The New Testament teaching according to Dr. Scott revolves on two poles—the fact of God and the fact of human personality. Ancient religion was all communal, but Jesus extricated man from the depersonalizing threat in this, by revealing the God in whom each individual can find a true value and destiny. There was a social consequence of this at once in terms of the fellowship of the Church. Here the law of love, individually willed, became the sustaining bond. Circumstances of the time caused the Church to take upon it the character of a self-contained society, yet Jesus meant that this narrower fellowship should foreshadow a larger one. The Church was never meant to be severed from the general life of the world, and from this point of view the conjunction of Church and State under Constantine, though full of danger, did open an opportunity of discovering the wider bearings upon the manifold of life of the faith engendered by the gospel. Nevertheless, the insistence of the New Testament itself must be asserted, and especially so in view of the communal trends of our time. Christianity is not an ethic or a political system but a religion. The Christian position is that it is the men in their personal lives who need to be redeemed; when they are changed into new men all the rest will follow. It was by the unrelenting witness to this that the New Testament became the most revolutionary of books. It has been the driving force, during the centuries, in social change, because it puts the person above

every order or system, claiming for him the right to realize his own life in and for God and therefore for his fellows.

Dr. Scott, while bidding us find the solution of our urgent present-day problems in the New Testament, holds strongly that its social teaching has been often misunderstood. Planning of society was remote from the purpose of Jesus. But our obsession with planning has had ominous tendencies. Our new philosophies belittle personality; the community is regarded as self-contained, and its progress defined in terms of the material; furthermore the peace, justice, and brotherhood we are envisaging are involving our society in compulsive measures which threaten to suppress the liberty and dignity of persons. Over against this must be put the Christian purpose for life. Its plan for the creation of community is the restoration of man to God. Our progress and culture will go for little unless each man knows in his own person an eternal good given freely of God. Then, under any system as it arises from time to time, man will seek not of constraint but willingly the true welfare of his neighbour.

This is his service for the Christian hope of a society that will be truly unified because its bonds are the inward sympathy of God-apprehended souls. The resurrection of the community of mankind begins and ends with the individual entering into God's love and will. This is the final word of the New Testament upon our manifold social problems.

In Dr. Scott's bountiful and pungent exposition there is much that calls to mind a half-century-old book, Harnack's 'What is Christianity?' But it is Harnack in developed and richer form. All that Dr. Scott says upon Christianity as a religion, and upon the gospel as a discovery and exaltation of the personal life, is said notably. His insistence that any failure in this witness by the Church would be treason to her commission will command the assent of all his readers. Perhaps, indeed, some will feel that he has elaborated this to the point of minimizing the gravity of the other side of the subject. Dr. Scott appears to state the social character of the gospel for the present in terms of the kindly charitable activity of individuals. But is this enough in our kind of world? The words 'social' and 'communal' seem to infect Dr. Scott with all sorts of emotional irritants! But may not the search for an order, social, political, and economic, be made a Christian concern in the sense that it may uphold more fruitfully the individual in his good will?

It is precisely because her message is concerned with persons, with the individual as a child of God, that the Church must keep turning and applying her serious thinking to all the conditions in which personal life is set. To say that if only there were enough Christians going about the place all would be well is to by-pass essential parts of the Christian road. Let it be said, however (even if this criticism holds), that as an unfolding of the content of New Testament religion this book is full of treasure both for the preacher and for



the theologian. It is exposition, scholarly and evangelical, of central issues. J. MACLEOD.

### HISTORY OF PHILOSOPHY.

The main trouble about Histories of Philosophy has been that if they are readable they are too slight to be of any great value; if they are reliable they are almost quite unreadable. 'Überweg'—the very name makes one shudder. Lord Russell has crowned a notable series of books and articles expounding his own philosophy by issuing this portly volume, *History of Western Philosophy* (Allen and Unwin; 21s. net). It is notable in being neither slight nor unreadable. The literary style is charming, and the author contrives to make deep problems intelligible, and on the whole to do justice to the many philosophers whose views he expounds. So easy is the presentation of tough matter that the reader is carried on almost fascinated. As the sub-title or rather the continuation of the title indicates, Lord Russell covers the long period 'from the earliest times to the present day.' Also part of the full title is (philosophy's) 'connection with political and social circumstances.' Undoubtedly that is not merely interesting but quite important, and some of the best sections of the work are those depicting the political and social environment of the individual thinkers. One may doubt as to whether there is uniform excellence, and in some cases as to the relevance of that environment to the philosophy produced; but in the main real light is again and again cast by the attempt to clarify the relations between a philosophy and the political and social circumstances with which it was contemporaneous. The inevitable divisions are followed—ancient, mediaeval, and modern.

To speak quite generally, it is obvious that none but a philosopher can write a history of philosophy, and that, strive as he may, not only his estimate but his account of philosophers to which he is personally opposed, must more or less fail to be quite just or 'objective.' In the light of Lord Russell's own 'logical analysis' pushed to extreme 'logical atomism,' how will the 'tradition' from Plato to Hegel fare? Well, here and there it fares very badly; on the other hand, Lord Russell pleasantly surprises one by the sincere effort he undoubtedly makes to be fair. To be more specific. One wonders where the author got real material for his lengthy treatment of Democritus of whom little is known, and of whose teaching little more is known. So, too, one wonders on what real grounds he can so definitely impute 'motives' to Socrates, whose real life and opinions and activity have so largely and for so long been matters of uncertain discussions. The account of Plato suffers, Lord Russell dealing with only part of his writings. That fault is repeated in the modern section in the case of Bergson, whose last and important work is not even mentioned. One, of course, must make allowances; in a work of such colossal sweep, omissions which will seem to somebody else very regrettable, are probably inevitable.

Coming to modern philosophy, among many excellencies one finds some defects. Few will be persuaded that the account of Kant is adequate. Some will be surprised that that of Leibnitz is not better, because Lord Russell in another work has dealt with that thinker.

But least satisfying is the last section dealing with more recent philosophy. The attempt at anything which could be called a 'history' seems to be quietly abandoned. Only James, Bergson, and Dewey are dealt with. The refutation of Pragmatism is convincing but hardly necessary at such length. It was sufficiently refuted in a *bon mot* by 'George Birmingham'—'a lie is true if it works.' One is grateful for the exposition and criticism of Dewey. Here the author gets in his own philosophy. One is a little pained that Gentile and Croce receive no mention. Instead of those closing chapters which give the impression that Lord Russell is more arbitrary than one is sure he really is, an exposition of recent trends in philosophy might have been more useful.

The author concludes with a warning against any tendency to take an attitude of irreverence towards the cosmos. It is as timely as it is well-said. Only is it not rather reminiscent of the close of Ecclesiastes? On Lord Russell's own philosophy can there be either a cosmos or reverence?

W. D. NIVEN.

### THEOLOGICAL TRAINING IN INDIA.

*The Christian Minister in India: His Vocation and Training* (Lutterworth Press; 8s. 6d. net) is based on a survey of theological training for the Indian ministry that was carried out by the National Christian Council of India. Mr. C. W. Ranson, till recently one of the Secretaries of that Council, has prepared this British edition of the Indian Report in the hope that by its means a deeper and more widespread concern for the training of the ministry of the Indian Church may be created in this country. No subject can be more vital for the future of the Indian Church than this and it is, therefore, greatly to be desired that many who recognize the significance for the world of the conversion of India should make themselves acquainted with this important and authoritative document.

The hopes—and fears—that gather about India at the present juncture must make it plain to us all that the strengthening of the leadership of the Indian Church is more than ever an urgent necessity. Fifteen years ago when the Lindsay Commission reported on Christian Higher Education in India the need for drastic improvement in theological training was evident to the members of the Commission but this subject lay outside their consideration. The possibility of relating the education that the Christian Colleges provide to this particular department of study was, indeed, in the minds of some of the members of that Commission but it could not be brought within the scope of their investigation. This

possibility does not appear to have been considered in connexion with the survey which Mr. Ranson describes. Perhaps as the Colleges become increasingly—as appears likely—Colleges primarily for Christian students, their relation to theological training may yet come under review.

The chaos in theological training that missionary individualism had created in India has gradually been coming under control in recent years. So long as English remains the lingua franca of the land—though that may not continue much longer—there will have to be some Training Colleges that use that language. There are five at present. But the future of this kind of education is, and should be, with the vernaculars. One reason why English is still used is the lack of suitable textbooks in the various vernaculars. That means that progress in theological training must go along with the production of good Christian literature in all the major languages. Work for Christian literature must be for many years in consequence a first priority for both foreign missions and the Indian Church. The Indian pastor must be able to give expression freely and accurately in his own language to the Christian truths by which his people live and grow.

Let no one suppose that a vocabulary of theology cannot be provided in the Indian vernaculars. These are not primitive languages but languages with a long history and a varied literature centuries old. In a footnote Mr. Ranson quotes some one 'who has had experience as a theological teacher in England and in India' as advocating the teaching of theology 'in a vernacular jargon.' Mr. Ranson, I am sure, will repudiate the word 'jargon' as applied to any Indian language. Languages such as Tamil, Bengali, and Marathi can only be so described by one who is unacquainted with the scope and richness of the literatures that these languages possess. If in them Tukaram three hundred years ago and Tagore to-day could speak and sing with power and abundance out of their deep hearts, then surely they can be kindled to a new splendour on the lips of Christian men and women.

Another desideratum if this end is to be fully achieved is that the churches should co-operate in such training. Already co-operation in theological teaching is beginning, and the barriers between the churches that derive from the Church of England and the other churches are being broken down even in this sphere where co-operation might be expected to be particularly difficult. In each of the language areas mentioned above union Training Colleges of this comprehensive type are either in actual operation or are being projected.

Of these and other matters that are involved in plans for the training of the Christian ministry this book gives a full and stimulating account. Mr. Ranson presents the situation and its demands with knowledge and skill. It may well be the case, as he says, that the resolve to make the training of the ministry the pivot of Christian strategy for churches and missions in post-war India will prove 'the one great choice which, being

honoured and held to, carries all the rest in the end and carries them high.'

NICOL MACNICOL.

### THESE DENOMINATIONS.

In *These Denominations* (S.C.M.; 3s. 6d. net) the Director of Religious Education for the Diocese of Sheffield, Canon H. G. G. Herklots, has provided a book wholly to be commended as a swift, scholarly, easily read review of the history behind the present position and outlook of the churches, equally serviceable as an introduction to the subject and as a statement of the kind of outlook which is wholesome and hopeful. It is brightly yet finely written, at once bland and earnest, profound, candid, and charitable.

He seems to agree with Streeter's view that it was not in the first but in the second century that the episcopal order became general. He notes that the Enabling Act of 1919 has not given to the Church of England spiritual freedom, though, if the Crown appoints the Bishops, the Archbishop crowns the King. He quotes Professor Brogan's words: 'The Church of England may only be the church which the majority of English people stay away from. But they want it to be there to stay away from; it is their spiritual home whenever (which is not very often) they feel they want one.' Thus his admiration of the compromise and inclusiveness which marks the Anglican Communion is not uncritical, and his treatment of other churches is knowledgeable and sympathetic.

A Scotsman may make the small critical point that it is not quite happily expressed to say that the Westminster Confession was written 'by English clergy.' The Committee in charge was eight of the English members of the Assembly and all six of the Scots commissioners, two of whom were laymen. And in connexion with the distinction between the idea of a comprehensive institution, and a 'gathered church' of definite Christians it might perhaps be maintained that the Church of Scotland has always been unhappy that this distinction is possible or necessary. Its constitution is of a 'gathered' church, for mere adherents have no votes in its democracy.

R. W. STEWART.

### RELIGION AND LAW.

The publication of *Studies in Biblical Law*, by Dr. David Daube (Cambridge University Press; 21s. net), forms a notable contribution to the subject of the relation between Religion and Law. The book is composed of five essays, to which copious notes are added, and there is an extensive index.

The ordinary reader will be more interested in the first, third, and fourth essays. Yet, even although the other two essays are more technical, there is nothing in the book which does not aid our understanding of the Bible.

The first essay is 'Law in the Narratives.' Dr. Daube takes up the dictum that religion is prior to law in the sense that legal precepts were



originally religious. That view, he asserts, is an over-simplification. He then develops the view that legal concepts frequently determine theological ideas. One of his illustrations is taken from the story of Moses' glimpse of the Promised Land. Dr. Daube suggests that behind this viewing of the landscape there is a legal concept, namely, that it was a legally valid method of entering into possession of land by looking it over.

In the third essay, '*Lex Talionis*,' Dr. Daube claims that even in the practice of retaliation there is an element of compensation. For example, the 'avenger of blood' does not merely slay the murderer. By putting the murderer to death, there is taken from him the power he had over his victim. The victim's soul is now restored to his family. 'Vengeance is compensation.'

The fourth essay is 'Communal Responsibility.' In this Dr. Daube distinguishes between 'Communal Responsibility,' 'Communal Merit,' and, what he calls 'Ruler Responsibility.' The discussion which follows is particularly illuminating. It deals with ideas operative in the minds of those who took an active part in affairs at times of crisis. What were the thoughts in Abraham's mind when he pleads that Sodom and Gomorrah should be spared? What principle was involved when the prophets said that owing to the wickedness of the king Israel should be punished? Or, how far does the salvation procured by Jesus depend on 'ruler reward' or 'communal merit' (in both cases the salvation being dependent on Jesus)?

The remaining two essays are 'Codes and Codas' and '*Summum Ius—Summa Iniuria*.' These are slightly more technical but very interesting in themselves.

This work is singularly lucid, and in parts almost brilliantly written. It is lit up, now and then, with flashes of humour. It forms a very helpful approach to a clear understanding of the mentality of the men and women we meet on the pages of the Bible. Those who are desirous of 'getting inside' the characters in the Old Testament will be richly rewarded by reading this book.

JAMES WOOD.

*For the Church Member* (Independent Press; 2s. net) is an excellent little booklet for young Congregationalists by the Rev. John Marsh, M.A., Lecturer in Bible Studies, Mansfield College, Oxford. He writes to show them something of the spiritual heritage into which they have entered; what it means to belong to the Church; what duties are laid upon those who would be Christians in strong earnest; how they ought to comport themselves as citizens, etc. Prayers for all occasions and practical hints for daily living are supplied, and the whole is written in a simple and anecdotal style.

'The position and status of whole-time women workers in the Church is a matter of immediate interest and concern for many Christian denominations, and it is a help, when this matter is discussed, to see it in a full historical context.' So

writes Mr. F. D. Bacon in the Preface to his book, *Women in the Church* (Lutterworth Press; 8s. 6d. net). The book contains an account of the work, witness, and status of Christian women from the time of Christ to the present day, and thus gives not only a background for the consideration of the problems about the work of women in the Church but information that may help readers to a conclusion on some of these problems. Religious orders, missions, lay work and other relevant matters come under review in the historical survey, and Mr. Bacon does not shrink from a consideration of the most difficult and most urgent problem: Are women to be admitted in full status to the ordained ministry? Mr. Bacon himself takes an objective view, striving to be impartial, and he states the arguments on both sides. One of the most interesting parts of his book is found in the concluding chapters in which he gives a careful account of the extent to which churches have already thrown the ministry open to women. It is remarkable how inconsiderable is the number of female ministers in these bodies, and how much unemployment exists among the women already ordained. But the question of principle is one that is pressing itself on the minds of many of the churches, and must be settled one way or the other, and the problem of church union adds an additional note of urgency to the matter. Mr. Bacon in his interesting book has done a useful piece of work.

This brightly written little book, *Design for Rescue*, by Robert C. Walton (S.C.M.; 1s. 6d. net), is a course of lectures given at two Summer Conferences for sixth form girls and boys. It compares the form of the gospel story with what Bradley finds in Shakespearean tragedy, exposition, conflict, and catastrophe, a comparison that is just, since the form of tragedy is the pattern of real life. The lectures must be judged in the light of their setting. Such expressions as, 'Peter in a blue jersey and sou'wester,' and 'Mark, giving "shots" like a film of the mounting tension,' may have been effective though not to everyone's taste. It is doubtful if the technical sense of the word 'comedy' can ever crowd out the ordinary sense it has for a general audience, and therefore it is not suitable for conveying the idea in the author's mind when he speaks of turning the tragedy of the Cross into a comedy. 'God's Son' is not a happy expression or a better translation than King James gives of the Greek. At two points there seems to be slight confusion. The Pharisees are referred to as a profession rather than a party. And in the paragraph which follows the assertion that the language of the Temptation narrative is highly symbolic it is taken extremely literally.

These are, however, minor points in a vigorous treatment of the theme. The short paragraphs on the Trinity, the supra-personality of God, and the Divinity of Christ are exceedingly well done. It is perhaps odd that in a book for adolescents a theological reader will find the most philosophical passages the most satisfying.

The serious defect in the lectures is that, starting

out from the datum that Jesus is 'God's Son,' conscious of supernatural power, it develops no interest in the actual mental life of Jesus in His human career as He reacts to the changes and chances of a real human experience. One is not sure if this is the result of a theological standpoint or quite unintentional.

In *Christ and Everyman* (S.C.M.; 4s. 6d. net)

friends and disciples will find selections from the Broadcast Talks of the late Dom Bernard Clements, made by Edward Shillito. They are arranged in the form of daily readings, and those who valued the teaching of this well-known and well-loved person will find all his qualities in these brief passages, his deep spirituality, his humour, and his humanity. This book will give spiritual guidance and uplift to its many readers.

## Singular and Plural in St. Paul's Letters.

BY THE REVEREND W. F. LOFTHOUSE, D.D., WOODSTOCK, OXFORD.

Most readers of St. Paul's letters have noticed the constant and seemingly capricious transitions which he makes from the first singular to the first plural pronouns, and back again. J. H. Moulton (*Grammar of the Greek Testament*, Prolegomena, p. 86) referring to the work of K. Dick (*Der schriftstellerische Plural bei Paulus*, 1900), speaks of the way in which 'I' and 'We' 'chased each other throughout the papyri without rhyme or reason,' and quotes Deissmann's opinion (*Theol. Rundschau*, v. 65) that St. Paul's use of the pronouns cannot be reduced to rule. Moulton himself is content to hand on the question from the grammarian to the exegete (cf. the note on *ego* in MM., *Vocab. of Gk. Test.*, 180). Milligan, in his commentary on the *Thessalonian Epistles* (Note C, 131 ff.), observes that in several Epistles St. Paul, though starting with an address from a group of persons, 'uses the first singular throughout in the body of the epistle,' but that he continues the first plural throughout the Thessalonian Epistles, suggesting in these letters a more continuous joint authorship.

E. G. Selwyn, in his new commentary on *1 Peter* (pp. 15 ff.) has raised the matter again, hinting that the sudden change from the 'We' to the 'I' passages in Th (*e.g.* 2 Th 2<sup>2-5</sup>) may be due to the fact that the two letters were actually written by one of the companions who are named in the opening sentences, probably Silvanus, and that St. Paul himself broke in with teaching which perhaps his companions did not think as appropriate as he did. St. Peter, who made much more use of Silvanus, as both Bigg and Selwyn would agree, than St. Paul made in general of Tertius (Ro 16<sup>22</sup>) or any other of his amanuenses, writes in the first singular throughout. If we are to regard Silvanus as supplying the language of *1 Peter*, while the Apostle supplied the general contents, we may suspect that Silvanus, if ever he

acted as St. Paul's amanuensis also, was more familiar with St. Paul's expressions than with the meaning with which the Apostle clothed them in his own mind.

Whether or not we are to suppose that St. Paul's relation or attitude to his companions changed after these, his earliest Epistles, we may well consider the matter in relation to the Epistles as a whole; and when we do so, the distinction made above by Milligan will hardly be maintained, more particularly in 2 Co, Ro, Eph. In 2 Co 1, for example, the plurals definitely refer to the trio, Paul, Silvanus, and Timothy, v. 19; while at v. 23 he deliberately returns to the singular, till 2 14<sup>21</sup>.

1. What are the possible causes for these transitions? We may safely rule out mere caprice or irrationality. It is true that one result of the study of the papyri has been to blur certain distinctions familiar to more old-fashioned grammarians, as between aorist and imperfect; as most Hebrew commentators, at least in dealing with the later books of the Old Testament, know the temptation to blur the distinction in the use of the two Hebrew tenses. So with *eis* and *pros* on the one hand and *en* on the other (as also in modern Greek; cf. Stambul for *eis tēn polin*). It would be as unwise to claim that N.T. writers never used two grammatical expressions for one idea as to assert that all the nuances of classical Greek are preserved in the N.T. But it is a sound rule of linguistic as of literary interpretation, to give the writer the benefit of the doubt, and to assume that if he varies his use of tenses or prepositions or pronouns, he has a reason for doing so. Not that he is to be supposed to be always conscious of the reason. The writers did not lay down their pens to consider whether they should use *hina* with the indicative or the subjunctive. St. John may have been no more conscious that he was writing *eis ton kolpon* instead of *en* with the dative (Jn 1<sup>18</sup>), or St. Paul,



that he was using now 'Jesus,' now 'Jesus Christ,' and now 'the Lord Jesus Christ,' than Shakespeare was when he made his characters use 'you' or 'thou.' But as E. A. Abbott points out in his elaborate treatment of Shakespeare's personal pronouns (*Shakespearian Grammar*, ed. 1877, pp. 153 ff.) there is a reason for every singular and plural, as there is doubtless in the language of the Society of Friends, or of the Yorkshireman to-day. Modern psychology, indeed, would affirm that we learn more from the unintentional than the intentional, in speech as in behaviour. There is, we may even suppose, a reason why an unwelcome conviction is expressed, now by 'I can but think,' and now by 'I cannot but think.'

With this in mind we shall hesitate to class the Pauline plurals with plurals of 'majesty,' the literary or the editorial. If the Thessalonian Epistles furnished the rule and not the exception for the rest, we might take refuge in such hastily built shelters. But will they serve when we take note of the actual distribution of singular and plural? In Gal, the sing. is about three times as common as the pl.; in 1 Co about twice as common; in 2 Co the pl. predominates; and so in Ro, if we omit chs. 15 and 16. In Eph, the pl. exceeds the sing., as, in Ph, the sing. exceeds the pl.; while the pl. appears in a predominantly sing. passage in e.g. 1 Co 9<sup>1-6</sup>, in Ph 3<sup>13-21</sup> the pl. gradually edges out the sing.

2. There is clearly nothing for it but to examine the passages individually. In a brief article like the present, only a few instances can be actually selected; but I think these will make clear the conclusion which a more exhaustive enumeration would press home, viz., that there is a reason in every case (whether St. Paul was conscious of it or not) why the sing. or the pl. is used; and that when the sing. is used, St. Paul is referring to his own life and personal experiences and convictions, or definitely taking his stand, in argument, in warning, in teaching, or in irony or in pleading, in contrast to his hearers. As C. H. Dodd expresses it (*Romans*, 107): 'Paul rarely if ever says "I" unless he is really speaking of himself personally, even if he means to generalize from the particular instance.' Few of the great letter writers have been readier than St. Paul to speak of themselves personally and with a greater variety of personal nuance.

When, on the other hand, he uses the pl., he is identifying himself either with some or all of the group whom he mentions at the beginning or the end of the letter in question, or with his readers in general, or with the consciousness of the whole Christian community. If the first of these alternatives is in point, it must be remembered that St. Paul sometimes referred to a larger number of

companions at the end of his letters than at the beginning: cf. 1 Co 1<sup>1</sup> 16<sup>19</sup>, Ph 1<sup>1</sup> 4<sup>21f</sup>, Col 1<sup>1</sup> 4<sup>10f</sup>. In Gal, where there are no salutations at the close, St. Paul joins with him, in 1<sup>2</sup>, 'all the brethren.' But too much stress cannot be laid on this; in 2 Co, 'all the saints' are mentioned at the beginning and the end.

3. To turn then to some individual instances. First, there are the common phrases, personal, with a touch of authority, where the sing. is always used; 'I would not have you ignorant,' 'I make known unto you,' and the like. So, 'I thank,' though sometimes the pl. is found here. In this connexion, it is useful to notice the Apostle's use of the verb to boast or glory, which occurs with striking frequency in 2 Co; elsewhere only in Ro 5<sup>3</sup>, 1 Co 12<sup>29, 31</sup> 3<sup>21</sup> 4<sup>7</sup> 13<sup>3</sup> (?), Gal 6<sup>13f</sup>, 2 Th 1<sup>4</sup>. The noun occurs, outside 2 Co, 1 Co 5<sup>6</sup> 9<sup>16f</sup>, Ph 1<sup>26</sup> 2<sup>16</sup>, in this connexion. That the 'natural man' in St. Paul was prone to boasting is clear; but all the boasting which the Apostle allows to himself is the pride in the despised and repulsive Cross on which his Master had been done to shameful death; the glory in the churches, and even in tribulation, he insists on sharing with the rest. The use of sing. and pl. here is specially suggestive. Equally natural is the sing. in the autobiographical passages, Gal 2<sup>17f</sup> 4<sup>13f</sup>; cf. also 1 Co 2<sup>17f</sup> 11<sup>27f</sup> 15<sup>8f</sup>. For most of 1 Co 13 he seems to forget his readers altogether, save for the one pl. in v. 12. So in 2 Co 11<sup>1-12</sup> 12 13<sup>1-4</sup>, Ro 9<sup>1</sup> and naturally 15 and 16 *passim*. Eph 3<sup>1-4</sup> 6<sup>19-21</sup> give us the sing., for even if Eph is a circular letter, St. Paul cannot refrain from writing as to friends. To the above list we may add 1 Th 2<sup>18</sup>; the hindrance was felt by the group, but with special intensity by the Apostle himself.

4. There are indeed numbers of instances of the pl. which cause us no trouble. In some, the Apostle is plainly identifying his experiences with that of the church to which he writes; and if he idealizes, who shall blame him? For instance, Gal 1<sup>4</sup> 4<sup>3</sup> 6<sup>9</sup>, 1 Co 9<sup>10</sup> 11<sup>16</sup>; in 2 Co the pl. is mostly absent; but it returns in Ro 4<sup>1-24</sup> 5<sup>17f</sup> 6<sup>15</sup> (note the following 2nd pers. plurals) 13<sup>12</sup> 14<sup>8</sup>; and Eph *passim*. There is another set of passages where he is clearly thinking of himself as one of the group, smaller or larger; most of the passages in 1 and 2 Th, 1 Co 12<sup>3</sup>, Ro 10<sup>8</sup>. (In Eph there are no instances of this, just as there is no common salutation.) So with Ph 3<sup>17</sup> (following sing.), Col 1<sup>3</sup>. This is made explicit in 2 Co 1<sup>19</sup>; cf. 7<sup>6</sup> 8<sup>23</sup> 12<sup>18</sup>, where the change from sing. to pl. is noteworthy but quite intelligible.

At times, especially in Ro, we find what may be called the dialectical use of the pronouns, sing. and pl. On occasion, St. Paul imagines himself conducting his defence or debating his case; he then

uses the sing. 7<sup>1</sup> 9<sup>19</sup> 10<sup>18f.</sup> 11<sup>11</sup>. At other times he is rather lecturing a class, as when he held a kind of 'seminar' in the 'school of one Tyrannus' at Ephesus (Ac 19<sup>9</sup>). Here it is the 1st pl. which is appropriate; Ro 3<sup>9. 28. 31</sup> 4<sup>1. 9</sup> 6<sup>1</sup> 8<sup>31</sup> 9<sup>14. 30</sup>. Sometimes he singles out an imaginary opponent and cross-questions him; 'thou,' Ro 2<sup>3</sup> 9<sup>20</sup> 11<sup>17</sup> 14<sup>4. 22</sup>. In 2 Co 5<sup>18f.</sup> he uses the 1st pl. rather than the 2nd; 'we know no man after the flesh'—as a mere human being; he goes on, 'even if this is how we have known Christ,' when the 1st sing. might have been looked for; of how many of his readers could this be said? But with a touch of his characteristic courtesy he places them on his own level. In Gal 2<sup>14f.</sup> and perhaps 17, we have the substance of St. Paul's actual reply to St. Peter at Antioch; in verses 19<sup>f.</sup> he passes on to his own personal experience, which had doubtless deepened in the intervening years (see Lightfoot's note on v. 14 and Duncan, *Galatians*, 63). St. Paul wrote as he spoke; he was always conscious of his audience, whether he pushed them from him or gathered them round him. Readers of F. H. Bradley's *Appearance and Reality* may have noticed the same changes from 'we' to 'you' and 'I'; perhaps if English could pass with the ease of Greek from the sing. to the pl. in the 2nd person (there is no parallel in French or German or other modern languages) we might have found this further Pauline transition in Bradley's pages.

5. But there are a number of places which demand further comment. In the Thessalonian Epistles, in spite of the prevailing use of the pl., St. Paul refers definitely to his personal desire to visit the Church (1 Th 2<sup>18</sup>), to his wish that the letter should be read to the entire community (5<sup>27</sup>), and to his personal signature (2 Th 3<sup>17</sup>). For 2 Th 2<sup>5</sup> Selwyn's view referred to above seems hardly necessary; doubtless at Thessalonica, as at Lystra, St. Paul was the chief speaker. In 1 Th 3<sup>5</sup>, the only other passage in the Thessalonian Epistles in which the sing. occurs, 'when I could no longer forbear' repeats the 'when we could no longer forbear' of v. 1, where he is thinking of the anxiety of the little group which led to the despatch of Timothy; later, the recollection of his own anxiety comes over him. In Gal 1<sup>9</sup> the passage from the pl. to the sing. though striking, is quite intelligible, in view of the sing. in v. 6.

6. Yet again, there are instances of the rapid transition from sing. to pl., or of the sing. where we should have looked for the pl. and *vice versa*, more perplexing than the above. Some of these we may now consider. In 1 Co 6<sup>15</sup>, for instance, where the 1st pl. might have seemed natural, St. Paul takes the more personal attitude; 'Your bodies are the members of Christ; very well; am I, then, acting on this principle, to make

the members of Christ the members of a harlot?' Surely a masterpiece of tact. In 8<sup>1</sup> there is a characteristic touch of irony; but blunted, as St. Paul includes himself in his gibe. So, in v. 6 he lays down a rule in the 1st pl., but applies it at once in the 2nd pl., with a caution specially needed by his hearers; in 10<sup>30f.</sup> the note of personal defence is followed by emphasis on the duty of the Church. In 2 Co 1<sup>23f.</sup> he passes from his own personal reason for delaying his visit to Corinth, to the attitude of himself and his friends; cf. v. 14, further elaborated in 3<sup>1-5. 12</sup> 5<sup>1-19</sup> and even in 6<sup>11f.</sup> But the sing. as naturally emerges when he is thinking of his own experiences as he writes, as in 7<sup>3-12</sup> as opposed to v. 2. In 9<sup>3. 5</sup> comes the contrast between the general purpose of the group and his own plan, as its leader, to effect it. In 10, the attitude is that of the group, the special appeal is his own (vv. 1-2; contrast 8<sup>f.</sup> with 7. 11). The sing. returns in the autobiographical chs. 11, 12, 13. He does not forget the group in 12<sup>19</sup> or his own personal apprehensions in v. 20. He is aware of his own responsibility in 13<sup>1. 2. 10</sup>, though here, too, it is the position of the group which is nearest to his heart (vv. 6<sup>f.</sup>).

He is the spokesman of the group rather than the commanding officer. At Antioch he will not even enforce upon Barnabas his decision that Mark should be left behind (Ac 15<sup>37f.</sup>). Did Barnabas' refusal to break with a young man who afterwards rendered such service to the apostolic circle and to St. Paul himself (Col 4<sup>10</sup>, 1 P 5<sup>13</sup>; cf. 2 Ti 4<sup>11</sup>), show that he understood the more reliable elements in Mark's character, or did St. Paul's stern attitude serve to bring them into the light?

This point may be illustrated, in passing, from the 'We' document of the Acts. The vision on the fateful night at Troas (ch. 16) was St. Paul's; it was for the whole of the little but recently enlarged group to decide on its meaning. Nor is there a hint in the succeeding paragraphs of the Apostle's subsequently issuing orders to his colleagues. If the decisions were his, he never reminded them of the fact. The student of the Methodist revival will observe both parallels and contrasts in John Wesley's dealings with his early Oxford friends, his societies, and his preachers.

7. In Romans, there is naturally less of any group with which the Apostle identifies himself. But in the most moving passage in the whole Epistle, 7<sup>7-25</sup>, we find the autobiographical sing., and, in view of his general usage, we can hardly doubt that he means it. When he passes, in ch. 8, from struggle to victory, the sing. (v. 2) is replaced by the pl., 2nd and 1st; so in 13<sup>12f.</sup> 14<sup>8</sup>. In Eph (see above) he is thinking almost entirely of the blessings of the Christian community. The 1st sing., in 3<sup>1. 4. 8. 13f.</sup>, explains itself; also in 6<sup>10-22</sup>,



where he casts himself, in his loneliness, on his readers' sympathy. Was it because Eph was a circular letter that he did not refer to his own circle, as he does in Col 1<sup>3</sup>. 12. 28 and 4<sup>31</sup>, where the opening of the door is to be for the body of preachers, while his imprisonment is his own?

In Philippians, the almost complete absence of the pl. bears out the specially intimate tone of the writer here, as he unburdens his heart to the Church he loved so deeply; but the pl. is natural in 3<sup>8</sup>. 16 (where much can be learnt from the subtle change from 1st pl. to 2nd pl.) and in 3<sup>20</sup>. In 3<sup>17</sup>, remembering the absence of any reference to the group, it was surely modesty which passed from 'me' to 'us.'

Philemon scarcely offered an opportunity for the pl., save in the opening sentences, where St. Paul, with his characteristic courtesy, identifies Philemon himself and Archippus with his own companions. Nor need we further delay over the Pastorals, whether we regard them to any extent as Pauline or not, save to remark how clearly the pl. seems to show that behind the writer's thought of Timothy and Titus is that of the Church to which they all belonged; 1 Ti 2<sup>2</sup> 4<sup>10</sup> 6<sup>8</sup>, 2 Ti 1<sup>7</sup> 14. In 1 Ti 6<sup>7</sup> the pl. stands for the indefinite *on* or *man* (cf. Ro 12<sup>4</sup>). In 2 Ti 4<sup>15</sup>, the writer seems to be thinking of some experience which he and Timothy

had shared, and in Tit 3<sup>14</sup> of those disciples on whose loyalty both he and Titus could rely.

The above passages do not attempt to provide a complete enumeration. They will perhaps show, however, that there is no reason to attribute either caprice or carelessness to St. Paul in his use of sing. and pl.; on the contrary, that his choice now of one and now of the other, whether deliberate or not, followed what we may call the rapid focussing of his mind, or the passionate sympathy in which he habitually sank his individuality in that of the group of which he was the life and soul, took on his own shoulders duties of expostulation or warning from which the best of them might have shrunk, laid bare his own inmost heart, and upheld before his hesitating and unsatisfactory followers an ideal which he insisted that they should think of as already shared by them with him. Stern and gentle, pliable and obstinate, self-assertive and yielding, concentrated on his daily communion with Christ and yet wistfully eager for the affection of his often unworthy friends, St. Paul lets us afresh into the secret of his inner life by these tiny grammatical finger-posts. Among all the paradoxes which he welcomed, this is as striking as any: needing no man, needing all men. If grammar is forced to ask the aid of exegesis, it does not, we may suspect, in dealing with St. Paul, ask in vain.

## In the Study.

### Virginibus Puerisque.

#### The Proper Order.

BY THE REVEREND CHARLES M. HEPBURN, B.D.,  
CRIEFF.

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself.'—Mk 12<sup>30f</sup>.

In many ways we are a peculiar people. By that I mean we in Britain often act in the opposite way to others. In most countries, for instance, motors keep to the right side of the road, whereas in our land they keep to the left. Most nations, too, count in tens and hundreds and thousands, what is called the decimal system; we, however, don't. I guess you sometimes get all mixed up with yards and furlongs, pints and quarts, and so on. As I said, we are a queer people. One people from whom we do things differently is the Hebrew people. One may see it in a Hebrew Bible. A Hebrew Bible starts not from the front, but from the back. Also it is not read from left

to right. It is read from right to left. Another thing we don't do alike is interesting. Suppose I asked you, for example, the present singular of the verb 'to be' I expect you would promptly answer, 'I am, Thou art, He is.' On the other hand, here is the order which a Hebrew boy or girl would give it, 'He is, Thou art, I am.' Actually, the difference in the order doesn't matter much. All the same the order in which we look at things in life is vastly important, and that Hebrew order suggests how we should.

Our first thought then should be this, 'He is.' I mean we should give first place to God and put His business in front of everything else. That was just what Jesus Christ told us, that the first Commandment was this, 'Thou shalt love the Lord thy God.' God first and foremost in our love and in our life. I remember in pre-war days the Girl Guides of Poland decided to make a sort of retreat on the top of a high hill. Assisted by Boy Scouts they dragged timber and other materials up to the summit and the work was done. Then above the doorway of the hut an inscription was carved:

'There is nothing higher but God.'

And that, of course, is God's proper place. He is to be above everything else in our hearts.

Then next in order is 'Thou art,' which we may take as meaning that after God we are to study the good of others. Our Lord declared our second duty was loving our neighbour, while St. Paul said that we are to 'prefer' one another. I admit it takes a deal of doing. Still it's not impossible. Sir George Adam Smith, who was such a well-known Scottish Professor and minister, says that one of his small sons, at a time when they stayed in Glasgow and when there was a famine in India, made the following plea in his nightly prayer, 'Please God, when all the children in India have got enough to eat, and when all the children in Broomielaw have got shoes and stockings, may I keep my next penny to buy an engine.' Afterwards when that boy was an officer out in India he always sent at Christmas time Five Pounds out of his pay 'to help to give a good time,' as he put it, 'to the Broomielaw people.'

And then to go on, according to the Hebrew order we have 'I am,' so it's only then, after God and others, we're supposed to think of ourselves. Although naturally we must pay some attention to ourselves, in our selfish moments we're inclined, I'm afraid, to put No. 1 in a too prominent position and not consider others at all. One disease not included in the medical dictionary is I-strain; not eye-strain, something even more common, capital I-strain. It's a terrible trouble, isn't it? There's a verse about some one who suffered from it.

There was a little maiden once,  
Who lived in days gone by,  
Whose every thought and every word  
Always began with 'I.'  
I think, I know, I wish, I say,  
I like, I want, I will;  
From morn to night, from day to day,  
'I' was her burden still.

I fear folk of that sort make a lot of trouble. One who was the direct opposite of that was a statesman who did a lot for South Africa, Lord Milner. It was said of him that 'he thought often of his work and his cause, much of his colleagues, never of himself.' A difficult ideal I admit. Nevertheless one worth striving after.

The Hebrew order then is surely the wiser one,

He is,  
Thou art,  
I am.

It's like that that we're meant to think and live.

### Safely Airborne.

By THE REVEREND W. S. LIDDLE, STROOD,  
ROCHESTER, KENT.

'They shall mount up with wings as eagles.'—  
Is 40<sup>31</sup>.

The great majority of journeys by air are carried through without injury to any one and end

happily; yet accidents seem to have occurred constantly in recent months and occasioned so much anxiety that we are all interested in the study of the causes. There have been several different reasons revealed by inquiries into these disasters.

The most sensational of these aeroplane crashes was that of the Dutch Dakota at Copenhagen on 26th January this year, when a Swedish Prince, the grandson of King Gustav, and Miss Grace Moore, a famous American singer, as well as other less well-known people, lost their lives. It was said soon after this accident that it might have been caused by the failure to remove an 'elevator lock' before the machine took off. The 'elevator lock' is a long piece of steel which is fixed on the rudder, elevators, and ailerons of the plane whilst it is on the ground. If it was still in position when the machine took off the Pilot would be unable to have full use of the elevators. The chief control officer of the Danish Air Authorities said, 'If the steel lock had not been removed before the take-off and the steering consequently had not had full freedom of movement, this may have caused the crash.'

Life has often been spoken of as a journey; and the good life as a state to which one has to *rise*. Aristotle, that wise man of Ancient Greece, described the kind of man whom he considered good and noble and called him 'the high-minded man.' The 'high-mindedness' described by Aristotle did not however reach to anything approaching the loftiness of the Christian life. The Christ-like life is the highest type of life, and if you and I are going to reach it from the level of the ordinary standards of life on earth we shall have to 'rise' to it.

For an aeroplane to take off on a journey with the elevator lock still in position is, as we have seen, to make almost certain of disaster. In the same way those of us who are about to 'take off' on the journey of life, and especially of the good life of service to God, had better be sure that there is not an 'elevator lock' on us. 'An elevator lock on us?' you might say. And the answer is 'Yes'! There are certain temptations to which we might give way, certain habits which might so cripple our powers as to make us useless in the world, and might cause us to crash and bring shame on ourselves and on people who love us.

There is the 'lock' of selfishness. The New Testament tells of a young man who evidently had some 'good points' and who might have been of great help to Jesus. He asked how he might reach the heights of 'eternal life,' that is, life on the very highest level which can be achieved here on earth, and got the answer 'Go and sell that thou hast, and give to the poor, . . . and come and follow me.' When the young man heard that 'he went away sorrowful.' He didn't want to give up his great wealth; his concern for himself and his great possessions kept him from rising to the heights of true comradeship with Christ. Selfishness can prevent you honouring God and serving others.



There is also the 'lock' of laziness. Very frequently school teachers have to write on Term-end Reports something like this: 'Has ability but needs to apply himself more.' We are not going to be of much use in our modern world—the working of which is going to require much technical ability—unless we do apply ourselves to our lessons and studies and training. The Book of Proverbs tells us 'the soul of the sluggard desireth, and hath nothing.' The lazy, inattentive boy at school often afterwards wishes that he had worked harder; there are so many things he desires, and can't have; so much that he would like to be able to do, and cannot.

But unwillingness to let Jesus be our guide is the greatest cause of inability to rise to the life of goodness and usefulness. A great hymn by Charles Wesley encourages people to turn to Jesus and 'rise into the life of God.' We can 'on faith's strong eagle-pinions rise.'

### The Christian Year.

FIRST SUNDAY AFTER EASTER.

#### A Prophet to Displaced Persons.

BY THE REVEREND E. L. ALLEN, PH.D., D.D.,  
KING'S COLLEGE, NEWCASTLE-UPON-TYNE.

'As I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God.'—Ezk i<sup>1</sup>.

Of all the unhappy people in the world to-day, surely the unhappiest are those displaced persons whose future is so terribly uncertain. They are not wanted in the countries where they are at present, and they are not able to return to those from which they originally came. But they are only part of a much larger problem, for are there not multitudes of people, especially in the defeated countries, who are inwardly displaced? That has been shaken which was for long at the centre of their lives, and they have lost all confidence.

Yes, and even we in this country, however secure we may be in comparison with others, have suffered in many cases something of this inward displacement. It is not only those who have served overseas who have been profoundly affected by the years of war: those of us who remained at home have discarded old habits and come under new influences. Things which we used to take for granted have become subject to questioning and doubt. That being so, we ought to be able to read with fresh understanding the story of how, when Jerusalem fell, many of the Jews were uprooted from their native land and carried into exile. With their Temple in ruins far away, there was grave danger that, having lost so much, they would end by losing God Himself.

The vision described in this first chapter of Ezekiel is no mere product of fantasy; it was charged with a message to displaced persons, to be given to them by a prophet who was a displaced person himself. Judah was shaken by the catastrophe through which she had passed, but she

was able to recover stability because men like Ezekiel, men who were rooted and grounded in God, came to her succour. Then as now religion drew much of its strength from its local attachments: then as now the question was, how much would remain once these were severed. A few thousand people had carried across the centuries a torch which was one day to give light to all mankind, and it was Ezekiel's mission to see to it, by the loyalty he gave and the loyalty he evoked, that it was not allowed to go out.

What then is the theme of the strange vision described in this opening chapter of the book? Through all its bizarre imagery, not always easy to interpret, runs the proclamation of an ever-present God. The prophet looks towards the north. He sees a storm-cloud gathering and sweeping over the land, lit up from time to time with vivid flashes. It is all a fit symbol of impending catastrophe. He refuses to be dismayed, he confronts the threatening cloud, and as he gazes into it, there takes shape before his eyes a chariot with a Rider. Trembling, he allows his eye to travel upwards to where that Rider sits. Amid the blazing splendour of the scene he catches a glimpse of a majestic Form in outline, and falls awe-struck to the ground.

The four creatures of that vision represent the four realms of Nature, of which man is the highest: as he is above the others, so God is above him. The wheels which can turn in every possible direction symbolize the power of God to be present wherever He may be needed. The eyes around the rim of each wheel stand for the all-seeing gaze of God: from Him nothing is hidden, and there is no situation which is not open to Him in all its details. The whole structure is animated, so that it can move as it will, free and unimpeded; nothing, that is to say, can hinder God; where His goodness prompts Him to act, there He is, immediately present.

There were many cares in the hearts of those displaced persons by the Chebar, but the prophet's message is for those among them who are anxious chiefly lest the Presence which sustained them in happier days should be withdrawn from them now that they are in a strange land. He brings them the assurance that this shall not be, that He who was with them in Jerusalem will be with them here in Babylon. Nay more, He will be with them in any further changes which may be in store for this unhappy people. They can therefore defy exile and endure uncertainty, if their hearts are stayed on an ever-present God.

The message of the prophet to his people is a two-fold one. He tells them of a promise and of a claim. The promise is that God remains unchanged amid all changes in their environment and their fortune. This is the lesson which the Jew has had to learn again and again, as he has passed, a fugitive, from one land to another. He has learned to say to himself that he can never be homeless, for in the Law he has a 'portable fatherland' which is with him wherever he goes. We can go beyond that who have the assurance of Christ that He will be with us, even to the end of

the world. However the circumference of our lives may be shaken, while God is at the centre we can dwell secure.

Then the prophet makes a claim upon his people, bidding them in the new environment not to forget the old loyalties. There is something here which we need still to bear in mind. It is not always anything so serious as a removal east of Suez which seems to release a man from the obligations of his early life; transfer to a new housing-estate will sometimes do it! But mere change of place does not invalidate the allegiances of the soul, new circumstances do but provide a fresh opportunity for faithfulness. It was because some at least in Ezekiel's company saw this that they were able to keep the spiritual treasure which had been committed to them till the day came when they should share it with all mankind.

A mediaeval writer tells us how the monks in a certain monastery wrote once to a spiritual leader of the time, asking for his guidance in the way to God. In return, he sent them one of his own books, recently composed, with a frontispiece so designed as to show a Face which seemed to look in every direction at once. Such was the artist's skill that, from whatever angle you fixed your eye upon it, it always seemed that its gaze was resting searchingly and directly upon you. So we are never forgotten by God: we live our lives under His continual scrutiny, and it is for us to decide whether this is blessing or judgment.

The words 'Thou God seest me'! have been used often to inspire terror, but in their original setting they are clearly suggestive of encouragement and cheer. A woman with a child, unwanted and destitute, finds the heavenly succour with her when man abandons her, and she gives thanks that God has seen her in her affliction. If we have made our wills one with God's will, then the thought that He is always present with us will be sheer joy; if we have matched ourselves against Him, it will be a threat of disaster. To know and love God is to be able, whenever life forces us to cry:

Change and decay in all around I see,  
to send forth the prayer:

O Thou who changest not, abide with me.

SECOND SUNDAY AFTER EASTER.

Comfort.

'The God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.'—2 Co 1<sup>3-5</sup>.

This is perhaps the most impressive statement in the New Testament of the Christian view of suffering and of the way of victory over it. It is the more impressive, because in a sense it is incidental and unintended. The Apostle is not deliberately trying to think out as from a study chair a theory about suffering which may, or may

not, satisfy the questionings of the mind; he is merely transcribing into grateful words a living experience, which has in actual fact already satisfied far more than his mind; it has satisfied his whole spirit.

The first thing that impresses you is the profound awareness of God which pervades the whole passage. Paul has triumphed, is triumphing over his sufferings and distresses *through God*. Think of the trenchant universality of the phrase 'The God of all comfort.' He is the God of all comfort, positively, in the sense that He can reach Paul with His succouring fellowship and give him the victory in *all* situations whatsoever. But also He is the God of all comfort, negatively, in the sense that He is the only source of comfort and strength of which this can be said. There is thus no substitute for God in this matter.

Now thus to insist that God and the soul's fellowship with God are fundamental in victory over suffering may sound a very obvious homiletic platitude. So it may be, but it is very far from being a platitude in our thoughts about, and reactions to, the concrete situations of ordinary everyday life.

We try to mitigate our distress by thoughts of the many happinesses we have been privileged to enjoy at other times; or even by contemplating the worse fate which might have overtaken us, or has in fact overtaken other people. Or we set out to distract the suffering mind with all kinds of absorbing activities and exciting plans. Or we take refuge in a sort of gambler's hope that fortune's wheel must turn sooner or later in our favour. Or we rest in a kind of primitive, muddled faith that nothing can be so bad but what we can get through it somehow. Or perhaps we talk vaguely about another life where things will be put right without any consideration whether a soul which has not at least begun to find the way of its victory here, will be likely to find it instantly somewhere else. Or perhaps, becoming faintly religious, we talk about the will of God in a mood which is hardly distinguishable from fatalism. No doubt such thoughts are not without value. It is good at times to consider how much after all we have to be thankful for; to distract the mind by any legitimate expedient from brooding on its own troubles; to remind ourselves, if we can, that this life is not everything and that there is a beyond. Worldly wisdom is not to be despised, but its limitations had better be faced.

What then is the Christian wisdom of the matter? The first thing that Christian wisdom says is think about God *now*, and think about Him in connexion with this very trouble you are in. Put it to yourself, for it is true, that this suffering has within it a new pressure of the divine spirit, upon the entrances of your inner life. Understand too that the greatest gift of life is not this or that external blessing, this or that success or comfort, this or that betterment or relief of circumstance, but rather the gift of God's own presence in the soul, cleansing, enlarging, filling it with that spirit of Christ which turned even the Cross into a glory to God and a blessing to man. If that inner gift



can become yours then nothing henceforth will be able to defeat or overwhelm or impoverish your soul. Your troubles and sufferings may still seem a dark and terrible mystery to others, but to you they will be a mystery no longer wholly dark, no longer wholly terrible, for you will be discovering through them new depths in the love, new ranges in the adequacy, of God.

But it may be said, how is the spirit to be thus inwardly opened to the presence of God in the midst of its need? Part of the answer, perhaps indeed the whole of it, is suggested by Paul's words here.

First, we must put it to ourselves that the sorrow and need which have entered our life can equip us for helping and strengthening others. 'God comforteth us that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.'

This is a very simple thought, but it is very deep-going. It is only in the light of the ideal of brotherhood and service that the gifts which come to us and are denied to others can be rightly understood; the same is true of the sorrows that come to us and are withheld from others. The secret of human nature is always, somehow, love. He who loves not, lives not. The source of all bitterness is lovelessness. Self-centred thoughts, even though they be religious thoughts, even though they be thoughts of God's presence within the soul, are always sterile. Somehow the windows of the soul must be pushed open, however stiffly they may move at first, to wider horizons. Only as that is done can God's real presence and power be known. For He Himself is Love and not any other thing. He can redeem self-centredness, but He cannot comfort it.

There is only one way in which a maimed life can be put in the way of winning its victory and that is that it should come to see its suffering, however falteringly, as part of that deep and awful divine purpose which springs from the divine nature as love, the purpose that men should at all costs be a fellowship with one another and with God, and be redeemed in the end through suffering for and with one another in love. Let the sufferer offer his suffering to the great cause of human redemption. Let him see in it an equipment to sympathize, to love, to bear witness, let him in other words class it, however humbly, with the sufferings of Christ on the Cross and he has taken the first step to victory, to knowing the comforts of God within his spirit, to becoming a great soul. Suffering must first be a vocation before it can be a victory.

Yet, second, the vocation must be practically fulfilled to the farthest limit that circumstances permit; and the limit is as a rule much farther than we realize. To the burdens which seem so peculiarly, and even unjustly, ours, we must seek deliberately to add those of others. 'As the sufferings of Christ abound in us, so our comfort also aboundeth through Christ.' Yes, but what are the sufferings of Christ? Surely we only dare call those sufferings the sufferings of Christ which have in some degree as their cause that same

attitude of mind which took Him to the Cross, namely, an active entering into the deep need of mankind and a carrying of its burden in prayer and in uttermost self-giving?

Here indeed is the deep, astonishing wisdom of the Christian philosophy of comfort. By deliberately adding to your burden you diminish it! The natural man does not understand that. He does not understand that the only way to be lastingly comforted is to be a better man; the only way to be properly refreshed is to have the deeper nature released and not the shallower nature satisfied. And the only way to have the deeper nature released is to have some greater demand addressed to it. On the surface of our spirits there lie such things as ambition and pride and vanity and self-pity, and all the cruder instincts of our unredeemed nature, and our human friends when we are in distress often try to comfort us by ministering to them. It is well enough meant, but it achieves nothing. Far wiser was, for example, that great Christian soul, Cobden, who, when his friend Bright was prostrated by the death of his wife so that it seemed his mind would break, bade him take upon himself even more costingly than he had yet done the burden of the poor people of England and devote himself to their emancipation.<sup>1</sup>

### THIRD SUNDAY AFTER EASTER.

#### The Discipline of Loneliness.

BY THE REVEREND R. LEONARD SMALL, M.A.,  
CRAMOND.

'If I may touch but his clothes, I shall be whole.'  
—Mk 5<sup>28</sup>.

What is the worst kind of loneliness, the hardest to bear, the most testing in its discipline? Is it the loneliness of a Robinson Crusoe, shut off from all human society? Certainly no man can come through such an experience unharmed in mind and soul without the exercise of stern self-discipline. Is it the kind Niemöller knew, solitary confinement in a narrow cell, which still could not imprison the spirit of a man of disciplined faith and prayer? Is there not a worse kind of loneliness still, more testing in its grim discipline, the terrible solitariness this woman knew so well, the bitterness of being alone in a crowd? By the very nature of her trouble, bringing with it, as it did, ceremonial defilement, she had been all these years shut out of normal human fellowship and social life, and because she was thus shut out, she was also shut in with herself, to learn, if she would, those stern lessons which loneliness alone can teach.

There is the loneliness in which the inmost issues of life must be faced. For twelve years she had been like that, more than four thousand days of dragging weakness, constantly reminded of a handicap neither to be removed nor forgotten, four thousand nights of lonely thought, made doubly dark by hopelessness. No need to convince her that the

<sup>1</sup> H. H. Farmer, *The Healing Cross*, 133.

real problems are within, that all the re-ordering of the external world is futile if one's private and personal world of the inmost life is fundamentally disordered. It is the mood of the moment to fight shy of that fact, to shun nothing so much as sitting down quietly and facing up to ourselves, and to the inward issues of our own lives. We seem to dread both silence and solitariness, lest we be left alone with our thoughts. Perhaps that is one reason for the constant demand for fellowship, in the Church and elsewhere. We want to lose ourselves in the crowd, to express ourselves in some corporate activity, to spend ourselves in service, but not to face up to ourselves, alone. In the Hall of Mirrors at the Empire Exhibition of 1938 there were mirrors set at different angles all round the walls; it was easy to get in, but hard to find a way out, for, wherever you turned, you were confronted by an image of yourself, often weirdly distorted. You walked up to it, looking for an exit, but there was no way past. Sooner or later that happens, for, turn where we will in life, before long each of us comes face to face with himself, and there is no way past. Like the Prodigal we may travel far, yet really get nowhere, till this is written: 'he came to himself.' For each of us there comes that solitary hour when loneliness teaches us by her hard discipline that the real issues are within.

There is *the loneliness in which burdens must be borne*. One wonders what the eyes of this woman were like after these twelve years. Did they hold that strange veiled look, which only the observant and understanding will notice at all, as if, away at the back of the eyes, the blinds were drawn and the windows curtained to mask the hidden depths of the heart? What strange and secret fears must have lurked behind the curtains there, what hopes raised only to be dashed as cure after cure was tried in vain. What a burden of hurt, and deprivation, and bitterness, had to be borne, somehow, alone, for no one else could bear or even share it. It is a high art, that of bearing bravely and alone the burdens which are our private and personal property, and which cannot be thrust upon any one else. How finely common folk displayed that art, for instance, during the years of war. Young mothers, bearing a double burden of responsibility, being both father and mother to their children, living often on a sadly reduced income, heart-sick, too, with anxiety for loved ones in danger, yet putting a brave face on things and keeping the burden to themselves; older folk, often desperately weary in body, mind, or spirit, yet refusing to give in, or to let the burden be seen; men on service, acutely anxious for loved ones at home in greater danger than themselves, but determined not to let it impair their efficiency, or unload it on others—all these had learned the deep discipline of loneliness. That spirit is still to be found. Among the effects of a woman who had died with startling suddenness her children found a letter addressed to them, written and dated three years earlier. 'I have just been to see the doctor, after a violent heart attack, and he tells me that another may come at any time and will be fatal.

I have not told any one, for I do not want to be petted and pampered for such time as may remain, nor do I want our last while together to be overshadowed by this fear in all our hearts. But when I am gone I want you to know that I knew what would happen, and was ready.' It was only then they grasped the reason for the new and deeper quality in her life, won by the discipline of loneliness in which a burden is borne.

There is *the loneliness in which decisions must be made*. How did the woman come to be there at all? Probably she had heard of Jesus, and what she had heard stirred one last spark of hope. Should she dare to try to reach Him? Would it mean just another disappointment? How could she venture into such a crowd after being alone so long? As we watch her carried hither and thither by the tide of humanity in that narrow street, yet always making her way nearer, nearer, hoping only to touch Him, unnoticed, and then slip away into loneliness again, we realize what an agony of indecision she must first have overcome, till this momentous step was taken. Most of the really great and momentous decisions of life have to be taken like that, alone. The choices that fashion conduct and character, that can determine a man's faith, and shape his destiny, are his own, made by himself alone. Others may suggest, or advise, or impel in one direction or another, but the decision, in the last resort, rests with him. 'What is life for? Why am I here? What shall I do with my life? What think ye of Christ? What shall I do with Jesus?'—these are questions to which each must make his own answer, alone.

Alan Moorehead, in his book *Eclipse*, describes the consultations between the Service Chiefs on the eve of D-Day. On the early morning of 4th June, in view of the unpromising weather report, the first move was postponed for twenty-four hours. In the evening the leaders met again, reports were heard, opinions taken, but it was impossible to reach a clear and obviously right decision. The element of luck remained. The fate of Europe was in the balance, and the lives of millions were at stake. Suddenly Eisenhower came forward. 'This is a decision which I must make alone,' he said. 'After all that is what I am here for.' The meeting waited. 'We will sail to-morrow.' Less dramatic in degree, but not less real in quality, is the lonely responsibility in which each of us must make the decisions that matter.

Finally, there is *the loneliness that drives us to Christ*. Was it merely her physical need that drove the woman to this great Physician? Or was it the realization, fostered by all she had heard of Him, that the issues of the inmost life were too difficult, its burdens too heavy, its decisions too grave for her any longer to handle them alone? And when at her touch He turned and singled her out the crowd faded from her consciousness, and she was alone again, but this loneliness was different, for she was alone . . . with Him. Loneliness had done its work, and now it had lost its power.

F. S. Smythe, who, in the Everest Expedition of 1933, climbed all alone to the highest point reached, wrote thus of his experience: 'All the



time I was climbing alone I had a strong feeling that I was accompanied by a second person. It even seemed that I was tied to my "companion" by a rope, and that if I slipped "he" would hold me. It seemed to me that this "presence" was a strong, helpful, and friendly one. The highest discipline of loneliness has been exercised when it has brought a man to Christ, has made him for ever conscious of a Presence that is strong and helpful and friendly, convinced him that if the issues of inward life with their height and depth appal him, if its burdens bid fair to crush him, and he is set to make decisions where a false step is fatal, then, though he should slip, 'He' will hold him up.

#### FOURTH SUNDAY AFTER EASTER.

##### Truth.

BY THE REVEREND GEORGE M. DRYBURGH, M.A.,  
GLASGOW.

'Behold, thou desirest truth in the inward parts.'—  
Ps 51<sup>6</sup>.

It has been well said that the first and greatest casualty of the War is Truth. This is particularly so in the recent War, which was so rooted in propaganda. Yet, now that the War is well over, Truth still limps through the Continent on crutches. There is a widespread suspicion that public utterances and the public Press do not, in any land, tell all the truth. That suspicion is one of the effects of years of propaganda. In countries that were, during the War, occupied by the enemy, great difficulty is found in getting young people to see that lying is morally wrong. During the War they were instructed to tell lies to the Germans in order to mislead them. They were told it was both patriotic and right to do so. And now they are confused when they are told that it is wrong to tell lies. This matter of Truth is part of the whole problem of moral standards—a problem of vital concern both in individual and social life to-day. One of the moral or rather immoral effects of restrictions to-day is the vast amount of untruthfulness that prevails in business transactions. Evasion of some restriction is at bottom a question of being untruthful. How many have refused to sacrifice truth, either in words or in silence, for the sake of getting a little bit extra from 'below the counter'?

It is often very difficult, at times nigh impossible, to disentangle the true from the false. Nothing is so easy as self-deception. We can convince ourselves that our motives in a certain action are pure when in actual fact they may be quite otherwise. How easy it is to see this in other people and to be blind to it in one's self! So Jesus said, 'First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.' Even when we are very dogmatic that black is black and white is white, there are times when it is, to say the least of it, unwise to rush into our neighbour's field and separate the wheat from the tares. 'Let both

grow together until the harvest,' said the Master, who knew what was in man.

These words show how Jesus Himself, with His sane realism, recognized that even the very truth of God gets mixed up with corrupting and false influences in the world. For Him, one of the potent forces among men is the hidden movement of the Father of lies. Plato speaks of 'the lie in the soul' as the secret and powerful enemy of the Good. Yet the recognition of this enemy of God and of man at work in the world called forth from Christ not scepticism but a burning faith in the ultimate victory of what is true. In contrast, consider the attitude of a man like Pilate. At His trial Jesus sought to make clear to Pilate, who had asked Him, 'Art thou the King of the Jews?' that His Kingdom was not like any earthly empire—'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.' And then He added, 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice'—one of the most searching of all Christ's utterances. Here is an acid test of the moral quality of a man's soul. It is a challenge demanding whether or no a man believes in truth or is a sceptic.

Pilate's answer, 'What is truth?' is the answer of a cynic, 'the expression,' says Godet, 'of a frivolous scepticism such as is frequently met with in the man of the world.' Scepticism is the enemy of truth at all times. There is much falsehood in the world mingled with truth; but are we to believe in an everlasting Kingdom of Truth which must in the end prevail or are we to abandon ourselves to a callous and cynical despair about it? In a word, the fundamental choice before us is, whether we stand with Christ or with Pilate.

Truth forever on the scaffold, Wrong forever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above His own.

*Magna est veritas, et prevalet*—great is truth and it prevails.

The victory of Truth, judging from that scene in Pilate's judgment hall—a scene symbolic of this perennial conflict—is won only by those who are prepared to walk the way of the Cross. Is it not often the sacrifice that Truth involves that makes men take the false and easy way? The fear of certain or possible suffering, the fear of missing some advantage, the fear of a guilty conscience—such fears lure us from the side of Christ to slink cravenly behind the judgment-seat of Pilate. We praise pioneers in religion, in science, and in social advance who, having caught a vision of some truth, have had to suffer for it. But, while we build the tombs of such prophets and laud their heroism, let us grasp that the same law holds if Truth is to prevail in the ordinary spheres of daily life. There, too, no less than in the high places of science and social reform, inquisitions and

courts of kings, there must be the willingness to make sacrifices that Truth may have its victory. Only so can the social fabric of our life be permeated with the spirit of Truth. Only thus can the evil effects of propaganda be eradicated from the body politic. All moral causes gain their most telling victories from the sacrifices they inspire.

But above all, if Truth is to inspire sacrifice, it must be embodied in personality. It must be not only something we speak or even something we do ; it must be something we are. Truth may be told because it is convenient ; deeds of Truth may be done because there is no temptation at the time to do otherwise. But the roots of Truth must go deeper than speech and action. ' *I am the truth,*' said Christ ; *hence* the words He spake and the deeds He did. With Him there was no ' lie in the soul.' ' The prince of this world cometh, and hath nothing in me.' And, therefore, to Pilate, and to us all, ' every one that is of the truth heareth my voice.' Thus twelve men of Truth started a movement which brought down the Empire of the Cæsars and in its place built the City of God. The prevalence of falsehood in society made them not cynical but valiant for Truth. Indifferentism sinks easily into scepticism and the moral level is lowered till it becomes base. But men who are identified with the Truth, who have made it part of themselves can never yield to that.

' Ye are the salt of the earth : but if the salt have lost his savour . . .,' they had heard Him say. Only men who are earnest and courageous enough to be the salt of Truth where they live and work, in high places and in low, can arrest the spread of corruption through our social life. It is fatally easy for honest men to turn in disgust from the fœtid atmosphere of falsehood found sometimes in ecclesiastical and political and civic circles, but that reaction is perilously near the sneering cynicism of Pilate. To stand amid those who jeer and mock, and before men of power like Pilate, and in quiet sincerity bear witness to the Truth—that is how Truth fights its battles and wins its victories.

It is by dwelling close to Him who is the Truth, by receiving His spirit of Truth into our hearts, that we shall have ' truth in the inward parts,' which God desires. We shall be ' of the truth ' and His inner voice will exorcise the lie in the soul. Standing with Christ to-day, then, let our faith be that ' the light shineth in darkness ; and the darkness apprehendeth it not.' ' Ye are the light of the world . . . let your light shine.'

FIFTH SUNDAY AFTER EASTER.

### Work.

BY THE REVEREND JOHN R. GRAY, B.D., TH.M.,  
GLASGOW.

' My Father worketh . . . and I work.'—Jn 5<sup>17</sup>.  
' The Spirit also helpeth.'—Ro 8<sup>26</sup>.

One of the most helpful ways of thinking of the Three Persons in the Unity of the Godhead is to think of their differing functions. God is one God,

but He shows Himself to us, at one time, as God the Father Almighty, Maker of heaven and earth ; at another, as God the Son, the Saviour of the world ; and at another, as God the Spirit, the Renewer of our souls. Fundamentally a unity, they have different functions. They are at one, however, in this, that they all work. ' My Father worketh . . . and I work.' ' The Spirit also helpeth.'

If it seems to us that there is something improper, or vulgar, in the thought of God working, it shows that we have the wrong ideas, not only of work, but of God Himself. The God of the Christian revelation is no unmoved mover—no impassive spectator of the world He has made, but a working God—living and active. He is active in creation and preservation, active in redemption, and active, if we but allow Him, in our own hearts and lives.

The Old Testament writers had a very clear idea of the wonderful work of the Creator. ' And God saw every thing that he had made, and, behold, it was very good.' ' When I consider thy heavens, the work of thy fingers,' and rather quaintly, ' It is time for thee, Lord, to work.'

God scamped nothing in His work of creation, and, whether we consider the starry heavens above, the perfection of detail in a flower, the power in a single atom, or how fearfully and wonderfully we ourselves are made, we may say, ' Marvellous are thy works.'

Christ, when He came, was at one with the Father in the perfection of His work. He was a craftsman on whose bench, we may be sure, no shoddy article was ever made, a manual worker who was not afraid or ashamed to work with His hands. When the time came for His ministry to commence He worked just as hard, ceaselessly preaching, travelling, and healing—healing which cost Him effort and strength. A seven-day week was often His—without time even for meals or sleep. Then came the time when He said to the Father, ' I have finished the work which thou gavest me to do.' So, He went to fulfil the purpose for which He was born, the cause for which He came into the world. The last work of the Carpenter of Nazareth was to make a bridge from earth to heaven, and He made it in the shape of a Cross. When He knew that all things were now accomplished He said, ' It is finished,' and gave up the ghost. Came the Resurrection Morn with its proof of the all-sufficiency of the work of Christ, and at last His ascension to make intercession for us.

God, the Father, has made the world. God, the Son, has redeemed it. Even yet the work did not finish, and is not and shall not be finished till every ransomed soul is safely gathered in. Christ has paid the price, but the Devil has not handed over the hostages. This is the work of God, the Holy Spirit. The faith that brings us to the Father in penitence, through Christ, is the work of the Holy Spirit. The Spirit teaches us to pray, enables us to cry, ' Abba Father,' and empowers us to grow in holiness and grace. He assists us to begin to give the management of our lives to Christ. ' My



Father worketh . . . and I work.' 'The Spirit also helpeth.'

What is the application of all this, the point of it for our day? First of all, it is clear that the doctrine of a working God has something to say in the field of politics and social economics. A hundred years ago an industrial burgh in Scotland could take as its motto: '*Laborare est orare*,' 'Working is praying.' How different now is the point of view! Weary of a life of unrelenting labour, and little leisure, and suspicious of exploitation by Capitalism—a long campaign has been fought for shorter hours and longer holidays. It is not to deny the need or value of those claims to say that they have had the effect of bringing work into disrepute. Work has come to be despised as something to be borne, only for the sake of wages, or, as at best, a necessary evil. No longer is it seen as a means of imitating and of serving God. If compulsory unemployment is a crime against God and man, as it is, so also is voluntary idleness, and half-hearted labour. Too short hours of work are just as scandalous as too long. There is good sense and good theology in Jack London's parody of a famous hymn:

Now I get up to do my work,  
I pray the Lord I may not shirk,  
If I should die before the night,  
I pray the Lord, my work's all right.

A State which permits or encourages laziness is not only courting disaster but is flouting God, whose will it is that we should serve Him in the service of our fellows, in our daily work. 'Whatsoever thy hand findeth to do, do it with thy might' is sound and scriptural advice.

Nor should we ever be ashamed of our work whatever it may be. To say 'I'm only a labourer,' or 'I'm only a working man,' is to be falsely modest. To disparage our work is to disparage God who gave it to us, and who is Himself a worker. Our service of our fellows is service to

God whether we lay gas mains, drive tramcars, teach, wash dishes, write, sell goods, manage, direct, or even make people laugh and forget their worries. If we do something which is of real use to our fellows, we are of use to God Himself.

If our work is dull or uninteresting, and seems to help people only a little, we may find in the work of the Church a means of filling up the measure of our service to God and man. Even if we are old and helpless we can work hard at prayer, and find some one to whom we can write or speak a word for Christ. One of the most helpful Christian workers in Glasgow is an old lady of ninety-seven years, whose many visitors never leave without hearing some word of testimony to the faith that is in her. Members of the Church are not called to be served by the Church, or ministry, but to be fellow-workers with the minister in the work of Christ. It is part of a Christian's duty to seek to gather into the Church, and into the knowledge of God's redeeming love, all of those about him who meantime walk meanly or sadly, or blunderingly, for lack of Christ. There is a job for the Church in the world just now and there is a job for each and every individual in it. It is our duty to seek and to make, and to take every chance of working for Christ, whose work for us is perfect and complete.

Let us then see to it that God's plan for us that we should work is not balked by bad economics, or by timid, selfish, or muddled politics. Let us not be ashamed of our daily work, if it be honest and helpful to our fellows. Let us not be slow or reluctant to work for Christ's Church—to be fellow-labourers with God, servants of Christ, workers with the Holy Spirit. So shall we be caught up into the life of God, and when our day of life is ended, we shall be able to say to God, with Christ, 'I have finished the work which thou gavest me to do,' and so hear from His lips—'Well done, thou good and faithful servant . . . enter thou into the joy of thy lord.'

## Principal T. M. Lindsay.<sup>1</sup>

BY THE REVEREND R. W. STEWART, B.D., B.Sc., KILLERMONT.

Of the big four of my time, Lindsay, Denney, G. A. Smith, and Orr, the largest and richest personality was that of Principal Lindsay. In the past lay his long and fruitful convenership of the Assembly's Foreign Mission Committee, and his

<sup>1</sup> At the Trinity College, Glasgow, Union Meeting on the return to its buildings after the War years the President, the Rev. R. W. Stewart, in the course of an address, gave these reminiscences of one of its former Principals, the famous Church historian, who was the father of the present Master of Balliol.

pugnacious and ardent defence of his friend, Robertson Smith, in the famous heresy case. On that issue, as in the hold-up of the Union negotiations in 1872 his Church had rejected his frank and courageous counsel in favour of the more calculating diplomacy of Principal Rainy. His own comment was, 'I never was a success in the Assembly. My nose irritates people.' Yet it may have been a calamity for Free Church policy that Rainy preferred the services of henchmen to co-operation with an independent colleague.

His devotion to the Foreign Mission enterprise probably accounted for the fact that until his later years his class-work made no extraordinary impression. About 1900, however, after his resignation of that convenership, and after he had learned typewriting, his lectures kindled into brilliance and his spell over his students became as strong as that of his colleagues. Older men listened a little wonderingly to the rising tide of enthusiasm about his teaching until the reason for it was disclosed in the volumes that began to appear on *The Church and the Ministry in the Early Centuries*, and *The History of the Reformation*, and in his contributions to *The Cambridge Modern History*.

A vast amount of original observation as well as learning had been steadily accumulating during the earlier period. His library, as he boasted, was mostly of books that could not be found anywhere else in this country—odd pamphlets and ancient volumes picked up on his Continental wanderings. His mind was also becoming a library of relevant facts noted in the course of his travels. 'Mothers take up your children,' is an apparently solemn instruction in an ancient rubric; but with what delight Lindsay explained that he had himself seen the situation to which it applied when he had happened to visit a Syrian congregation. The men and women sat apart, the babies crawled about from mother to father during the service until the celebration of the Eucharist was imminent. At that point all stray infants were captured and firmly held. The deification of Roman emperors was illustrated by Lindsay from his Indian experiences where he had found a ritual in honour of a highly esteemed British civil servant which consisted in the religious consumption of brandy and cigars; and where he had seen a letter addressed 'To the Almighty God, c/o the British Raj, c/o X. Y. Esq.' When Lindsay talked or wrote about the German Reformation it was about places he knew, folk whose songs and picture-books he had enjoyed, and, an odd point, people with whose dress he was familiar. For he had become acquainted with a famous fashionable dressmaker in London whose hobby had been the accumulation of an enormous and priceless museum of historical costumes. There with Madame's guidance the historian, on many visits to the Capital, spent hours of careful study. An ideal Church history book, he held, should be 75 per cent. life and 25 per cent. doctrine, and not the reverse proportion usually found. He was gleefully conscious of the distress caused to a High Church friend by a sermon of his on the passage in James about elders praying and anointing the sick. This referred, the sermon explained, to a favourite ancient remedy of

rubbing with oil and asking a blessing on the treatment.

It was remarkable how little regard this erstwhile brilliant metaphysician seemed to retain for the philosophical interests of his youth. To a young Oxford don grumbling at having to teach Greek history he replied dryly, 'History will do you good, keep you to facts.' He had an amused recollection of his own first sermon. 'I am that I am' had been the text, and he maintained that while he feared that it had no other merit it had been a remarkably clear and succinct summary of Hegel's main position. He said wistfully of Calvin that he required only four or five hours of sleep, and that his wife allowed no visitors into his study. 'Such conditions would give any one a chance of being a great theologian.'

Lindsay had an enormous range of reminiscence which made his talk of unusual interest. In his probationer days he was one of the two or three who were admitted to the secret of Thomas Carlyle's visits to Professor Blackie, and allowed to call. In a little room, blue with smoke, Carlyle sat puffing his pipe up the chimney, which he seemed to think carried off the reek. 'I always smoke this way,' he said. 'My wife,' and Lindsay said his voice always caught and broke at that word, 'my wife did not like tobacco.' With Parnell, the Irish leader, he had travelled in connexion with the crofter agitation. He recalled the Disruption worthy, the Earl of Kintore, as a fellow-guest in a pious household in Edinburgh. The Earl would vainly try to bring to a conclusion the interminable grace after meals by interjecting after each period a loud and would-be final 'Amen' which the host, however, interpreted as a fervent encouragement to prolong the devotions.

With his students Lindsay was always happy, though, as the curriculum brought him into contact with them only at the third year, he was perhaps less intimately known than other teachers. In any one with any peculiarity, either of stupidity or cleverness, he was specially interested. He gave an impression of entire frankness and independence and genial imperturbability, unpretentious and unreserved, with no scrap of reverence for conventional authorities or distinctions, regarding truth as a common possession to be sought and shared on equal terms.

Almost every memory of him is coloured by the recollection of the merry courage with which he stood at bay against his mortal enemy, asthma. The good point about it, he said, is that it is never fatal. Muffled up at his fireside on a foggy night he confided to some friends at another time with amused and sceptical detachment that a young 'locum' called in in the absence of his physician was proposing to cure him by some horrible diet



that one gathered he was meekly following. If this long struggle with ill-health kept him from continuing to be a well-known figure in public life, the resulting concentration on his writing raised him to the highest position as an authority on his subject. His books are on all our shelves and are still alive. They are of the kind that makes praise at once easy and superfluous.

In Principal Lindsay deep personal piety and

warm evangelical faith were combined with broad and tolerant sympathies. Under a gay and humorous and matter-of-fact outlook there could be discerned a cheerfully heroic quality of soul. His death occurred in the confusion of the outbreak of war in 1914, and thus comparatively little notice was given at the time to the passing of a great personality. I use this occasion in his own College to make this late tribute of admiration and affection.

## Recent Foreign Theology.

**Babylonian and Hebrew Psalms.** In modern times many writers have studied the Babylonian and Hebrew Psalms in comparison, and widely differing conclusions have been drawn. In an important essay published in 1926, G. R. Driver<sup>1</sup> emphasized the differences between Hebrew and Babylonian psalmody, while recognizing the many similarities of phrase and idea between them, but this essay necessarily presented his conclusions and not the detailed evidence on which they rested. Hence G. Widengren,<sup>2</sup> of the Swedish school, which tends to overstress the common character of the culture of the ancient Near East, assembled much material to refute Driver's thesis, which he pronounced surprising. Now the Catholic scholar, R. G. Castellino,<sup>3</sup> has published a careful study of certain types of psalms in the two literatures, and has reached conclusions very similar to those of Driver, but fully documented with the actual texts.

Castellino limits himself to psalms of individual lament and hymns of praise in the two literatures, and studies first the various types of Babylonian lamentations (with the exception of public laments) and their Hebrew counterparts, and then offers a comparison between them. Next he does the same, but on a smaller scale, for the hymns, studying each literature separately first, and then comparing them. Throughout he pays careful attention to the literary forms and to questions of language and style, and recognizes all that links the two literatures together, and seeks nowhere either to evade his evidence or to force his conclusions on it. He observes that the Hebrew psalms show much greater flexibility of form than the Babylonian, which are much more stereotyped, and in an appendix he contrasts the loftier idea of God and the monotheism of the Hebrew with the ideas of the Babylonian poems. He denies that

there was any direct influence of the Babylonian psalms on the Hebrew, though he allows that there may have been indirect influence through a Canaanite medium. The chief value of the book lies not in any novel conclusions, but in the judicious assembly of the evidence that sustains them.

**The Book of Habakkuk.** The Swiss Professor, Paul Humbert, has published a very detailed study of the Book of Habakkuk,<sup>4</sup> which has given rise to so many views in modern times. Earlier Humbert had argued that the Book of Nahum was a liturgy composed for the festival of celebration of the fall of Nineveh in 612 B.C.,<sup>5</sup> and here he similarly finds that the Book of Habakkuk is a carefully integrated liturgy. In this he is not a pioneer, for Mowinckel had already suggested that this book was a liturgy composed for a day of public prayer,<sup>6</sup> and this idea has been adopted by Balla<sup>7</sup> and Sellin.<sup>8</sup> Humbert takes this idea, and for the first time defends it by a thorough examination.

He finds the contents of the book to consist of a complaint (1<sup>2-4</sup>) followed by an oracle (1<sup>5-10</sup>), a second complaint (1<sup>11-17</sup>) followed by a second oracle (2<sup>1-5a</sup>), five imprecations (2<sup>5b-20</sup>), and a prayer (3), and adduces a number of parallels to the general form from other parts of the prophetic canon and from the Psalter. Next follows a detailed study of the text of the book, and a translation of the reconstructed text Humbert proposes. After this we have a careful study of the entire vocabulary of the book in the order of occurrence in the text, with complete lists of the

<sup>4</sup> *Problèmes du livre d'Habacuc* [1944]. Neuchâtel: University Press.

<sup>5</sup> *Zeitschrift für die alttestamentliche Wissenschaft* [1926], 266 ff.; *Archiv für Orientforschung* [1928-9], 14 ff.; *Revue d'histoire et de philosophie religieuses* [1932], 1 ff.

<sup>6</sup> *Psalmstudien*, iii; *Kultprophetie und prophetische Psalmen* [1923], 27.

<sup>7</sup> *Die Religion in Geschichte und Gegenwart*, 2nd ed., ii, 1556 f.

<sup>8</sup> *Einleitung in das Alte Testament*, 7th ed. [1935], 119.

<sup>1</sup> 'The Psalms in the Light of Babylonian Research,' in *The Psalmists*, ed. by D. C. Simpson.

<sup>2</sup> *The Accadian and Hebrew Psalms of Lamentation as Religious Documents* [1938]. Stockholm: Bokförlags Aktiebolaget Thule.

<sup>3</sup> *Le lamentazioni individuali e gli inni in Babilonia e in Israele* [1939]. Turin: Società Editrice Internazionale.

occurrences of the word or particular usage elsewhere in the Old Testament, leading to the conclusion that there is nothing inconsistent with a seventh-century date for the composition, and much that definitely points to this date throughout the whole book, and that the vocabulary is a mixture of the prophetic vocabulary and that of the Psalter. Humbert then considers the identity of the tyrant in this book and rejects the view of those who identify him with the Assyrians, and still more emphatically the identification with Alexander. Instead he identifies the tyrant throughout with Jehoiakim. This leads to the final study of the work and the man, in which it is held that Habakkuk was a cultic prophet attached to the Jerusalem Temple, who composed this liturgy for a ceremony of intercession in 602-601 B.C. His originality lies in his synthesis of prophetic thought and the official cultus, in the boldness with which he incorporates the prophetic faith in a public cultic act, and in the idea of using a liturgy to attack the syncretism of a monarch who was more Oriental than Israelite.

Of the brilliance of Humbert's work there can be no doubt, and it is a great gain to have an interpretation which sees in the book a unity in which even the psalm of ch. 3 can find a place. Unity of time is also found, as against Cannon's view,<sup>1</sup> which made the first part of the book a prophecy of the coming of the Chaldeans to execute Divine discipline on Israel, and then found a later denunciation of the Chaldeans, after the prophet had had some experience of their cruelty, while leaving ch. 3 wholly unintegrated. Despite the brilliance, however, the reviewer is not convinced of the soundness of the thesis. He thinks it wholly improbable that in the official cultus of the royal shrine a liturgy directed against the king, and especially such a king as Jehoiakim, would have been tolerated, and the attitude of the Temple authorities towards Jeremiah does not suggest that they would have been interested in such a ceremony. He is on general grounds doubtful of the tendency to turn the prophetic books into liturgies. That the prophets, both true and false, both cultic and non-cultic, delivered oracles is the one securely known fact about them, and all that is susceptible of interpretation as oracle is preferably to be so interpreted. Moreover, the reviewer has been persuaded by T. H. Robinson that the prophetic oracles were normally—though not invariably—short, and he finds no necessity to seek to impose unity of time on a whole book. Nevertheless, no reader can fail to learn greatly from this book, and the demonstration of a seventh century background for the whole seems to the reviewer conclusive.

**The Baptism of Fire.** A Swedish dissertation by C. M. Edsman on 'The Baptism of Fire' was published in 1940.<sup>2</sup> This is a careful and learned

<sup>1</sup> *Zeitschrift für die alttestamentliche Wissenschaft* [1925], 62 ff.

<sup>2</sup> *Le baptême du feu* (Acta Seminarii Neotestamentici Upsaliensis, ed. A. Fridrichsen, ix.). Uppsala: A. B. Lundequistska Bokhandeln.

piece of work—citing texts in Latin, Greek, Hebrew, and Syriac—on an out-of-the-way theme. For the author traverses the ideas on this baptism expressed in the eschatology and the cult of Early Christian and Jewish groups, and especially heretical groups, where the subject seems to have attracted more attention than in orthodox circles. He begins with Origen's Homily on Lk 3<sup>16</sup>, and cites also a passage from his Homily on Ps 36, where the river or lake of fire is likened to the Red Sea, which brought destruction to the Egyptians but deliverance to the Hebrews. Here the double function of fire, purifying and destroying, is brought out, and the same double motif runs through much of the evidence Edsman assembles. Not a little of it runs back to Dn 7<sup>10</sup>, and the river of fire that flows before the throne of God is held to be the same that flows in Hell. Thus from a Jewish source the author culls the conception of the river of fire in which the angels are bathed and regenerated, and which is then poured on the heads of the wicked in Hell. Alongside Dn 7<sup>10</sup> other texts figure as the source of speculation, amongst them Gn 3<sup>24</sup> and Mt 3<sup>11</sup>.

Edsman believes that the ideas developed in the literature he studies must have been derived from foreign and non-Christian sources, though he does not endeavour to trace their origin. But the fact that they seem to have been found especially in popular writings in Gnostic sects and in Oriental churches, suggests this to him, since these were all circles that might be expected to preserve ancient and local religious ideas. At the same time they are all related to Biblical texts, and are speculations which might have been started from them, though it is probable that Edsman is right in thinking that outside ideas have contributed not a little to their development.

The eschatological texts he studies are associated with Valentinianism, Judaism, the martyrdom of Theodore, the Apocalypses of Peter and Paul, certain other Coptic texts, and Ephraem Syrus. He then turns to study the cult because it constitutes an anticipation and a realization of the life in the Hereafter and of the celestial reality. It is therefore important not alone because of its embodiment in its symbols of the ideas of the faith, but because of its power to propagate those ideas and to make them vital in the life and thought of the adherents of the faith. Here Edsman studies in particular baptismal rites, and treats too of the mystics and ascetics of Egypt and of Syria, who use the terminology of the cult, despite the fact that they isolated themselves more or less from the Church.

Throughout, the author is more concerned to assemble material than to draw large and hazardous conclusions from it, and he is to be commended for his restraint. His study, which is provided with a good Bibliography, will be of great value to all who desire to wander in these bypaths of Christian knowledge.

**The Theology of Proto-Luke.** From Sweden too comes a substantial work, under the title



*The Messiah and the People of God*, by Harald Sahlin.<sup>1</sup> The sub-title indicates that it consists of studies in the Proto-Lukan Theology. The reader must beware, however, of thinking of Proto-Luke here in the terms of Streeter's hypothesis, for Sahlin's view of the origin of the Third Gospel differs considerably from Streeter's. Indeed, whereas Streeter's Proto-Luke begins with ch. 3 of the Gospel, most of the present work is devoted to a detailed study of the Proto-Lukan pre-history (*Vorgeschichte*) in the first two chapters of the Gospel. It is curious to observe that Streeter's *The Four Gospels* does not figure in the extensive bibliography given by Sahlin, though it is referred to in a footnote. A brief article by Streeter published in German stands in the bibliography, but neither his major work, nor some other English work referred to in footnotes, appears there. The reason cannot be the author's unfamiliarity with English, however, since English work is often quoted in the text of the book.

Sahlin's Proto-Luke includes material ranging from Lk 1<sup>5</sup> to Ac 15 in the originally combined Luke-Acts. He thinks it stood in Hebrew for the portion Lk 1<sup>5</sup>-3<sup>7a</sup> and in Aramaic from 3<sup>7b</sup> on, and its author was an unknown Jewish convert to Christianity, possibly from Antioch. It is then believed to have been rendered into Greek and perhaps expanded by the preface and the second half of Acts, and the translator and editor is believed to have been Luke the Physician. Sahlin dates Proto-Luke c. A.D. 50, and the preparation of the completed Luke-Acts A.D. 60-65.

<sup>1</sup> *Der Messias und das Gottesvolk: Studien zur proto-lukanischen Theologie* [1945]. Uppsala: Almqvist & Wiksells Boktryckeri.

Nearly two-thirds of the present book (250 pages) is devoted to a detailed commentary on those parts of Lk 1f. which Sahlin assigns to Proto-Luke. To this much learning is brought, and the reader is frequently presented with a reconstructed Hebrew text. There follows a literary criticism of this pre-history, and a review of its theological interest and ideas. It is held to have a primarily messianic interest, but to rest on an Adoptionist Christology. On this view Proto-Luke knew nothing of the Virgin Birth, but regarded Jesus as Messiah Designate from His birth, but Messiah only when He received the Divine call at His baptism. Some of these ideas are not new with Sahlin, and in particular he is by no means the first to suggest that the words 'seeing I know not a man' are a gloss in Lk 1<sup>34</sup>. The parallel with 1<sup>24</sup> is in favour of their originality, however. Both Zacharias and Mary ask how they can believe the incredible news they receive, and each states why it is incredible, the one on grounds of age and the other on grounds of condition. The historicity of the Virgin Birth cannot be established by the presence of these words in an obviously highly artistic literary narrative; but neither can it be disproved by removing them. In the assumed Hebrew original the desiderated Perfect *לֹא יָדַעְתִּי* would stand, which could as easily be rendered by *οὐ γινώσκω* here as it is in the LXX in Gn 4<sup>9</sup>. For the Perfect of this verb corresponds to either the Past or the Present in English, as is well known. And if the translation is not quite the Greek we should expect from a Greek stylist, the same can be said of *ἐποίησε κράτος ἐν βραχίονι αὐτοῦ* in 1<sup>61</sup>, where Sahlin retains the words.

## Entre Nous.

### The Expository Times.

The late date of issue of the March Number was most unfortunate but it was unavoidable. One of the measures the Government took in the interest of fuel economy during the crisis was to prohibit publication of periodicals during a certain period.

A new series of articles dealing with the underlying unity of the New Testament will start in the May number. The first article will be contributed by the Bishop of Derby, Dr. A. E. J. Rawlinson. The following articles will be by Professor A. M. Hunter, Professor T. W. Manson, and Principal Vincent Taylor.

### Recent Poetry.

In the six months since I last commented on some of the recent poetry there has been an extra-

ordinary spate of slim volumes of poetry from the publishing houses. It would be interesting to learn the figures of the sales of those volumes which do not rise above the level of mediocre verse.

In this period there have been certain books which deserve mention here. The first of these is a collected edition, very well presented, of the *Poems of Francis Thompson* (Hollis & Carter, 15s.). Here are all the well-known poems and some which appear for the first time. None of the latter will prevent the discerning reader from turning with deepest appreciation to the well-remembered poems. Thompson has no peer when he sings of man's flight from God, and his half-glimpsed visions of eternal things:

From the hid battlements of Eternity  
Those shaken mists a space unsettle, then  
Round the half-glimpsed turrets slowly wash  
again.

A volume that intrigued and tantalized me is called *Poems from New Writing 1936-1946* (John Lehmann; 8s. 6d.). These poems are called a 'mirror' of the stormy epoch in which they were written. They are not of course a complete mirror, because they are only a collection of such poems as appeared in the periodical *New Writing*. This is not a selection of war-poetry either. The poets that do refer to the War recognize that the battlefield included the dining-room, the office, and the garden. There is therefore a vast difference between the outlook of these poets and those writing about the time of the first World War. The dominant note is one of despair and disillusionment. In illustration here are a few lines from a poem by Edith Sitwell:

... yet sounds no more the beat of the heart  
But only the sound of ultimate Darkness falling  
And of the blind Samson at the Fair, shaking the  
pillars of the world and empty calling.

Or H. B. Mallalieu:

I have nothing to offer but the images of terror,  
The memories of too much suffering clouding the  
valley

There are occasional flashes of deep insight, as when Alun Lewis says:

And though the state has enemies we know  
The greater enemy within ourselves.

In this volume we find very few flights of faith—largely I believe because this is a selection from contributions to one journal alone. In that respect it is disappointing, and is not a true mirror of our time, for there are many poets to-day who are sailing their barques into deep waters. And yet I do sense in some of the poets whose works are included in this volume a longing to 'chase the ultimate Grail of good and ill' as one of them (Norman Hampson) writes. And Pierre Jean Jouve says that if there be no God

... I will establish still  
On Nothing over Nothingness the soul's supremacy.

One thing is very clear after reading this anthology, it is that the better-known poets of to-day—Edith Sitwell, Day Lewis, W. H. Auden, and Stephen Spender still stand out above the rest.

Some proof of the statement made above, that there are poets to-day who are writing out of a genuine religious experience, is found in the remaining volumes upon which I want to comment. *These Things Remain* (Staples Press; 5s.) by Melfin W. Jones is full of a serene faith. But Miss Jones does not shrink from asking questions:

Whither goest thou, Science?  
Towards the good of man,  
Or with the hosts of Lucifer  
To work his loveless plan?

R. Swingler has written an excellent first book of poems, *The Years of Anger* (Meridian Books;

2s. 6d.). Mr. Swingler sees all things as swept along by a strong tide of divine purpose:

... my surveyor, grim and harsh,  
In secret now reclaims the marsh  
That cultivated acres there  
May bear a fruit for all to share.

The last book I wish to mention is by Kathleen Raine, *Living In Time* (Poetry, London; 6s.). This book is full of a rich Christian faith; a sense of the bitter tragedy of our time is here, but also the pure note of worship:

I offer now my wounds and sighs,—  
To One I worship in my grief,  
Who chose love's thorns, renounced its rose.

There is a poem on prayer that is like a vein of rich ore; here is its ending:

And gathering round me those I know  
In the close circle of a prayer,  
The sleepers, the forgetful, grow  
In love, though not in presence, near.

My distant ones, this heart on fire  
Is for a candle in your night,  
While you lie safe within that care  
Whose dark is sleep, whose waking, light.

Consider the depths in the four-line poem on Samson:

Find the way now, blind Samson, with your  
fingers  
Feel at the latch. The door will open,  
And you will let the sky in, your wide sockets  
Open these blind temples to the sun.

The religious passion of the poetry is made the more impressive because of the deep sense of to-day's broken values and profound unrest:

And my unrest fathoms the deep of peace,  
And by my depth downcast, Lord, you are risen,  
Your love's great realm, my separation measures.

In two pieces, *Four Poems of Mary Magdalene*, and *Ecce Homo*, this poet probes deeply and clothes her thoughts with words of true beauty. These two poems are worthy of the highest praise. Quotations are inadequate, but she says of Mary: She knew the weak who ask for love—He gave. The proud who scorn the woman—He received her. She had endured the lust of men—but He had none. And yet she knew herself beloved by Him alone. Whom, weeping, she asked only to adore.

My last extract is taken from *Ecce Homo*:

Those eyes that opened on our earth at Bethlehem  
Were all the world's young eyes; the eyes of birds,  
Wild creature's eyes that know earth's secret  
places,  
The bee's hexagonal vision of bright flowers,  
And the first delicate flagellate touched by the sun  
When hope first kindled sense to live and rise;  
Our childhood's innocent eyes, all human eyes  
That weep and wonder, watch, and suffer and  
surmise.

RONALD W. THOMSON.

Burton-on-Trent.



### Strange Harmony.

One of the best accounts of prison life during the War is *Strange Harmony*, by Professor William G. Sewell of West China Union University (Edinburgh House Press; 5s. net). The prisoners were interned in Hong Kong and they were there during all the War years under the Japanese. Professor Sewell possesses a vivid pen and under his spell we live out these dreadful years of monotony and hunger and imminent danger of death, and we learn to marvel at the courage and faith of those who kept their integrity in face of the worst. The book is a most moving document, full of mere human interest and of inspiration for higher endeavour. There is something extraordinarily appealing in the simplicity and humility and complete sincerity with which this thrilling story is told.

### The Virtues of Common Worship.

'It wasn't that the Christian men and women in the camp were outstanding in their goodness and their personalities, but having worshipped God together in fellowship behind the wires, they knew one another in that which was eternal. They could not feel neutral to each other as they had set their faces together towards God. They received the energy of each other's friendship to help them live their daily lives, to keep before their eyes the eternal values which the camp conditions brought into new relief. There were among us the few, mostly humble folk, who were being constantly drawn upon by others; yet their spiritual reservoirs were deep, not shallow streams, so that the more they gave the more they seemed to have, for they themselves knew the secret of drawing upon God.'<sup>1</sup>

### The Origins of the Sermon.

This is the title of a fascinating article by Mr. W. B. Sedgwick in the current number of *The Hibbert Journal*. He traces it back to the Stoics. They were the first preachers among Greek philosophers. The other schools were academic; the Stoics felt they had a Message and with what would have seemed to Plato indecent fervour they strove to bring converts into the fold. One of their number received the name of 'door-opener' from his habit of domiciliary visits in search of converts.

They had 'salvation' to offer; their favourite word for the moral reprobate was, *asotos*, literally 'unsaved.' But this was in an ethical sense. Their difference from Christian preachers was that their gospel was purely ethical, not religious. It may be doubted if in the whole of their remains there is any hint that divine help was necessary, or given, or should be prayed for.

Still they were very much in earnest and adopted any kind of method that suggested itself to get their message over. They dealt largely in anecdote, drew their illustrations from familiar

situations, enlivened their discourses with dialogue and altercations, invented journeys to heaven and hell, imaginary auctions, wills, and banquets. Their subjects were such as these—live as if you were before the eyes of all, ill-health no evil, lessons from the wrestling school, content, on facing difficulties, what things do and do not matter.

The sermon does not seem to have occupied so large a place in the later philosophy, in spite of the noble example of the Stoics. The advent of Christianity, however, brought it back. The Christian sermon, like nearly everything in the Early Church services, was based on the practice of the Synagogue. But it was not till Chrysostom that it reached its golden age. In his time the custom of applause in church was prevalent. Augustine declared that he was not averse to it in moderation, and one of Chrysostom's sermons, delivering an eloquent protest against applause, fairly 'brought down the house.' One is reminded of a practice of Dr. Chalmers. His church was so crowded with people who came back to the second service that Chalmers intimated that he would preach the same sermon at night as he had just delivered in the morning, with the result that the evening congregation was as great as ever!

### My Faith and My Job.

'The work of helping men to obey God in their secular callings and as citizens is going on in quiet ways in many parishes and congregations where some minister or layman is alive to the problem. . . .

'A Scottish minister in a large rural parish in which nearly every person was at least nominally connected with the Church got together a group of farmers and potato-growers. For a whole winter they studied together Emil Brunner's *The Divine Imperative* (what stronger indication could there be that the Scots have preserved their mental toughness and endurance?). It was impossible to study this book without calling into review the daily work of these men, and the upshot was that a number of them decided that certain practices in common use in the vicinity would have to be abandoned. One farmer entirely overhauled the wage rates of his employees and discussed with them the vexed question of the tenancy of tied cottages. These decisions were made and adhered to at considerable financial loss.'<sup>2</sup>

<sup>2</sup> *The Christian News-Letter*, 22nd January 1947.

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<sup>1</sup> W. G. Sewell, *Strange Harmony*.

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

THE intellectual revival of the Evangelical Movement in our time, witnessed by the publication of volumes of St. Paul's Library, some of which have been reviewed in this magazine lately, is marked notably by a reaction against the religious individualism of the nineteenth century Evangelical Party and a new sense of the importance of the Church in Christian life. This is illustrated in an extremely able statement made in the most recent addition to the St. Paul's Library, *The Church of God*,<sup>1</sup> by the Rev. F. John TAYLOR, M.A., Vicar of Christ's Church, Cloughton.

There is one indisputably new feature which has marked much thinking in Europe in the last hundred years, says Mr. TAYLOR—the attempt to separate Christian conduct from Christian faith. And this has given birth to another futile supposition, that Christianity can survive in individuals without the functioning of the Christian community. Earlier ages, though they might criticize the moral failure or the spiritual blindness of the Church, took it for granted as the necessary form of Christian existence in the world.

To-day we are confronted by masses of people who are still believers to the extent that they retain a garbled form of Christian faith which amounts to little more than a somewhat vague conviction of the beneficent operations of an inscrutable Providence, but who steadily refuse any effective connexion with the visible Christian fellowship in their neighbourhood. It is true they like to feel that the Church is 'there,' both for their own convenience and because it does exercise some influence for good. But that is all. They keep aloof from the Church, and thereby demonstrate not only their profound misunderstanding of the gospel but also the seeming irrelevance of the modern Church and its gospel to their life.

There are others whose attitude to the Church is not a benevolent neutrality but an active

hostility, without necessarily reckoning themselves opposed to Christianity. To them the long record of the Church in history seems to be little better than an apostasy from the teaching and example of the Lord. As a social factor in history the Church has often tolerated economic oppression, supported social injustice and resisted intellectual development, so that the simplicity and glory of the essential Christian message has been distorted and, at times, obscured by the very body which is supposed to maintain essential Christianity. The Church then appears not part of the gospel but its scandal.

This modern tendency to separate Christianity from the Church is not unconnected with the far-reaching social changes in the established pattern of society inaugurated by the Industrial Revolution and now approaching their climax in the new mass-society of industrial man. Formerly the parish was no mere ecclesiastical unit but the effective framework of daily life. The cohesion of natural groupings in family, neighbourhood, and village found its inevitable expression in the parish, and the parish church was the visible symbol of that Christian togetherness which informed the whole.

To-day industrial development has replaced villages and compact small towns by great factories, big business and sprawling ill-disciplined towns where thousands of people are huddled together in a physical proximity which has destroyed any true community. Speedy transport and wireless communication have turned the whole world into a neighbourhood, and rendered more difficult the task of living together as neighbours.

These tremendous changes in the social structure of life have not only thrust an unparalleled crisis upon the Church in the world, but have also given rise to a number of desperate attempts to manu-

<sup>1</sup> Canterbury Press; 6s. net.



facture a religion with sufficient social dynamic to overcome those powerful forces of disintegration in modern society which have gone far to destroy man and turn him into a mechanical function. This is the secret of the attraction of Nazism and of Marxist Russia which seems to satisfy the craving among the masses to be delivered from the terrifying isolation of industrial society. But the Collectivist State does something different. It reduces the individual to a unit in the herd, a number in the State. And the result sometimes is a revolution which is a blind search after that true community in which a man can find his true personality in personal relationships with his neighbours.

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This sociality of human nature is a truth of the order of creation, recognized by many non-Christian thinkers and declared in the Biblical account of creation ('it is not good that the man should be alone'). It is therefore one of the facts with which grace must reckon in the order of redemption. It is man with this fundamental structure of personality, involving a status in society, who is to be redeemed. It is for this reason that we are learning to-day to put a fresh emphasis on the Body of Christ as an integral part of the gospel of Christ, and not because individualism has been discredited in the modern collectivist world. Redemption involves the restoration of that community which was part of God's creative will.

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The same act which reconciles a man to God also puts him in the company of the redeemed, there to share in a common life. The part played by the Christian community, which precedes him in time, in the conversion of a man is of supreme importance. There is no other way by which anyone can become a Christian, for it is thus a man receives the knowledge of those saving acts in which God comes to us. This truth was one to which John Wesley firmly adhered in his evangelistic work. And he took immense pains to order the life of his converts in the living fellowship of the class meeting. Behind all his preaching was the eloquent testimony of a rediscovered corporate Christian life.

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This was regarded coldly by the official Church, with the result that evangelicalism has inherited a legacy of suspicion of churchliness as a hindrance to the proclamation of the gospel. This suspicion was deepened by the course of events in the nineteenth century when in society at large the virtues of a sturdy individualism were applauded.

The task of evangelism was often undertaken in isolation from the normal family life of the Church. The dangers of 'churchianity' becoming a substitute for the direct and living knowledge of Christ were so apparent that the essential truth that no man could become a Christian without in the same moment being put into a vital relationship with all other Christians was largely obscured. Redemption from sin is the re-integration of life around a new centre. That centre is Christ, but a Christ who never can be separated from His redeemed people.

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The pressure of persecution, the growing paganism of our time and that profound need of true community of which modern man is acutely aware, together with the theological revival in the Reformed Churches which has been in progress since 1918, all these factors have been leading Christians to rediscover the truth, embodied in both Testaments, of the supremely important part played by the people of God in the fulfilment of the divine purpose. Further, contemporary Christian history has demonstrated in concrete happenings the truth of the Biblical witness by its wide expansion in the mission field.

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The combination of these two forces, theological revival and contemporary historic circumstances, has made thinking about the Church a matter of vital concern to Christians at the present time. 'The topic of "the Church" now bids fair to play in the intellectual history of Christendom in our twentieth century that dominant part which the topic of the Incarnation played in the fourth and fifth centuries. And this restored apprehension of the Church as the Body of Christ is arising in, or rather out of, a situation in which the intense eschatological interest of the Apostolic Age is once more becoming vivid in Christian minds.' These words, quoted from Dom Gregory Dix, close Mr. TAYLOR's introduction to a book which, scriptural and theological, attempts to estimate the meaning of the Church of God.

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The William Ainslie Memorial Lecture was delivered last year by Professor C. H. Dodd, D.D., F.B.A.—*The Gospel and the Law of Christ*.<sup>1</sup> With masterly ease the lecturer brings together and balances over against each other the Gospel and the Law of Christ; that is, the Christian revelation and the Christian ethic, the story of what God has done through Christ and its proper sequel in what man should do in Christ's name and for His sake.

<sup>1</sup> Longmans; 1s. 6d. net.

How is the Law of Christ related to the Gospel of Christ? First, God's revelation of Himself to men is represented in the Bible in the form of a *covenant* between God and man; and the pattern of the covenant consists, on the one hand, of a declaration of the divine action through which the covenant was initiated, and, on the other hand, of the corresponding obligation which man undertakes. In the Old Testament the obligation, as set forth in the Decalogue, is to Him who brought Israel up out of the land of Egypt. In the New Testament the obligation, as set forth in the New Commandment, is to Him who so loved the world that He gave His Son; the covenant is 'in the blood of Christ.'

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'Gospel and Commandment are two sides, or aspects, of a single reality, or rather activity, which is *agape*, the love of God, the divine charity; and *agape* in action is the glory of God revealed, whether it be His own redemptive act in Christ, or the simplest act of charity which His lowliest creature is enabled by His grace to perform; since of any such act it must be said, "We love, because He first loved us."'

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Secondly, what light does this relation between Gospel and Law throw upon the nature and range of Christian obligation? We must not think that Christian obligation is simply to be stated as obedience to the single principle of *agape*. Our Lord's own precepts, apart from those of His apostles, are not merely particular often in quality and direction but embarrassingly so. To adduce a single instance, 'If anyone strikes you on one cheek, turn the other cheek.' Difficult as it may be to take such a precept literally, it must be taken seriously, and not merely characterized as paradoxical or hyperbolic.

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But let us quote the lecturer's admirable exposition of this precept, 'Turn the other cheek.' He does not regard the precept as showing how the demands of God may be absolutely fulfilled; God's demands are as infinite as His love. But he regards it as indicating, in vivid and arresting fashion, the quality and the direction of any action which is to conform to the love of God. 'This quality may be present, in its degree, at quite a lowly level of performance, and the right direction may be clearly discernible in the act even though the goal is still far off.'

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Here is the exposition of the meaning of the injunction to 'turn the other cheek': 'It is hardly possible to treat that as a ruling to be directly applied in all appropriate circumstances.

It is not only that we may not be good enough to put it into practice. It may not, in the confused and distorted state of human affairs, be always the best thing to do. On the other hand, it can hardly be regarded as the ideal for conduct in an ideally perfect society. In such a society the contingency would not arise. But the picture which Jesus draws sets before us vividly, in the context of an imperfect society, the patience, the detachment from egoism and pride, and the respect for other people, even the most objectionable, which we can clearly see to conform to God's action towards us in Christ. We are to imitate, in our measure, His forbearance under affronts, His respect for our freedom which will not allow Him to coerce, and His endless patience. And these qualities must give character to Christian action even at a lowly level; even if all we can manage is a half-frustrated effort to overcome, or at least to moderate, our natural pride, resentment, and impatience for Christ's sake. In making that effort, we have obeyed the command of Christ, since the very effort has in it the quality, and moves in the direction, which He prescribes; while every such effort will help us to realize afresh the immense distance that still separates us from perfect fulfilment of His Law.'

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That the precepts of Christ are not statutory definitions like those of the Mosaic Code, but indications—to repeat the phrase—of quality and direction of action, Dr. DODD regards as a very important point when we consider the application of Christian moral standards to society at large. 'It may be neither possible nor desirable for nations to act like the man who turns the other cheek, but even at such a moment as this in the affairs of the world, human action is wrong, unless it partakes of this quality, of a patient and unself-regarding respect for the other party, however objectionable; and aims in this direction, towards "overcoming evil with good." Unless it does so, it is not only wrong, but ultimately disastrous.'

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At the close of the Lecture there are some illuminating references to the relation between the Law of Christ and 'natural law' or 'the law of Nature,' on which latter subject much has been recently written. Dr. DODD refers to man's conscience as a kind of palimpsest, in which may be deciphered here and there, despite the perversity of the human will and the depravity of human society, some words of the original script that God had written on it; and when they are deciphered, they are found to be 'a first draft of that revelation of the will of God which is given to us clear and fresh in Christ.'



# The Unity of the New Testament.

## The Doctrine of Christ.<sup>1</sup>

BY THE RIGHT REVEREND A. E. J. RAWLINSON, D.D., BISHOP OF DERBY.

THE New Testament is rooted in the conviction that in Jesus Christ God has decisively acted for the deliverance of His creation from thralldom to sin, evil, and death. The New Testament did not create or give rise to this faith—it is not itself the foundation. 'Other foundation can no man lay than that which is laid, which is Jesus Christ.'<sup>2</sup> The New Testament presupposes the faith as already existing, the foundation as having already been laid. There is a Gospel—a Divine message of Good News—in the world, to which all its writers bear witness; and the Divine message of Good News is the proclamation of what God has wrought in and through Jesus the Christ, who is the 'Yea' and the 'Amen' in whom the Divine promises find their fulfilment,<sup>3</sup> and whose coming into the world of time and of history means that already the Era of Final Redemption has dawned.

In modern times there has been a tendency to try to do without any 'doctrine of Christ,' and to look upon Jesus as having been simply a Teacher. In the Gospels He is *the* Teacher, the Messiah, who as such speaks with authority. He is not to be set in a line, or in series, with others. The revelation which through Him has come to mankind is in principle final. We are not to 'look for another.'<sup>4</sup> He is the Chosen of God, the Anointed, the son of David, the Son of God. In Him the 'ultimate' has entered history. God has in Him 'visited and redeemed his people.'<sup>5</sup> It is already the 'last hour,'<sup>6</sup> for the 'powers of the Coming Age'<sup>7</sup> are already at work. We cannot hope to understand Jesus in abstraction from this New Testament interpretation of Him, or to set forth His 'Good News' of the 'Kingdom' in isolation from its context in contemporary Judaism, and from those Old Testament Scriptures of which the New Testament from end to end claims to be the fulfilment and consummation. The first pre-

supposition of a true understanding of Christianity must be a living faith in the living God and in His over-ruling and lordship of history, His activity in and through history, His selection of Israel to be in a peculiar sense the people of His choice, His world-purposes of renewal and of salvation (no less than of judgment), which already in Christ begin to be fulfilled, and which through Christ are to find final fulfilment. The setting of the Gospel is from first to last 'eschatological.'

The word 'eschatological' means 'having to do with the last things.' Late Jewish thought distinguished 'this age' from the 'age to come'; and the note of the 'age to come' was finality. God would one day bring to an end this present 'age,' in which evil powers were at work, and, gaining decisive victory over them, would inaugurate the final 'age,' which should endure to eternity, and into which nothing that is evil should ever find entrance. That would be the era of God's unchallenged and all-conquering sovereignty; and of His Kingdom, thus finally established, there should be no end. The Gospel proclaims the Divine Kingdom as being already at hand. Already the *eschaton* confronts men: the decisive call, the final choice between evil and good, comes to them *now*: with the utmost urgency they are called upon to repent, and to believe the Good News.<sup>8</sup>

Nay, in a most real sense, where Jesus was, there was already the Kingdom—as it were by anticipation. It has come suddenly upon men, taking them unawares;<sup>9</sup> it is already in their midst.<sup>10</sup> It is being manifested in the Lord's 'mighty works' of Divine power, and especially in the casting out of the 'demons,' whereby the power of Satan is overthrown. The Lord is not only the Herald, He is also the Bringer, of final salvation. He stands in the midst of Galilee, and summons men to Himself;<sup>11</sup> but He hurries on to Jerusalem, where He must die.<sup>12</sup> That the Messiah should be put to death (and such a death!) was for Judaism an unbelievable paradox. The

<sup>1</sup> In this article the writer has in effect summarized (with occasional unacknowledged quotations from, or verbal echoes of, what he had there written) the arguments more fully set forth in his two books *Christ in the Gospels* (Oxford University Press, 1944) and *The New Testament Doctrine of the Christ* (Longmans, Green & Co., 1926). The latter work is no longer obtainable, the publishers' stocks having been destroyed in the War by 'enemy action.'

<sup>2</sup> 1 Co 3<sup>11</sup>.

<sup>3</sup> 2 Co 1<sup>20</sup>.

<sup>4</sup> Mt 11<sup>3</sup>.

<sup>5</sup> Lk 1<sup>68</sup>.

<sup>6</sup> 1 Jn 2<sup>18</sup>.

<sup>7</sup> He 6<sup>6</sup>.

<sup>8</sup> Mk 1<sup>15</sup>.

<sup>9</sup> Mt 12<sup>28</sup>, Lk 11<sup>20</sup>.

<sup>10</sup> Lk 17<sup>21</sup>. The rendering 'within you' is difficult. Would our Lord have described the Kingdom as being 'within' the Pharisees? The original Aramaic wording of the saying is, of course, irrecoverable.

<sup>11</sup> Mt 11<sup>28</sup>.

<sup>12</sup> Mk 16<sup>32</sup>, Mt 16<sup>21</sup> 20<sup>18</sup>, Lk 9<sup>31</sup>, 51-53 13<sup>33</sup> 19<sup>28</sup>.

Gospels make it clear that it was the conviction of Jesus that so it must be.<sup>1</sup> It was by the road of humiliation, suffering, and death that the Christ must pass to His Kingdom and glory. Already at the Last Supper He had dedicated Himself to a redemptive and sacrificial death on behalf of the people of God.<sup>2</sup> But His Cross must be understood in the light of His Resurrection, whereby God had triumphantly vindicated His Christ (reversing the judgment of men), and in virtue of which Jesus was 'declared to be the Son of God with power.'<sup>3</sup> The Gospels suggest that the Lord had Himself looked beyond suffering and death to being seated at God's 'right hand' and to 'coming with the clouds of heaven.'<sup>4</sup> It was the conviction of the earliest Christianity that God would 'judge the world in righteousness by the man whom he' had 'ordained.'<sup>5</sup> In the meantime repentance unto the remission of sins was proclaimed in His name.<sup>6</sup>

Earlier in date than the Gospels, and independent of them, are the Epistles of St. Paul. For St. Paul Jesus is the Son of God, the Redeemer, the Lord. The former persecutor of those who followed the new 'Way' had become, as the result of what happened on the Damascus road, the bondservant or 'slave' of Jesus Christ.<sup>7</sup> Twelve years after his conversion he took part in a mission organized from Antioch,<sup>8</sup> in the course of which it became clear that his special vocation and sphere was to be that of a preacher of Christ to the Gentiles.<sup>9</sup> His theology, as set forth in his extant Epistles, bears the stamp of his individual mind, though he makes it clear that it was in substance approved and endorsed by the original 'pillars' of the Church at Jerusalem.<sup>10</sup> St. Paul's Christ is in fact the Christ of the Church, identified by him, as by Christians generally, with Jesus of Nazareth, but regarded now as the exalted Lord of the present and future. It is probable that at the time of his conversion he had seen a vision of the Jesus whom

(in the persons of His followers) he was persecuting surrounded and accompanied by a radiance of white light,<sup>11</sup> suggestive of 'glory'—the 'glory' of God. At the original Creation God had 'commanded the light to shine out of darkness'<sup>12</sup>; in Christ there was a 'new creation,'<sup>13</sup> and God had 'shined' in men's hearts, 'to give the light of the knowledge of the glory of God in the face of Jesus Christ.'<sup>14</sup>

For a reader of the Old Testament the word 'glory' was rich in religious associations. It denoted the Divine splendour and majesty: it suggested also the moral and spiritual 'glory' of God. In a passage in the Book of Numbers, where the Hebrew text has a word meaning 'form,' the authors of the Septuagint version substituted the Greek word commonly used by them to translate the word which means 'glory.'<sup>15</sup> For St. Paul the 'form,' 'image' and 'glory' of God are all closely associated: nor can he forget that in the Book of Genesis man had been described as being made in the Divine 'image.'<sup>16</sup> For him Jesus, the Lord whom he had seen manifested in 'glory' on the road to Damascus, is the 'Man' from heaven,<sup>17</sup> God's 'own Son,'<sup>18</sup> the true 'image' of God,<sup>19</sup> and the 'firstborn of all creation,'<sup>20</sup> who, in the 'form' of God pre-existent from all eternity, had deliberately assumed the 'form' of a 'slave' or 'servant' of God, in order to die by 'the death of the cross' for man's redemption.<sup>21</sup> The first man, Adam, according to the story in Genesis had succumbed to the Serpent's temptation, seeking to make himself equal with God.<sup>22</sup> The second Adam did *not* 'count equality with God a prize at which to snatch,' but had 'made himself of no account'; and, *because* of His lowly obedience and submission to death, God had 'highly exalted him,' and had bestowed on him 'the name that is above every name'—the Divine title of 'Lord'—so that it is in fact by means of a worship in which Jesus is invoked by that title that the prophecy of Isaiah is to be fulfilled,<sup>23</sup> and the whole universe brought to acknowledge the one God of the Old Testament Scriptures, not to the prejudice of monotheism, but 'to the glory of God the Father.'<sup>24</sup> It is obvious that St. Paul's teaching prepares the way for the later Church doctrine of the co-eternity and consubstantiality of the Son with the Father. He arrives at his conclusion along rabbinic and Biblical lines; but he succeeds on the one hand in doing justice to the Gospel of man's redemption through Christ, and on the other in combining

<sup>1</sup> Mk 10<sup>45</sup> 14<sup>49</sup>, Mt 26<sup>54</sup>, 56.

<sup>2</sup> Mk 14<sup>24</sup> and parallels, 1 Co 11<sup>26</sup>.

<sup>3</sup> Ro 1<sup>4</sup>. <sup>4</sup> Mk 14<sup>62</sup> and parallels.

<sup>5</sup> Ac 17<sup>31</sup> 10<sup>42</sup>. <sup>6</sup> Ac 2<sup>38</sup> 10<sup>43</sup> 13<sup>38</sup>.

<sup>7</sup> Ro 1<sup>1</sup>; cf. Gal 1<sup>10</sup>, Ph 1<sup>1</sup>.

<sup>8</sup> The date of the events described in Ac 13 may be taken as A.D. 47 or 48; St. Paul's conversion may be dated about A.D. 35 or 36.

<sup>9</sup> Ac 13<sup>46ff.</sup>. In Gal 1<sup>15ff.</sup> St. Paul regards his special 'call' to the Gentile mission as having been already involved in the Divine purposes from the time of his vocation.

<sup>10</sup> Gal 2<sup>1-10</sup>. Such divergences as arose between St. Paul and the leaders of the original Church concerned not the essentials of faith and redemption through Christ, but the question of the relation of Gentile converts to Christianity to the Old Testament 'law,' an issue which was in the end satisfactorily settled in the interests of Gentile freedom (Ac 15<sup>1-30</sup>; cf. Gal 2<sup>11ff.</sup>).

<sup>11</sup> Ac 9<sup>3</sup> 22<sup>6</sup> 26<sup>13</sup>.

<sup>12</sup> 2 Co 4<sup>6</sup>; cf. Gn 1<sup>3</sup>.

<sup>13</sup> 2 Co 5<sup>17</sup>.

<sup>14</sup> 2 Co 4<sup>6</sup>.

<sup>15</sup> Nu 12<sup>8</sup>.

<sup>16</sup> Gn 1<sup>27</sup>.

<sup>17</sup> 1 Co 15<sup>47</sup>.

<sup>18</sup> Ro 8<sup>3</sup>, 32; cf. Gal 4<sup>4</sup>, 2 Co 1<sup>19</sup>.

<sup>19</sup> 2 Co 4<sup>4</sup>, Col 1<sup>15</sup>.

<sup>20</sup> Col 1<sup>15</sup>.

<sup>21</sup> Ph 2<sup>6</sup>.

<sup>22</sup> Gn 3<sup>5</sup>.

<sup>23</sup> Is 45<sup>23</sup>.

<sup>24</sup> Ph 2<sup>5-11</sup>.



the vindication of the Christian worship of Jesus as Lord with a firm insistence on monotheism. In Jesus, as the 'Son of God's love,' dwells all the 'fulness' of Godhead in concrete actuality: <sup>1</sup> in and through Him, as God's 'image' and 'first-born,' were all things created: in Him all things consist, and in Him they are destined to be 'summed up.' <sup>2</sup>

Fundamentally, for St. Paul as for the later thinkers of the Church, the conviction that Jesus is Divine rests on the conviction that, in and through Him, God has wrought a Divine work. For him the paradox of a crucified Messiah, once accepted, is the supreme miracle of the Divine love. 'God was in Christ, reconciling the world unto himself' <sup>3</sup>—at that cost. The most accursed and unholy of deaths had become the holiest of offerings—the sacrificial self-giving of the Son of God's love for the redemption of sinners. 'There is therefore now no condemnation to them which are in Christ Jesus.' <sup>4</sup> Christ has died for us: <sup>5</sup> expiation has been made—Christ has been 'set forth' as a 'propitiation.' <sup>6</sup> In Him 'we have our redemption, the forgiveness of our sins.' <sup>7</sup> 'He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?' <sup>8</sup> The doctrine of the Atonement is a doctrine difficult to rationalize, and it has sometimes been expounded and rationalized in unfortunate ways; but it lies at the heart of the Gospel.

Interpreted in terms of the conceptions of priesthood and sacrifice, it is further set forth in the Epistle to the Hebrews. In St. Paul's teaching the Old Testament 'law,' considered as a code of injunctions and precepts regulating the moral conduct of men in relation to God, is at once fulfilled and superseded by the new righteousness of God, made available through Christ. In the Epistle to the Hebrews the Old Testament law of sacrifice is in parallel fashion exhibited as being fulfilled once for all in the self-offering of Christ, the High Priest of a new and 'better' Covenant. <sup>9</sup> The sacrifices of the Old Testament had been only of typical significance—they had not been ultimately real or efficacious. Ps 40 had already pointed the way to a more adequate doctrine: the true inward meaning of sacrifice is to be found not in the last resort in the merely literal outpouring of blood (true though it be that 'apart from shedding of blood there is no remission'), <sup>10</sup> but in the offering of a deliberately dedicated and consecrated will. <sup>11</sup> The essence of the doctrine

of sacrifice, as the author of Hebrews expounds it, is that Christ's life of flawless obedience, consummated in death, and utterly consecrated to God on behalf of His brethren, is the means whereby man is made one with God and God with man: and that it is on the ground of that sacrifice, once perfectly offered in time, but eternal in its significance (for the great 'high priest . . . after the order of Melchizedek' <sup>12</sup> ever 'liveth to make intercession' for sinners), <sup>13</sup> that those who are in Christ can with confident boldness 'draw near' and approach God in their worship. <sup>14</sup> The sphere of the true and eternal worship of God is not upon earth, but in heaven, where is 'the true tabernacle, which the Lord pitched, not man.' <sup>15</sup> Into that eternal sphere the worship of Christians on earth is lifted up; and there they have 'an altar,' whereof those whose conception of sacrifice stops short at the 'tabernacle' of Judaism have 'no right to eat.' <sup>16</sup> For the writer of Hebrews, as for St. Paul, Christ is the 'express image' of God's 'being' and the 'effulgence' of His 'glory.' <sup>17</sup> But He is also the Son of God who as 'son of man' has been made 'lower than the angels,' <sup>18</sup> who took 'hold of the seed of Abraham' and was 'in all things to be made like unto his brethren,' <sup>19</sup> and who on the ground of His suffering of death has been 'crowned with glory and honour,' in order that by God's grace His tasting of death might be on every man's behalf. <sup>20</sup>

Of interest because of the riot of its imagery is the Apocalypse of St. John, which sets forth Jesus as the exalted and regnant Redeemer, alive for evermore, and having the keys of death and of Hades. <sup>21</sup> If (as is probable) the book is earlier in date than the Fourth Gospel, it is the first Christian writing to identify Christ with the Divine 'Word,' though for the writer of the Apocalypse the 'Word of God' is conceived in the spirit of a passage in the Book of Wisdom <sup>22</sup> as a Divine Warrior who 'in righteousness doth judge and make war.' <sup>23</sup> The title 'Lamb,' too (which occurs twenty-nine times in the course of the book), is in some passages used (as in Jewish apocalypses) to denote the Messiah who can fight as a warrior and who can manifest 'wrath,' <sup>24</sup> though it denotes elsewhere the Lamb slain for the redemption of sinners. <sup>25</sup> 'The Lamb who conquers,' wrote the late Dr. R. H. Charles, 'is the Lamb who has given Himself up as a willing sacrifice. But the principle of love going forth in sacrifice is older

<sup>1</sup> Col 2<sup>9</sup>. So I would paraphrase the word translated 'bodily.'

<sup>2</sup> Col 1<sup>13</sup>, Eph 1<sup>10</sup>. <sup>3</sup> 2 Co 5<sup>19</sup>. <sup>4</sup> Ro 8<sup>1</sup>.

<sup>5</sup> Ro 5<sup>6</sup>. <sup>6</sup> Ro 3<sup>25</sup>. <sup>7</sup> Col 1<sup>14</sup>. <sup>8</sup> Ro 8<sup>32</sup>.

<sup>9</sup> He 8<sup>6</sup>. <sup>10</sup> He 9<sup>22</sup>. <sup>11</sup> He 10<sup>4</sup>; cf. Ps 40<sup>6-8</sup>.

<sup>12</sup> He 6<sup>20</sup>; cf. Ps 110<sup>4</sup>, Gn 14<sup>18</sup>.

<sup>13</sup> He 7<sup>25</sup>. <sup>14</sup> He 10<sup>19</sup>.

<sup>15</sup> He 8<sup>2</sup>. <sup>16</sup> He 13<sup>10</sup>.

<sup>17</sup> He 1<sup>3</sup>. <sup>18</sup> He 2<sup>6</sup>.

<sup>19</sup> He 2<sup>16</sup>. <sup>20</sup> He 2<sup>9</sup>.

<sup>21</sup> Rev 1<sup>8</sup>. <sup>22</sup> Wis 18<sup>15</sup>.

<sup>23</sup> Rev 19<sup>11</sup>. <sup>24</sup> Rev 17<sup>14</sup> 6<sup>16</sup>.

<sup>25</sup> Rev 13<sup>8</sup> 5<sup>12</sup>.

than the world—the Lamb was slain from its foundation.’<sup>1</sup>

The culmination and crown of the whole New Testament is the Gospel according to St. John, the maturest expression of the reflective mind of the first generation of Christians, the Gospel moreover in which the theology implicit in the earlier tradition is made fully explicit and ascribed to the Saviour Himself, who in this Gospel is represented as reflecting upon the mystery of His own Person and as proclaiming Himself in the first person singular. ‘Before Abraham was,’ He says, ‘I am.’<sup>2</sup> The Evangelist identifies Jesus with the creative, personified Word, the self-utterance, of God. In Him the ‘Word’ has become ‘flesh.’<sup>3</sup> God has in Jesus uttered Himself in manhood, once and for all. In the core of His being, our Lord is Divine. He is not only the Son of God: He is God the Son—yet in subordination to the Father.<sup>4</sup> He came down from heaven, and to heaven He returns.<sup>5</sup> He is the Way, the Truth and the Life,<sup>6</sup> ‘sent’ by the Father<sup>7</sup> to be the Saviour of the world,<sup>8</sup> the Lamb of God, who takes away the world’s sin.<sup>9</sup> He is a proper object of worship—to refuse to ‘honour’ the Son with the same ‘honour’ as is given to God is to refuse to ‘honour the Father which sent him.’<sup>10</sup> To see the Son is to see the Father,<sup>11</sup> and to know the Son is to know the Father also.<sup>12</sup> He is the Source and the Giver of life eternal,<sup>13</sup> the true Bread from heaven, giving life to the world.<sup>14</sup> He is the Light which shines in the world’s darkness and is not overwhelmed by the darkness, so that men need no longer ‘abide’ in the darkness, but may have the ‘light of life’ and be ‘sons of light.’<sup>15</sup>

Yet, with all this, it is as true of the Fourth Gospel as it is of the three earlier Gospels both that it insists on the concrete reality of our Lord’s

manhood, and that it culminates in the Passion and Resurrection. The Lord sits weary by the well,<sup>16</sup> weeps by the grave of His friend,<sup>17</sup> is troubled in soul,<sup>18</sup> is distressed by the treachery of His false disciple,<sup>19</sup> and thirsts on the Cross.<sup>20</sup> His ‘meat’ is to do the will of Him that sent Him, and to accomplish His work;<sup>21</sup> and the story leads up to the appointed ‘hour’ in which the Son of Man is to be ‘glorified’—through suffering.<sup>22</sup> In the so-called ‘high priestly’ prayer the Lord ‘consecrates’ Himself to the death of sacrifice,<sup>23</sup> and the cry ‘It is finished’ signals the triumphant accomplishment of the Saviour’s task.<sup>24</sup> The Good Shepherd lays down His life for the sheep.<sup>25</sup> The Resurrection leads on to the Ascension.<sup>26</sup> The Fourth Gospel is an interpretation of the story set forth in the earlier Gospels, but it is a true interpretation, and an interpretation in terms of the same Gospel which the Synoptists also proclaim.

The analytical and critical study of the books of the New Testament, pursued by the patient industry of generations of scholars, has enabled the modern mind to draw fruitful discriminations, and to distinguish clearly the successive phases of christological doctrine—that is to say, of Christian thought and belief about Christ—within the period covered by the New Testament itself; but, in the process, there was for a time a real danger of the seamless robe being torn, and of the essential unity of the New Testament testimony to Jesus Christ as Messiah, Saviour, and Lord, as the world’s Redeemer, and as the only-begotten Son of God, becoming obscured. In more recent years there has been a recovery. The gains of the previous period have not been lost; but there has been a recovered sense of that deeper ‘Unity of the New Testament,’ underlying the differences, which it is the purpose and aim of this series of articles to exhibit and to set forth.

<sup>1</sup> R. H. Charles, *The Revelation of St. John*, i. p. cxiv.

<sup>2</sup> Jn 8<sup>58</sup>. <sup>3</sup> Jn 1<sup>14</sup>. <sup>4</sup> Jn 10<sup>30</sup> 14<sup>28</sup>.

<sup>5</sup> Jn 3<sup>13</sup> 6<sup>82</sup> 16<sup>28</sup>. <sup>6</sup> Jn 14<sup>6</sup>.

<sup>7</sup> Jn 5<sup>23</sup>, 36, 37 6<sup>57</sup> 8<sup>16</sup>, 18, etc. <sup>8</sup> Jn 4<sup>42</sup>.

<sup>9</sup> Jn 1<sup>29</sup>. <sup>10</sup> Jn 5<sup>23</sup>. <sup>11</sup> Jn 14<sup>9</sup>.

<sup>12</sup> Jn 14<sup>7</sup>. <sup>13</sup> Jn 5<sup>40</sup> 6<sup>33</sup> 10<sup>28</sup>.

<sup>14</sup> Jn 6<sup>32</sup>, 51. <sup>15</sup> Jn 1<sup>4ff.</sup> 9<sup>5</sup> 12<sup>46</sup> 8<sup>12</sup> 12<sup>35</sup>.

<sup>16</sup> Jn 4<sup>6</sup>.

<sup>17</sup> Jn 11<sup>35</sup>.

<sup>18</sup> Jn 13<sup>21</sup>.

<sup>19</sup> Jn 13<sup>28</sup>.

<sup>20</sup> Jn 19<sup>28</sup>.

<sup>21</sup> Jn 4<sup>34</sup>.

<sup>22</sup> Jn 12<sup>23</sup> 13<sup>31f.</sup>

<sup>23</sup> Jn 17<sup>19</sup> (R.V. m.).

<sup>24</sup> Jn 19<sup>30</sup>.

<sup>25</sup> Jn 10<sup>11</sup>.

<sup>26</sup> Jn 20<sup>17</sup>.

## Literature.

### WILLIAM OF GLASSHAMPTON.

*William of Glasshampton: Friar, Monk, Solitary* (S.P.C.K.; 10s. 6d. net) is an affectionately written book, by Geoffrey Curtis, C.R., which tells the story of a dedicated spirit, who, hearing what he took to be God’s call, responded to it with

enthusiasm; and, seeing what seemed to him to be the supreme need of the Church these days, abandoned everything to play his part in that. William Sirr, left poor and fatherless, had a thin and inadequate education. Apparently the world’s worst examinee, he was at last accepted for the priesthood by Bishop Creighton, after another



abject failure, and in spite of the examiners' adverse report. As all who have worked in a theological college know, that is a dangerous thing to do, since experience proves that these undisciplined minds are apt, subsequently, to cause trouble in their ministry. Yet there are cases where the rules cannot be applied with all their usual rigidity. To Creighton this seemed one of them. For if he was no scholar, Sirr had other aptitudes for the priesthood in notable degree. He was never a preacher; yet he did have an appeal which, by its very simplicity, got home to many. And his personality was an asset of real value. Winsome and lovable, humorous and human, a man of violent extremes, now in the seventh heaven, now sunk deep in spiritual gloom, chafed beyond endurance by the ordinary clerical dress, yet moving about, entirely at his ease, in a friar's garments; devoted to his fellows, and spending himself for them royally, and yet retiring into solitude, and living alone for the best part of twenty years, there was something of Simon Peter in this man, something of that impetuous impulsiveness which, one day, quite needlessly, wanted to walk upon the sea; and, on another occasion, plunged into the waters, when he would have done better pulling his fair share at the oars. Yet in both men there was a real affection for Christ, in and behind things, which, in themselves, were ill balanced and stupid.

Chesterton tells us of Francis of Assisi that he was a lover of God, and also, calling it a rarer vocation, a real lover of men. That was true of this man too. As a young fellow he lived in a common lodging-house, exactly as the others did; later he worked in a Settlement for lepers, washing the clothes; he joined Adderley's Society of the Divine Compassion which cares for the most desperate of cases, and rose to be, for six years, its Superior; he was passionately moved by the plight of the unemployed, whether always wisely is another question. Did he not once tell Stanley Baldwin who was visiting him, 'I have been a Bolshevik all my life'? He had real influence over men the Church seldom touches. And yet, with deliberation, he threw all that away. For he was sure that we are making a mistake in assuming that the most that we can do for God, the best that we can offer Him, is to be energetic and hard breathing and tireless in our own service of Him; held that we shall be much more effective if we give our lives to setting in motion the unreckonable possibilities of prayer. On that belief he himself acted. He was gifted a part of a spacious far-spreading park in Worcestershire, with trees and glades and glimpses of far hills; and in it a ruined stable, built on the ample scale of centuries ago. There he sought to found a monastery; and working, at first all alone and with inadequate tools, transformed the place into a scene of flowers and loveliness. But the monks did not come. And, accepting the breaking of his dream as the will of God, the man became a solitary; lost, for a great part of the day, in prayer; and refusing invitations even to preach. For they, too, would call him away from his

appointed task. That William of Glasshampton was a deeply religious man is beyond question. That he was devoted to the Lord Christ that Christ has, no doubt, Himself gladly acknowledged. And yet his religion seems a stuffy, airless, superheated kind of thing, not in all ways attractive. When, for example, one comes on this, 'Not only does the life here lack many things which make the Cloistered Life, but it is without that which is of the very essence of monasticism, and as I believe, of Holy Religion itself—the complete exclusion of women from the cloister and its precincts. The fact that those women are or may be Religious (nursing the patients both women and men) does not minimize that evil, it rather aggravates it,' the thought will rise up in the mind that it is at least just barely possible that the Lord God Almighty knew as well as Mr. Sirr what He was doing when, male and female created He them; and called women, as well as men, to the service of His Kingdom. Or, when one reads, 'The Rector says he will come once a week so that I can say Mass. And I hope soon to have our dear Lord in the House with me,' one can only look up and smile at the Christ who, day by day and all the day, stands so loyally to His promise, 'Lo, I am with you all the days.' And, as it seems at least, He smiles back. Still, it takes all kinds to make a world. And most of them, perhaps all of them, are required. But it is well indeed that God is the God of patience. For He must need it when He deals with those queer little creatures of His that we call men.

A. J. GOSSIP.

### A GREAT ACHIEVEMENT.

*The Westminster Historical Atlas to the Bible*, edited by Professor G. E. Wright of McCormick University and Professor F. V. Filson of the same University, with an introductory article by Professor W. F. Albright of John Hopkins University (S.C.M.; 25s. net).

The words used above are not a bit too strong. To handle this atlas, to gaze at the plates, to take plates and letterpress together, is a really thrilling experience. I have never seen maps like these. However small the print in which the names of places are given they are clearly seen; they stand out so that one does not need to use a magnifying glass; the imperfect eye of a short-sighted person will find no difficulty at all in reading the names. The colouring of the plates is beautiful. It is subdued but entirely satisfactory. In short, on a surface inspection, the plates are a joy.

The aim of the editors has been to supply a series of maps which will set forth clearly and vividly the geographical setting of the Biblical story. The explanatory chapters which accompany and explain the maps contain a concise history of the Hebrews during Biblical times. Carefully selected photographs accompany the maps and the text. I could wish a student of Scripture few greater pleasures than to go through this Atlas, reading the written history with one eye and the other on the map (metaphorically, of

course). I can remember the wonderful experience of reading Sir George Adam Smith's 'Historical Geography of the Holy Land.' I felt I was set up for life as a teacher of the Bible. Here was a book more fascinating than a thriller, and a life-long possession. Something of the same kind awaits the reader of this book.

A new Biblical Atlas was needed. In recent decades extensive exploration has added greatly to our geographical knowledge of Bible lands, and an epoch-making advance in the methods and achievements of archæological work along with a hitherto unattained correlation of the discoveries in the Mediterranean and Near East have all combined to further the advance made in our generation. To my dismay, Professor Albright, in his Introduction, says of Sir George Adam Smith's great book that, while it was abreast of contemporary scholarship when it appeared, 'it has become more and more antiquated with the progress of investigation.' That may be true of detailed sites but nothing will ever make its broad outlines and conclusion out-of-date. I have not noticed any reference to Sir George's splendid two guinea Atlas of Bible lands, a book different in plan from this one but more comprehensive. It contains plates of economic Palestine as well as political.

I have not fully described all the merits of the *Westminster Atlas*. One of these is an index of sites which will enable a reader to look up any place mentioned in the Bible and find its locale. Another attraction is Professor Albright's introductory chapter in which he tells us 'how we excavate in the Near East,' 'how ancient dates are fixed,' 'how ancient sites are identified,' and 'how written documents are interpreted.' And of course there are the seventy-seven photographs which in their way are as significant as the maps. I suppose that even this up-to-date work will be antiquated by and by. But it will remain for long a really valuable possession.

F. J. RAE.

#### POLITICS AND MORALS.

An English rendering of any book by Benedetto Croce is to be warmly welcomed, for Croce is one of the most eminent philosophers of our time, and one of the most significant of European thinkers. We do wish that this work of his, *Politics and Morals* (Allen & Unwin; 8s. 6d. net), had been given an 'Introduction,' either by himself or by the translator, who, himself bearing an Italian name, Salvatore J. Castiglione, has done his translating singularly well. An Introduction was highly desirable. For one thing, the ordinary reader unfamiliar with Croce's general philosophical position, will be sometimes puzzled, as when he reads, 'there exists not Truth but the thought which thinks, not Good but moral volition, not Beauty but poetic and artistic activity; not the State but political actions.' For another thing, *Etica e Politica* was first published in 1931, and one would like to learn, and indeed has a right to know, if it is that work as it then stood that here

puts on English dress. For since that time dreadful things have happened which have given the problem of the relationship between politics and ethics altogether fresh poignancy. For still another thing, one is not too sure what this work is, or aims at. Is it a book? Or a collection of closely related Essays? Well, with that preliminary complaint over, one may proceed to the work as it is presented. It is a worth-while work, as anything from Croce's pen must be. It does not solve or attempt to solve any of the concrete politico-ethical problems with which the practical man is busy. But it does clear the ground.

One will not err in saying that what strikes one as its first great merit is to warn so clearly and so often against the idolatry of abstract nouns. We are so apt to write them on our banners, and assign them a value and even a meaning which they do not of themselves possess; words like 'equality,' 'liberty,' 'force,' and so on. Croce shows how 'equality' without ever so many qualifications would mean anarchy. And the State! What, he begs us to ask, is this 'State'? In brief he impresses on us that the State in the end is you, and I, and the rest of us; that the State is what you and I make it, and that therefore our 'morals' are supremely important, and any 'idolatry' of the State supremely irrational.

Next the student of what used to be called 'political philosophy' will find here in brief compass an illuminating account and judicious criticism of the main types of theory as to the rise of the State and its prerogatives—the views of Machiavelli and Vico, Rousseau, Hegel, Haller (who has been too undeservedly much forgotten), and some eclectic theories. One wishes that Croce had given some space to Hobbes, or Locke, but what one has is excellent.

Then there is the view of what one may call the mode if not the law of all human progress in politics as elsewhere. A 'thesis' develops an 'antithesis'; these are more or less reconciled in a 'synthesis.' But that synthesis in its turn becomes 'thesis,' sooner or later evolving 'antithesis,' and that process goes on and on. So Croce reminds us not to pin faith in any League of Nations, as though that were the end of our troubles.

Passing over, because of space-considerations, much that is interesting and suggestive about political parties, 'Liberalism,' or Church and State, the mention of the word 'troubles' suggests one's last point. Of the troubles, problems, perplexities and dangers that confront humanity Croce is fully aware, but in his last chapter he gives some encouragement against pessimism. 'Once we have found the true centre, we must not go slipping again toward the outside, and treat our own spirit as a force to be influenced by more or less external means.' If that is rather vague religion, it is at least in line with religion.

W. D. NIVEN.

*The Oxford Pastorate*, by the Rev. G. Ian F. Thomson, M.A., with a Foreword by the Rt.



Rev. Christopher M. Chavasse, D.D., Bishop of Rochester (Canterbury Press; 7s. 6d. net), is the record of a remarkable Movement in Oxford University. The 'Pastorate' was an endeavour to bring into a Tractarian preserve the spirit and influence of the Evangelical Revival. It was a kind of chaplaincy, and has been held by remarkable men—men like the Bishop of Rochester's well-known father. The present account of its history is meant to celebrate its jubilee, and the story is told with skill and enthusiasm. The book will be acceptable to evangelical circles, especially that which is identified with the University.

A very good book of popular apologetic has been written by the Rev. Douglas W. Thomson, C.F., *The Wisdom of the Way* (Epworth Press; 5s. net). The book has a special value as it arose out of talks in an Italian prison camp. The Chaplain was pressed, almost challenged, with questions from fellow-prisoners, and out of these discussions came an ordered view of the writer's own beliefs. Mr. Thomson deals in a definite way with all the big questions, and, as might be expected from the origin of the book, in a broad and human way. The four divisions of the book are: The Faith, The Fellowship, The Life, and The Future.

The Rev. L. J. Baggott, Vicar of Great Yarmouth, is of opinion that Anglican theology has become woefully weak on its devotional side; and in *Jesu, Joy of Man's Desiring* (Longmans; 6s. net) he offers us a book of devotional writing. His subjects are Penitence, Faith, Suffering, Love, Prayer, Sacrament. They are great subjects, but his treatment of them is well sustained throughout. The style is clear and pointed, and there is an abundant use of illustration, old and new. The working preacher will find it a helpful volume. It is also, what it was intended to be, a volume of real devotional value.

The one kind of book from which ministers plagiarize with little scruple is a volume of sermons to children. It has become a kind of convention, and those who publish their children's sermons must look for this. If they are good sermons the author of them will probably hear the gist of one of them preached in a strange church. And the fortunate thing about these publications is that so many of them are really good, even first-rate. One can say this freely about *The Singing Mountains*, by the Rev. R. W. Stewart, B.D., B.Sc. (Lutterworth Press; 4s. net). The man who can't find a really good sermon for children here must be hard to please.

*The Divine Plan of Missions*, by W. E. Vine, M.A. (Pickering & Inglis; 5s. net), is written with the laudable purpose of finding out from the Scriptures themselves what God's plans are for the proclamation of the gospel to the world, 'plans that have been eternally predetermined both as to

time and mode of accomplishment.' Its aim is to lead us to search the Scriptures 'for conformity to the divine will.' The writer is fully conscious of the urgency of the call and of the greatness of the present opportunity. Whether, however, he takes always the right way of finding out how the Scriptures can most fruitfully be searched may be doubted. 'There was no appeal to the churches by the missionaries to send out labourers,' therefore no such appeal should be made. 'To apply the term "church" to the believers living in a country . . . is inconsistent with the teaching of Scripture.' 'The baptism of infants has no warrant whatever in Scripture.' These conclusions may be right or wrong but they should hardly be affirmed as *ex cathedra* expositions of the mind of God. Surely 'the will of God' which is central to every Christian purpose is not to be interpreted in any legal spirit. There are perils that beset every one who seeks to discern the mind of God and to apply it to man's acts in any age, and this guide is not, any more than others, an infallible interpreter of that mind.

A sound piece of work has been done in a survey of the history of Christianity in Iceland—*Icelandic Church Saga*, by the Rev. John C. F. Hood, D.D. (S.P.C.K.; 16s. net). Dr. Hood has gone to the original sources, and the list of books read and consulted is extensive enough to show that a vast amount of hard work has gone to the building up of the story. Dr. Hood has not been overwhelmed, however, by the load of his authorities. He gives date and place for everything, but he has preserved a freedom and elasticity in his narrative which make it always interesting. Glimpses of church and social life in Iceland, of national customs and festivals, give a human brightness to what might well be dull and pedestrian. This will be the standard 'Life' of the Icelandic Church, and its thoroughness reflects great credit on its author.

*Man's Disorder and God's Design* (S.C.M.; 1s. 6d. net) is described as an 'Outline of Preparation for the First General Assembly of the World Council of Churches.' The editor is Professor John C. Bennett, and in the Foreword we are told by President Henry P. Van Dusen of Union Theological Seminary, New York, that the World Council, in process of formation since 1938, will come formally into existence with the first session of the Assembly, which meets in Amsterdam on 24th August 1948. There are now ninety-nine Churches from thirty-three countries and almost every major branch of Christendom (except the Roman Catholic Church) in the membership of the World Council. It is to be noted that the World Council is not to consist of a series of conferences but is to be a continuing body, functioning regularly. As the title of the brochure indicates, the theme of the first General Assembly will be 'God's Design for His World.'

# The Use of the Participle for the Imperative in the New Testament.

BY THE REVEREND H. G. MEECHAM, M.A., D.D., HARTLEY VICTORIA COLLEGE, MANCHESTER.

DR. DAVID DAUBE has written an important excursus on 'Participle and Imperative in 1 Peter.'<sup>1</sup> He holds that the current explanation of this usage is unsatisfactory. It is the aim of this article to review his criticisms of the papyri instances cited by J. H. Moulton,<sup>2</sup> and then to examine probable occurrences in the New Testament.

Two preliminary observations may be made. The absolute use of the participle in an independent sentence is not as unlikely as may at first appear. It has analogies in the ancient use of the infinitive in an imperatival sense without direct dependence on a verb, and in the Hellenistic use of participle for indicative.<sup>3</sup> Nevertheless certain tests must be made in each instance. Any supposed example may be ruled out if the participle is (a) textually uncertain, (b) grammatically connected with a preceding or following finite verb (in which case the participle is not absolute), (c) due to loose apposition or to anacoluthon. On one or more of these grounds the following New Testament passages may be excluded from our survey: <sup>4</sup> Lk 24<sup>47</sup>, 2 Co 8<sup>24</sup> 9<sup>11, 13</sup>, Eph 4<sup>2-3</sup> 5<sup>19-21</sup>, He 13<sup>5</sup>, 1 P 1<sup>14</sup> 2<sup>12</sup>. There is, however, a residuum of possible and indeed probable instances of the participle with imperatival force, namely, Ro 12<sup>9-19</sup>, Col 3<sup>16</sup>, 1 P 2<sup>18</sup> 3<sup>1</sup> 7<sup>(9)</sup>. 16 4<sup>8-10</sup>.

Before testing this remainder we must review Dr. Daube's treatment of the papyri examples cited by J. H. Moulton. We examine two of the three instances to which he reduces Moulton's list of seven, and add two others for consideration.

G 35 (i/B.C.): *ἐαντῶν δὲ ἐπιμελόμενοι ἰν' ὑγιαίνητε. ἔσμεν ἐν Πτολεμαίδι. ἔρρωσθε.*

The intervening sentence *ἔσμεν ἐν Πτολεμαίδι* seems to preclude the possibility of construing *ἐπιμελόμενοι* with *ἔρρωσθε*; nor is it satisfactory to attribute the intruding words to the writer's carelessness, as Dr. Daube does. True, we must

allow some degree of laxity in the colloquial style of letter-writing. Nevertheless the sentence *ἔσμεν ἐν Πτολεμαίδι* does break the sequence of both thought and language. Dr. Daube's earlier admission (p. 467) that 'we are almost forced to treat it (the participle) as an imperative' supports the presumption that in similar epistolary formulae with *ἔρρωσθε* the participle should be regarded as imperatival, and not be construed, after the classical manner, with the finite verb. In point of fact, *ἔρρωσθε* frequently stands *solitarium* as a final salutation in papyri letters<sup>5</sup> (cf. the correlative *εὐτύχει*). Many examples of this detached *ἔρρωσθε* may be seen, for example, in Witkowski's collection.<sup>6</sup>

P. Tebt. 59 (B.C. 99): *ἐν οἷς ἐὰν προσδέησθέ μου, ἐπιτάσσοντές μοι προθυμότερον διὰ τὸ ἄνωθεν φοβείσθαι καὶ σέβεισθαι τὸ ἱερόν. ἔρρωσθε.*

Dr. Daube thinks, as also Witkowski,<sup>7</sup> that *ἐπιτάσσοντες* should be taken with *ἔρρωσθε*. A. T. Robertson,<sup>8</sup> however, supports Moulton and regards the imperatival usage here as 'very clear.' We suggest that the *ἐπιτάσσοντες* is correlative to the indefinite relative (virtually conditional) clause *ἐν οἷς ἐὰν κτλ.* and seems naturally to take the place of a finite verb. 'So, whatever you may require, do not hesitate to command my services,' etc. (Edd.). To link *ἐπιτάσσοντες* with *ἔρρωσθε* is in effect to make the latter the apodosis of the preceding clause and thus distort the meaning of the passage.<sup>9</sup>

Two further instances from the papyri may be considered:

P. Amh. ii. 39<sup>18p</sup>: *ἐν οἷς ἂν οὖν ὑμῶν προσδένονται, ἀντιλαμβανόμενοι καὶ ὑμῖν δὲ γράφοντας, ὑπὲρ ὧν αἰρείσθε, ὡς πᾶν προθυμότερον τελεωθῆσόμενοι, ἐπιμελόμενοι δὲ καὶ ἑαυτῶν ἰν' ὑγιαίνητε, ἔρρωσθε.*

Here *ἀντιλαμβανόμενοι* and *γράφοντας* (=ε) are probably imperatival. They can hardly be taken with the distant *ἔρρωσθε*, with two subordinate clauses and a participle intervening. We suggest

<sup>1</sup> In E. G. Selwyn, *The First Epistle of St. Peter*, Appended Note, pp. 467-488.

<sup>2</sup> *A Grammar of New Testament Greek*, i. 180 ff. 223 ff.

<sup>3</sup> Moulton, *op. cit.*, pp. 222 f.; Radermacher, *Neutestamentliche Grammatik*,<sup>2</sup> p. 205.

<sup>4</sup> It should be noted, however, that several modern translators take the participle imperatively in Eph 4<sup>3</sup> (Goodspeed), 5<sup>19-21</sup> (Weymouth, Moffatt, Goodspeed, as also, with the *Revised Standard Version* He 13<sup>9</sup>), 1 P 1<sup>14</sup> 2<sup>12</sup> (Weymouth, Goodspeed, and R.S.V. Moffatt accepts 1 P 2<sup>12</sup> but not 1<sup>14</sup>).

<sup>5</sup> As also in classical usage.

<sup>6</sup> *Epistulae Privatae Graecae*<sup>2</sup>. For the Greek Bible cf. 2 Macc 11<sup>21</sup>, Ac 15<sup>29</sup>.

<sup>7</sup> *Op. cit.*, p. 113.

<sup>8</sup> *A Grammar of the Greek New Testament*, p. 945.

<sup>9</sup> It is significant that the whole passage *ἐν οἷς ἐὰν κτλ.* follows a genitive absolute, a fact which Dr. Daube records.



a series of imperatival participles here: 'in whatever they ask of you, help them and write to us (ὅμιν for ἡμίν). . . . Take care of yourselves that you may be well. Good-bye.' See Moulton, i. 223, n.1.

P. Fay. 109<sup>10</sup> (early i/A.D.): καὶ νῦν παρακληθεῖς νομίσας, ὅτι κυχρᾶς μοι [αὐτοῦς], μὴ κατὰσχῃς Κλέωνα κ.τ.λ.

'Now, therefore, please consider that you are lending the money to me, and don't keep Cleon waiting,' etc. 'νομίσας: Partizipium f. Imperativ.'<sup>1</sup>

This evidence from the papyri is admittedly slender. But it appears to show that in epistolary formulae at least the participle is sometimes used for the imperative. A variant formula which employs two imperatives seems to support this equivalence.<sup>2</sup>

We turn now to consider probable instances of the usage in the New Testament.<sup>3</sup>

Ro 12<sup>9-19</sup>: in this hortatory passage the imperatival sense of the participle is marked. Note the alternation of adjective and participle, and the apparent equivalence (<sup>14-16</sup>) of imperative, infinitive (imperatival), and participle, and (<sup>19</sup>) of participle and aorist imperative. The modern translators largely agree. The R.V. takes the participles as imperatival in <sup>9, 16-19</sup>. Moffatt prefers to take the two participles in <sup>9</sup> as amplificatory of ἀγάπη; but he regards προηγούμενοι (<sup>10</sup>) as imperatival, as also the participles in <sup>11-13, 16-19</sup>. Weymouth, Goodspeed, and R.S.V. agree. Blass-Debrunner<sup>4</sup> say: 'es sieht also ganz so aus, als

<sup>1</sup> B. Olsson, *Papyrusbriefe aus der frühesten Römerzeit*, p. 188.

<sup>2</sup> ἔρρωσο, πρὸ πάντων σατοῦ ἐπιμελοῦ, ἵνα ὕγιαίνης, No. 35 in Friedrich Bilabel, *Griechische Papyri*. See also No. 41: ἔρρωσο ἐπιμέλου σεαυτῷ. Can we discriminate between τὰ ἄλλα σαυτοῦ ἐπιμελόμενος ἢ ὕγιαίνης ἔρρωσο (P. Tebt. 12<sup>121</sup>.) and τὰ δὲ ἄλλα ἐπιμέλου σαυτοῦ, ἢ ὕγιαίνης ἔρρωσο (P. Tebt. 55<sup>9a</sup>)?

<sup>3</sup> Dr. Daube accepts these (he does not mention 1 P 3<sup>16</sup>) and some of the possible examples excluded above, but offers a different explanation of the usage.

<sup>4</sup> *Grammatik des neutestamentlichen Griechisch*,<sup>5</sup> § 468, 2.

ob P. das schildernde Partiz. als gleichwertig mit dem Imper. ansähe.'

Col 3<sup>16</sup>: the three participles here may possibly be an irregular adjunct to ὅμιν: 'let the word of Christ dwell in you richly, as you teach,' etc. (R.S.V.). Cf. 2 Co 1<sup>7</sup>. But a direct command seems preferable in the context.<sup>5</sup> So Weymouth, Moffatt, Goodspeed. Lightfoot<sup>6</sup> agrees, but cautions that a participle itself has no imperatival force.

1 P 2<sup>18</sup> 3<sup>1-7</sup>: these may be taken together as showing participles having an apparently imperatival force. Some scholars link them with the remote ὑποτάγητε (<sup>18</sup>), the same general exhortation being carried forward with different special applications. Others relate the participle in 2<sup>18</sup> with the τιμήσατε of <sup>17</sup>. In either case the connexion is strained. It seems more natural to find here the participle used in lieu of the imperative. Cf. 3<sup>1</sup> (ὑποτασσόμενοι) with Col 3<sup>18</sup> (ὑποτάσσεσθε).<sup>7</sup>

1 P 3<sup>16</sup>: here the case is less clear. ἔχοντες may be co-ordinate with ἐτοιμοι (<sup>15</sup>), both being expegetical of ἀγιάσατε (<sup>15</sup>). It may be noted, however, that some modern translators take the participle imperativaly (R.S.V., Goodspeed).

1 P 4<sup>8-10</sup>: possibly ἔχοντες and διακονοῦντες are to be attached to the imperatives of <sup>7</sup>. But again the context rather favours an independent imperatival force. (So Moffatt, Weymouth, Goodspeed, R.S.V.).

It does not fall within the scope of this article to discuss whether the use of participles in such hortatory passages is due to the influence of Hebrew codes, and whether they originally served to introduce sections of the primitive catechism.<sup>8</sup> The above examples, however, seem to support Moulton's plea that the imperatival participle is a genuine, if somewhat rare, development in Hellenistic Greek.

<sup>5</sup> Note the omitted imperative in <sup>17</sup>.

<sup>6</sup> *Commentary on Colossians*, p. 222.

<sup>7</sup> In Eph 5<sup>22</sup> the verbal form is lacking; but note the preceding ὑποτασσόμενοι (<sup>21</sup>).

<sup>8</sup> E. G. Selwyn, *op. cit.*, pp. 387 (Selwyn), 471 ff. (Daube).

## In the Study.

### Virginibus Puerisque.

#### A Story of Romany.

By THE REVEREND G. M. GEORGE, PAISLEY.

'I have heard of thee by the hearing of the ear: but now mine eye seeth thee.'—Job 42<sup>5</sup>.

ROMANY was a charming personality on the B.B.C. who used to tell stories of the life of the

fields and the woods. Children were entranced by his beautiful tales of birds and animals and all the world of Nature. He was so well known that wherever he appeared in public he would draw many people who loved to listen to what he had to say.

One evening, when he had been addressing a big meeting in a church, he found that there were many young people waiting to speak to him before he left. Some of them had little books in

their hands, and pens ready! We can easily guess what they wanted: his autograph, of course. And Romany was hurrying for a train, and didn't know how he was going to deal with them all, there were so many of them. But in the midst of the crowd there was one girl who came forward to say that it wasn't an autograph she wanted. 'I want to speak to him because I know him; he is a friend of mine,' she told the minister at the vestry door. So she was taken in to speak to Romany.

'Well, my dear,' said Romany to the little girl, 'and how do you know me?'

'Oh,' she replied, 'you stayed in our house when I was a very little baby.'

Now that doesn't seem much to claim a friendship on, does it? And yet to that girl it was a very great deal. You see, her parents must often have spoken to her about that great man who had come to stay in the house when she was a tiny baby. Then, when she grew older, she had listened to his voice on the wireless; until at last the day came when she met him face to face, and claimed him for her friend.

There is a parable in that story of our friendship with Jesus. We learn of Him first through our parents. When children are brought to be baptized we think of how much it means that Jesus should be with them in their homes when they are little babies. We remember how important it is that parents should tell their children about Him. Then, as boys and girls grow up, they learn to listen to His voice for themselves, and take notice of the wonderful things He has to tell them. And all this is in preparation for the great day when they meet Him face to face, and claim Him as their own Great Friend.

But that is not all the story. As Romany was letting the little girl out of the vestry door, he said to her before she left, 'Will you give me a kiss, then?' So there, in the presence of many others who scarcely knew Romany at all, the girl showed how much his friendship meant to her.

We often say that Jesus is a Friend of ours. If we do so, we may be sure that the day will come when He asks us, as He asked Peter, 'Lovest thou me?' And then we have to show, before other people, how much His love means to us. It is not always easy to show it when we are with others who do not know Him as we do: but to learn to 'stand up for Jesus' is one of the greatest things in life.

### Can You Tell Me the Way?

BY THE REVEREND DONALD FORD, B.A., RUNCORN.

'If any of you lack wisdom, let him ask of God.'—  
Ja 1<sup>5</sup>.

The minister was perplexed. For the first time for four years he was in London. He knew exactly where he wanted to go, but did not know how to get there. Without any trouble at all he had come from Euston Station to St. James' Underground Station which, he had been told, was most

convenient for Buckingham Gate, but when he left the platform behind him and stood on the pavement outside the Station there was nothing he recognized as a landmark and he had not the least idea in which direction to start walking.

'There is only one thing to do,' he told himself. 'I must ask a passer-by. Anybody will be able to put me right.' Two men came towards him and they both carried despatch cases under their arms, which suggested that they were city business men, just the sort of men likely to be of most use. 'Can you tell me the way to Buckingham Gate, please?' said the minister.

'Sorry, I do not understand,' answered one of the men. Thinking that there might be something wrong with his accent the minister tried again, this time speaking very slowly and distinctly. Again the reply was the same. 'Sorry, I do not understand.' The two men moved away and, as they spoke to one another, the minister could not help overhearing their conversation. He discovered that they were not English. Then he knew why the answer to his question had been, 'Sorry, I do not understand.' The men to whom he had appealed for help knew only one or two phrases of English and 'Sorry, I do not understand' was one of them.

Obviously there was only one thing left to be done, and that was to try again. Here was a likely looking stranger approaching. The minister moved towards him and both men began to speak at the same time and to ask the very same question. 'Can you tell me the way . . .?' Then they stopped and began to laugh. The minister knew the answer to the question asked in the New Testament, 'Can the blind lead the blind?'

Now there were two strangers to London who wanted to reach Buckingham Gate and they decided that they would take no more risks of asking people who either did not understand or who did not know. They agreed that they must seek one man who could be trusted and who, without any doubt, would be able to give careful direction. In a very short time they had found a policeman and he gave them all the information they required. 'Buckingham Gate? Walk to the end of this street, turn sharp to the right, then right again when you are under the big blue sign marked "Underground." You are only a couple of hundred yards away.'

What a lot of people there are to whom we turn for guidance about life, but how many there are who are unable to give us the directions we need. Some fail us because they do not understand what we are asking about; others fail because they themselves are as ignorant of the right way as we are. There is One to whom we may turn and who will never fail us. He understands us and our lives. He knows all there is to know about life and has even left a guide-book to help us. The name of this One to whom we may turn when we are uncertain of our way . . .? Jesus. The name of the guide-book . . .? The New Testament.

Those who turn to Him and use His Book are never lost. He gives them wisdom, the wisdom He has received from God, His Father.



## The Christian Year.

SUNDAY AFTER ASCENSION DAY.

### The Resurrection of the Body.

BY THE REVEREND JOHN GRAY, B.D., JORDANHILL COLLEGE, GLASGOW.

'Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.'—Lk 24<sup>39</sup>.

It is not only in our brother Paul that there are things hard to understand. The same is often true of the Gospels which are accounted so much simpler. Never is this more notable than when we try to discover what really happened when Jesus, risen from the dead, met with His own disciples. Mark merely speaks of His appearing, but tells too of His walking with two of them in another form. Matthew actually makes them hold His feet. But Luke with much elaboration and detail, found nowhere else, but perhaps hinted at in John, shows that when Jesus appeared it was in a recognizable body, able to walk and talk, even apparently able to eat, yet a body of such a kind that He was not known instantly to them until He had pointed them to the marks of His wounds, or, in the Emmaus story, was made known by some characteristic gesture. These stories may represent a growing materializing of that which, at first, might be argued to have been a vision ; but it seems far more likely that all these writers had in their minds the same thought, that He who met them after the Resurrection was no disembodied wraith. 'A spirit,' Luke records our Lord as saying, 'hath not flesh and bones, as ye see me have.' Not the soul but the eyes and the hands could apprehend this Risen Lord. Paul's evidence in 1 Corinthians is probably earlier written evidence even than any traditions behind the Gospels, and he, too, reiterates that the Lord was seen, adding nothing of vision or dreams, merely stating the fact that the Lord was seen. It is all very perplexing, and to our ideas rather difficult. Yet here is the evidence of the records. Nor are we able conveniently to forget them, for what they are seeking to convey is enshrined also in the Apostle's Creed, 'I believe in The Resurrection of the body.' And (our own subordinate standard) the Westminster Confession, adds its agreement: 'All the dead shall be raised up with the selfsame bodies, and none other, although with different qualities, which shall be united again to their souls for ever'—a repetition for all men of what is regarded as true of Jesus, in His resurrection the first-born of many brethren.

This line of thought may have had its beginning in the fact that the Tomb was found empty. But it is not necessary to argue as some would that the Tomb is *deduced* empty merely because the disciples believed Jesus to be alive, and on their own ideas of immortality presumed that His body and soul had come together again. For the thought of Ezekiel in his description of the valley of dry bones would be the thought of many, that

God's Spirit could put together and animate the dead body of a man. Therefore if Jesus were alive and among them, His body could no longer be in the Tomb. This is to be over subtle. That the Tomb was found empty is not received with complacency but with amazement. At the last trump perhaps bodies would leave their tombs, but after three days ! The disciples record the Tomb as empty because it really was empty. The body of the Lord was somehow gone, and the Lord in a body had been seen among them. The empty Tomb then is additional evidence of this emphasis on the resurrection of the body. Jesus' body though dead and buried was allowed to know neither the change nor the decay of other men. Hamlet musing over poor Yorick's skull is a reminder of what happens to all of us. It did not happen to Jesus. The words of the Psalmist were fulfilled. God did not suffer His Holy One to see corruption.

From this, the question which was asked in Corinth apparently about all men must be asked by us first about Jesus. 'How are the dead raised up, and with what body do they come ?' St. Paul regards the question as futile and calls the 'some man,' who asks it, 'Thou fool.' Yet the question does persist in our minds, what kind of body was this which Jesus bore, connected apparently with the body which had been His earthly tabernacle, and yet now with it He is able to appear and disappear, to pass through walls, and to transcend the normal bodily laws. The connexion between the two bodies Paul tries to explain by way of metaphor. The seed buried in the ground dies, and the grain comes forth. The grain was in germ in the seed and is yet not the seed. So Christ's risen body and the body of His appearing are connected one with the other, and the God who makes the seed grow is also the Creator of the resurrection body. How can we deny that this is so—we whose bodies are not the same to-day as they were when we were children, and change perpetually ? But when it comes to describing what that body is like, language fails. 'The same and none other but with different powers,' says the Confession. 'A spiritual body,' says St. Paul, with what to our minds is a daring contradiction of language. 'God giveth it a body as it hath pleased him, and to every seed his own body.' Yet from all this it still remains true that the Risen Jesus according to the Scriptures had a body of some kind, and the resurrection of the body therefore has some meaning for faith.

Yet in regions like these where even Paul, claiming to show us a mystery, leaves us faint yet pursuing, speculation might seem to be idle, and the affirmation of the Creed, 'I believe . . . in the resurrection of the body,' better left aside altogether. After all, what does it matter whether Jesus rose in a body, or whether we shall rise soul and body joined at the last day ? The gospel would have won a readier acceptance at least at Athens and Corinth if this had been left out. But it would not have been the gospel as it had been revealed in the raising of Jesus from the dead, and we would be robbed of the real hope of salva-

tion. For we believe that God made us both soul and body. We have no knowledge of ourselves but as these two commingled, each influencing and acting upon the other, so that only theoretically they can be separated. God does not deliver a good spirit out of an evil body. He forgives the whole man and raises the whole man from the dead. There can be no false division between spiritual and material, as if God made one and the devil the other. God made both and redeems both. There is the glorious truth of the resurrection of the body shown forth in the Risen Jesus. Why should it be thought a thing impossible that God, who is perpetually changing our bodies, should clothe our forgiven spirits in a new body? The Incarnation meant that Jesus took all of man. The resurrection of His body means that all of man can likewise be raised to the same glory. Jesus is able to give us eternal life, not only after death, but here and now. Is that not reflected in the body as well as within the spirit? The fruits of forgiveness are often deeds and bearing as well as some inner peace of mind. The resurrection of the body is faith's affirmation that God's good work will be carried on after death, and our whole selves capable of service will rise, not vague spirits to be merged in a vaguer and greater Spirit we call God.

Moreover the resurrection of the body is the guarantee of God's good end to all things. Heaven and earth shall pass away but there shall be a new heaven and a new earth. He who can renew the dead body can renew His whole creation till again He shall find it good.

#### WHITSUNDAY.

#### The Spirit of Peace.

BY THE REVEREND R. J. WEDDERSPOON, M.A.,  
CHEAM, SURREY.

'I will pour out of my Spirit upon all flesh.'—Ac 2<sup>17</sup>.

While the message of Whitsuntide may be primarily addressed to the Church, it has a peculiar relevance to the special need of our time in Church and State alike. It is generally agreed that a fumbling and groping impotence is the chief characteristic of our endeavours in every department of life. We strive hard enough; we were never more conscious of the magnificence of our ideals; frustration, however, is our constant attendant, and deferment of hope our only established reward. The chariot wheels drive heavily: small wonder if at times the charioteer be discouraged. It may be true that, on occasion,

... some strange thoughts transcend our  
wonted themes,  
And into glory peep.

But we desire more than just a fleeting peep into glory. We should like to see glory captured and domesticated; or if glory be too much to hope for or expect, we could certainly welcome life with an added radiance. That, however, is assuredly not our portion at the moment. Life's hue in these

days is sombre, and its attire is hoddie grey. We wait for something, and it does not come.

In the life of the Church there is much loyal and devoted service. With infinite care and patience the wood is laid upon the altar, but there is an absence of the authentic flame. There are no leaping and glowing fires, and consequently no scorching of men's hearts, no visible destruction of the masses of wood, hay, and stubble that serve as substitutes for the gold of character in all too many lives.

The nation at large has grim reminders of the seriousness of its position. In the famous White Paper on the Economic Survey there occurs the sentence: 'Unless we concentrate upon these really important things (Production and Exports) *we may never restore the foundations of our national life.*' The italics are mine. Not the frills, but the foundations are imperilled! While in a sphere still wider Bertrand Russell, discussing Atomic Energy and the Outlook for Mankind, can say: 'Never since the beginning of recorded history has mankind been faced by so terrible a problem. . . . The human race has to choose between utter disaster and unexampled well-being . . . no middle course is any longer possible.'

All of this we may set before our minds, not that we may wrap ourselves in gloom, or feed upon despair, but that we may put ourselves in the way of paying special heed to the meaning and message of Pentecost. Once again we are driven, in Church and State alike, to take stock of our resources, and it is not the least part of our duty to realize afresh, in the light of history and experience, the resources we have in God. Judged by human standards and reckonings, our position is perilous enough, and might well give the unbeliever even more concern than it does, but surely no one with access to a New Testament and insight enough to discern its meaning can ever be dismayed, at Whitsuntide especially. 'Ye shall receive power.' That is the great and commanding word. That power, once given, has never been withdrawn, and it may be ours now. Perhaps God, in His Providence, is driving us up against the buffers of defeat, and right to the edge of the precipice of disaster, that, looking over, and being rightly affrighted, we may again determine to listen to His voice.

What, then, may we recognize as God's special word to us now? First, surely this—that there is in life an element of what seems to be the incalculable and the unpredictable. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.' There are 'times of refreshing from the coming of the Lord,' but their coming can be predicted with little accuracy. In the story of the day of Pentecost in the Book of Acts we cannot forget the phrase, 'And suddenly.' Suddenly! History has many instances of these sudden changes, seemingly so inexplicable, that decisively influence the destiny of men and nations, when even people not usually noted for their spiritual outlook upon life begin to talk about 'miracles.' And truth to say, even when we give



due attention to the fact that the Spirit of God is not erratic and intermittent in His working, even when we declare that it is our heightened powers of perception that make the difference, there remains the instinctive belief in our minds that the Spirit of God can operate, on occasion, with a particular energy of force, just as we feel, also instinctively, if irrationally, that it is possible for the Spirit of God to be withdrawn, an awesome and solemnizing thought. 'And take not Thy Holy Spirit from us.'

Surely, then, the first essential for us to-day is that we should face the future with great expectancy, turning away from ourselves, and believing that, if we have but faith and trust enough, God will do great things for us. 'To every man,' said R. L. Stevenson, 'there comes at times a consciousness that there blows through all the articulations of his body a Spirit that is not his.' We may be fairly certain that such consciousness does not come to the man of limited horizon or stunted faith. The windows of his life must be open towards Jerusalem.

Sir Thomas Beecham has done much to popularize the music of Delius, whom he considers the greatest British composer. A shrewd critic, however, suggests that the appeal of Delius, beautiful though his music is, will always be limited. His range of emotion is 'largely confined to nostalgia, regret, and disheartenedness.' Further he declares that it is the music of a self-centred man, and that it is this moral quality that accounts for the ease with which the sense of beauty passes over in his music to nostalgic regret. But is it not always true that self-centredness shuts us off from the highest success? If the Spirit came suddenly at the first Whitsuntide it was because there was a company of people resolutely waiting upon God, and assured of their entire incapacity without Him. Had they allowed themselves, as so many do to-day, to dwell wistfully upon the glories of a vanished past, it is doubtful whether they might have been able to recognize the Spirit when He came. First and always then, expectancy.

Let it also be remarked that it is generally easy to recognize the Spirit's presence when He comes. There is a sound of a going in the tops of the mulberry trees. As Christina Rossetti sings,

Who has seen the wind ?

Neither I nor you :

But when the leaves hang trembling

The wind is passing thro'.

Who has seen the wind ?

Neither you nor I :

But when the trees bow down their heads

The wind is passing by.

If to-day we pray again that the Spirit may be poured out upon all flesh, that the Spirit of Peace may come into the hearts of men and nations alike, may we not forget that, in spite of all fears and forebodings, there are manifest signs and tokens everywhere of the uprising of the desire for Peace. Perhaps the very intensity of our fears is the

measure of that desire. St. John Ervine once said something to the effect that we had failed to deck out Peace, and adorn it. All the glamour had been captured by those associated with war. He went on in his whimsical way to say that while people everywhere readily sang, 'Let me like a soldier fall,' nobody ever wanted to sing, 'Let me like a Secretary of the League of Nations fall.' War was an affair of trumpets and uniforms and excitements, Peace drab and unattractive. We had to get the glamour into Peace, and proclaim it with shoutings and brass-bands. But surely the Peace that the Spirit will bring may have rich attraction of its own. It will be recognized by the opportunities it affords, the field of adventure provided, and the resources of God it displays in ample measure. Are not the Scriptural signs available even now? Are there not sons and daughters prophesying, young men seeing visions, old men dreaming dreams? The prophecy is not all secular, the visions and the dreams are not all limited by the horizon of this world. Let us gladly recognize every sign and token of the Spirit's presence now.

And most of all, may we not at Whitsuntide remember that we are called to a new exercise of spiritual power and authority? How completely we seem to have forgotten the original discovery of this power, or so it would appear. When we realize how impressed the world has been by the display of the energy released by nuclear fission, is there not a challenge to us to recover the full measure of our spiritual power? Are we to be intimidated by forces merely physical, when all the time mighty and illimitable resources are at our own command? That is the question Whitsuntide puts to us, reinforced as it is by the experiences of the faithful in all generations.

Henry Vaughan could speak in his famous poem of a country 'far beyond the stars' where 'Sweet Peace is crowned with smiles.' Why may not Peace be crowned here, on earth, as the fruit of the Spirit that can be poured out upon all flesh?

TRINITY SUNDAY.

The God Men Know.

BY THE REVEREND R. W. STEWART, B.D., B.Sc.,  
KILLERMONT.

'The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with you all.'—2 Co 13<sup>14</sup> (Moffatt).

A sermon must be more than a lecture, it must commend the gospel. A sermon for Trinity Sunday must urge upon people to believe not vaguely in God but definitely in God who is Father, Son, and Holy Spirit. Such a sermon can be preached because the doctrine of the Trinity is not a mere theological theory but a description of the religious experience of Christian men.

Nowadays it may seem a simple and obvious truth that if a man has any religious belief at all he must believe in one God. Yet there were ages when it was judged quite reasonable to believe in

numbers of gods—gods for each nation, gods of the sea and of each land, gods of peace and war, gods of wood and field and family—and that it might be wise for a man to worship several. As a matter of history it has been chiefly through the influence of Hebrew prophecy that men have come to recognize that the very idea of God means above all a God of righteousness which is the same always and everywhere. Human law may vary according to time and place but it does not make sense to think of a God whose holy will is the supreme moral law within a certain boundary. Once religion becomes ethical and the moral standard is identified with the holy will of God it grows clear that to say 'God' at all means to believe in one God, whose power and righteousness are supreme throughout the universe. It might seem then that this belief in one supreme and holy God is a simple and adequate statement of the fundamental truth of all religion, and that into it must be fitted all that we know about Jesus Christ and all that we experience of the influence of the Divine Spirit.

One can understand therefore why objection may be made to speaking of a God who is 'three in one and one in three,' 'God in three Persons, blessed Trinity.' That, if it means anything, seems to mean something very complicated. Attempts to explain it can easily be made to appear foolish. When Dante the poet tried with the utmost reverence to describe the Trinity he dropped from poetry to mathematics and wrote about three circles united in some way that he does not make clear. A modern wit has suggested that the doctrine of the Trinity makes God into a committee. Now it is no sufficient retort to say that the being of God must be veiled in mystery. That is doubtless true, but the point at issue is why precisely this kind of mystery, three in one and one in three. Any satisfying and convincing expositions of the doctrine of the Trinity has to show that it is no superfluous elaboration of theological fancy but is a serious attempt to reach a form of thought about a mystery forced upon our attention by quite definite facts in religious experience.

A clear analogy lies to hand in the acceptance by scientists of Einstein's difficult and complicated theory of relativity in place of Newton's simple law of gravitation. It is a principle of science to use the simplest theory that will fit the facts and to reject an elaborate explanation where a plain one will do. Why then is Einstein's very difficult principle of relativity accepted? Because if all the facts are taken into account, including some very minute measurements no one had considered previously, connected with light, and with the apparent irregular motions of the planet Mercury, this difficult theory seems, in spite of its complications, to be the simplest way possible of accounting for everything. So, while the Trinity may be an idea difficult to comprehend, one may be able to show that it covers more of the truth about God than the bare statement that there is one God can do.

From the New Testament indeed it is plain that

the roots of this doctrine are not in philosophical speculation but in Christian experience. It was there as a living faith before it was recognized as a theological proposition. The Jews believed passionately in one God. The first Christians shared that belief, and certainly had no desire to make their religion more complicated. If in their worship and their thinking they reached a faith that was not simply in one God but in one God, Father, Son, and Holy Spirit, surely the explanation is that they were driven by inescapable realities in their religious life, and that no simpler creed could contain the range and depth of the Christian experience of fellowship with the Divine.

1. Christians from the earliest days of the faith have adored Jesus without any feeling that the praise of Jesus implies any disregard of the supreme reverence due to God the Father. They even pray to Jesus or speak to Him as they would to God, as when Stephen the martyr said, dying, 'Lord Jesus, receive my spirit' and when John says, 'Even so, come, Lord Jesus.' It is this that makes us speak of the divinity of our Lord.

Some unfortunately have gone on to use phrases like that in the hymn which says 'Jesus is God,' or of the theological journalist who tried to catch attention by calling the Crucifixion 'the execution of God.' Such phrases do not ring true, and they are not New Testament language. The Scriptures do not say 'Jesus is God,' but that Jesus is 'the Son of God,' and, distinguishing Him from other men, 'the only-begotten Son of God.' Jesus Himself believed in one God, and called Him 'Father, Lord of heaven and earth.' When He prayed to God He was not praying to Himself, He was asking as a man does for heavenly help. Have we then to say that Jesus was in some way different from God, worthy of the highest praise, and yet not quite God in the same sense as God the Father and Creator? It may seem to be so.

Yet, on the other hand, where does this difference lie? It cannot mean that God is greater than Jesus; for when one wishes to say the biggest thing that can be said about God, it is said by calling God 'the Father of our Lord Jesus Christ.' That is a nobler truth about God than that He made sun, moon, and stars. 'He that hath seen me hath seen the Father.' If Jesus reveals fully the glory of God it means that His glory is as great as that of God. So in His teaching Jesus never speaks in such terms as 'God will lead us to His truth, and this is what I think it is.' He speaks with entire assurance, as one who knows from the inside that what He says is God's truth. And when we look at Christ's dying love we do not say God's love must be as great or greater, we say, there is God's own love in action.

So how are we to distinguish and yet not make a difference between Jesus and God? Before making any difficulty about the matter it is well to note the plain fact that this has been done by simple Christian people from the beginning. It was common practice in thought and worship before there was any doctrine on the subject. What the doctrine of the Trinity does is to offer a



theological formula which will explain or cover this practice.

The doctrine declares that Jesus, the Son of God, is, in a way that we are aware of though we may not fully understand it, one with the Father. How can two persons be one? However closely they are united, as in a perfect marriage or partnership, they remain two, their individualities enhanced rather than blurred by the association. On the other hand if individualities are merged, as in a limited company, their personalities are lost—as the saying runs, a corporation has no soul or conscience. If we could imagine a unity that would be as complete as that of a corporation and at the same time retain and preserve the personality of each member we might be able to begin to comprehend something of the mystery of the being of God.

There are those who dislike any element of mystery in religion. But a doctrine of God that left no room for mystery might well for that very reason be suspected to be shallow and inadequate. St. John Ervine the dramatist, wrote in a letter to Mrs. Burnett Smith, 'I believe that there is no hope for the Christian religion, which is, I think, the only vital religion in the world, until the doctrine of the divinity of Christ is abandoned. . . . I can understand the *man* Jesus and hope in some measure to resemble him, but I cannot understand the *god* Jesus and I have no hope of being able to resemble him.' Notice the stress on what he can and cannot understand. The value of the doctrine of the Trinity is just that it recognizes that there is more in Jesus than we can quite understand. While we rejoice in the fact that He is one of us, a man, our brother, it is also our comforting assurance that He is not, like us, struggling to reach toward God and His truth but that He is here as the revelation of the very heart and mind of God. He represents ideal humanity to God, but it is as true to say that He represents God His Father to mankind. There will be little left of the vitality of the Christian religion where this is not recognized. And any one who does recognize this should be heartily willing, even though it be with a sense of the profound difficulty of such a formula, to subscribe to the doctrine of the Trinity. Can he deny it without belittling his own deepest thought and feeling about Jesus Christ?

2. Christians believe in the Holy Spirit. When Paul asks to be 'strengthened with power through his Spirit in the inward man' he is clearly praying to be influenced by God in a special way.

A man may feel that God controls or influences him from without. He knows the moral law and in fear resolves to keep it. He admires the example of Jesus and decides to imitate it. So with his human freedom and independence a man may yield to Divine influence.

But is that a sufficient account of the life of a religious man, that he looks up to what is above him and beyond him, and is impressed, and guided? Some might say so, but with the Christian experience comes the knowledge that God does not influence men only from without, as One standing over and apart from them, God also

works from within, making His presence felt within the human soul, so that man is possessed or inspired by God. The New Testament describes this as 'having the spirit of Christ,' or having 'Christ in the heart,' or being filled with the Holy Spirit. So when a Christian man finds the strength and will to do something right and good, he does not take credit for it, as if he had done it by his own force of character, he says he was moved and enabled by the Holy Spirit. It was God within him, Christ dwelling in him. God was really there in his heart.

Yet how can God, the Lord of heaven and earth, the Creator of all, be present in the soul of one man, inside of him, behind his thoughts, sharing his will? It seems an impossible idea unless we can say that there is also a Holy Spirit, the very reality of God, moving into and within the spirits of men. The one God is thus Father, Son and Holy Spirit.

An effort to make this clearer has been made by adding to God the words 'three in one and one in three.' What makes such attempts at explanation of little use is that they involve either an effort to describe what it feels like to be God, or an effort to examine God as a strange phenomenon. Such approaches to the subject quickly pass either into subtle philosophy or irreverence. What as Christians we can and must do is to realize that our experience being what it is, we cannot praise God truly as we ought unless we praise Him as the Father, the Creator, the Lord over all; and also as the Son, Jesus Christ our Lord, a man our brother, in whose face we see the Father; and also as the Holy Spirit, the indwelling presence of God Himself. Our experience of God, our knowledge of Him, our fellowship with Him is in all these ways equally real. And they are not rival or clashing experiences. They are so inter-connected and interwoven that they amount to one rich experience. The only way to account for this is to say that in some way of which we are aware though its definition is beyond our powers, the One God, is not simply One. There is a mystery in His very nature and being, so that He is Father, Son and Holy Spirit, One God.

#### FIRST SUNDAY AFTER TRINITY.

#### Where Words Break Down.

BY THE REVEREND T. D. STEWART BROWN, M.A.,  
SOUTH LEITH.

- 'The unsearchable riches of Christ.'—Eph 3<sup>8</sup>.
- 'The manifold wisdom of God.'—Eph 3<sup>10</sup>.
- 'Love . . . which passeth knowledge.'—Eph 3<sup>19</sup>.
- 'Power above all we ask or think.'—Eph 3<sup>20</sup>.

In a famous essay on Wordsworth, his friend De Quincey indicates one interesting aspect of the poet's career. 'At measured intervals throughout the long sequence of his life,' he tells us, 'a regular succession of windfalls descended upon him to sustain his expenditure with the growing claims upon his purse.' These windfalls De Quincey describes in detail—a legacy which the poet prudently turned into an annuity, the repayment of a forgotten debt, another legacy, and, finally,

a well-paid appointment. The essayist pictures for us the poet making his way through the years, and always, just when the need arose, there came with it plentiful provision.

It is that kind of experience in the spiritual realm of which the writer to the Ephesians speaks, an experience which St. John's Gospel sums up as indeed a whole series of 'windfalls'—'grace piled upon grace.' Of course the whole New Testament is the record of what inexhaustible resources men of all sorts and conditions found in Jesus Christ. But let us content ourselves by looking only at this one chapter, and noting therein some of the 'windfalls' into which, says the Apostle, the Christian man has come.

1. *The Unsearchable Riches of Christ.* This is a phrase which has baffled the translators. 'The fathomless wealth of Christ,' Moffatt puts it; and Dr. Weymouth has it 'the exhaustless wealth of Christ.' Literally, the Greek word is 'that which cannot be measured out with the foot.' The picture that it brings to mind is of a young Greek or Roman who has just come into a fortune, in these days almost certainly in the form of land. So he sets himself to 'ride the marches,' to find out just how far his new patrimony extends. On he goes, acre after acre, mile after mile, day after day, until at last he calls a halt and cries: 'Why, the thing is endless; I could go on for all the rest of my days, and never reach the boundary! . . . The unsearchable riches of Christ.'

It was the experience of the first disciples. Day after day, as they lived with Him, followed Him, watched Him meeting difficulties, grappling with situations, conquering circumstances, displaying always a courage, a wisdom, a tact, a compassion, a yearning zeal for men, that exhausted every category of their thought to describe, it was forced in upon them that here was the Lord of all life. So, too, with these Christians to whom Paul writes. All of them had experienced something of the strange compelling power of the Risen Christ in their own lives, curbing in them hatred, and fear, and suspicion, and greed, and cruelty, and uncleanness of thought and act; until at last they had become convinced that there was nothing that He couldn't do for them and with them and in them, and they cried, as Paul cried: O, the unsearchable riches of Christ! If, for fear, He has given us courage; if for despair He has given us hope; if for corruption and moral rottenness He has given us righteousness and peace; if for what was death and the very depths of death He has given us life eternal—if He has done all that for us, then there are simply no limits to what He can do for any one who will trust Him fully.

2. *The Manifold Wisdom of God.* I remember how, as students, we used to sit poring over a microscope in the geology laboratory, gazing at a slide of some rock specimen, showing the crystals of its many components under polarized light. There was the sparkling green of the olivine, the dark brown of the hornblende, the flashing red of the hæmatite, the shining silver of the felspar. And when we came upon a specimen more particularly diverse in its chemical composition and

specially variegated in its colouring we learned to call it *poikilitic*. That is St. Paul's very word—the *poikilitic* wisdom of God, and to it he tacks on a prefix, and calls it the *poly-poikilitic*, the much variegated, the scintillating, iridescent, multi-multi-coloured wisdom of God.

And by that he seems to be trying to say two things. First, that this wisdom of God is so diverse that there is no son of woman, whatever his temperament, however peculiar his outlook, however unusual his character, for whom God's wisdom cannot and will not work and plan. And, second, that there is no circumstance of human life, no narrow defile of experience, no desperate strait of fortune, out of which this never-outmanœuvred wisdom of God cannot and will not lead him safely. The Church's own story was to be a demonstration of it. Remember, Paul was writing to men who very soon might have to face unfriended all the might and scorn of pagan Rome. How were they to hold on in the darkness of the approaching persecutions, how were they to overcome by the mere word of their testimony, unless somehow there could be born in them the unflinching conviction that, behind the seeming circumstance, God was planning for them with a wisdom which could never be foiled or circumvented? So Paul writes to them his assurance that, no matter who we are, despite all the idiosyncracies of our own characters, in the teeth of every possible entail of heredity, in the face of the pressure of whatever surrounding circumstances, this God of ours, in the infinite variety of His wisdom, will save us.

3. *Love Which Passeth Knowledge.* The love, mark you, comes after the wisdom; for always, behind and beyond the wisdom lies a love that outstrips, overleaps, all our human ken, that remains always beyond the bounds of our mere human comprehension. Not just beyond our intellectual grasp. Surely God's love must always be of a quality which cannot be assessed by our human system of weights and measures. Rather what Paul here means is that this love of God's that motivates and prompts all His variegated wisdom in the ordering of our lives is of such a quality, is so infinite in its extent, that there is no plumbing of its depths or scaling of its heights.

When Nansen, the great Arctic explorer, came to take soundings one day in the Frozen North, he bored as usual through the ice and let down his sounding line. Down and down it went, but did not find the bottom. Another line was added, and yet another, until all the lines in the ship were tied together and let down—and even then they failed to reach the ocean bed. And that night, when Nansen came to make his records for the day, this is what he wrote: '3500 fathoms—and deeper than that!' That is what Paul means by this love that passeth knowledge. You can never reach its limits; for its height is the roof of the highest heaven, and its length is the length of time itself, and from eternity to eternity; its breadth is the breadth of the whole world of needy men; and its depth is the deep of the human heart—and deeper than that!



4. *A Power Above All We Ask or Think.* But at the thought of such sovereign power the Apostle's mind seems to reel, and his speech becomes confounded. Words fail even this most eloquent of men, writing in the most highly inflected language of the ancient world, as he tries to commit to his parchment the things that with the eye of his faith he sees. He heaps word on word, idea upon idea, in a vain attempt to utter all he knows. It is a power, he says, which is able to do; able to do above what we ask; abundantly above what we ask; exceeding abundantly above what we ask; and, then, in a last despair of words, he adds: Yes, able to do exceeding abundantly above all we ask—or even think! And with that, all our human thought breaks down, and heart and mind and soul bow in revering silence before the wealth of grace and infinite resource of wisdom, before the unbounded, unrestrained love and all-prevailing power of Him who is the glorious Author of it all, and in whose heart of love it all at first took birth and form.

5. *But*—the secret of Paul's life was this: that, knowing this mystery of godliness, envisaging in his mind something of the wonder of this of which he has been speaking, he was not content to leave it all in the realm of thought alone. These glowing

phrases, these vaulting ideas, these wide vistas of holy imagination, are a transcript from his own experience. It was fact and action in his own life and character before ever it found its way to his manuscript. 'I can do all things through Christ which strengtheneth me,' he writes in another place; through this Christ of the unsearchable riches, of the manifold wisdom, of the surpassing love and infinite power. And if Paul could, why not you and me? It is the same Christ that is our Christ; He does not change as we change. Not a faint voice across the centuries, but a living Presence with us now. 'He is the same yesterday, to-day, and forever'; the same amid all the complexities of the modern mind, the same for us too amid all the uncertainties of the post-war world. As blind George Matheson wrote when the darkness closed in about him: 'Son of Man, whenever I doubt of life, I think of Thee. Thou never growest old to me. Last century is old, last year is old, last season is an obsolete fashion: but Thou art not obsolete. Thou art abreast of all the centuries; nay, Thou goest before them like a star. I have never come up with Thee, modern as I am.'

'If you become His man,' so St. Brendan assured King Brude, 'you will stumble on wonder upon wonder—and every wonder true.'

## The Wrath of God.

BY THE REVEREND R. P. C. HANSON, B.D., BANBRIDGE, CO. DOWN.

It is impossible to conceal the fact that the whole Bible speaks to us of the wrath of God. It has been for a long time the prevailing tendency to avoid the subject of God's wrath on the grounds that the idea of God displaying wrath was one of the less inspired themes in the Old Testament and is for the Christian ironed out by the generous gospel of love revealed in the New Testament. But the wrath of God *does* appear in the New Testament and is inseparable from the gospel to be found in its pages. We cannot even claim that the idea of God's wrath in the New Testament is just one of those Hebraic ideas which so regretably linger on in much of St. Paul's thought, because the idea appears unmistakably in our Lord's parables of judgment, under such symbols as Everlasting Fire, Outer Darkness, and the Shut Door.

In the Old Testament we find the conception of God's wrath quite directly and crudely put beside that of His love without explanation or modification. In the 63rd chapter of Isaiah, for instance, we find some of the most terrible verses in the Bible: (vv. 1-6) 'Who is this that cometh from Edom, with dyed garments from Bozrah? this

that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the peoples there was no man with me; yea, I trod them in mine anger, and trampled them in my fury; and their life-blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their lifeblood on the earth.' Here is a gruesome picture of God pursuing His enemies with what we can only call a vindictive fury. But the very next verse presents the love of God: (vv. 7-9) 'I will make mention of the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us. . . . For he said, Surely, they are my people, children

that will not deal falsely ; so he was their saviour. In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old.'

Now the love of God as presented in this passage is of course repeated and expanded in the New Testament, but we must face the fact that the wrath of God is not dropped altogether there either. The very earliest document in the New Testament (1 Thessalonians) mentions 'the wrath to come' (1<sup>10</sup>), and says of the Jews, 'but the wrath is come upon them to the uttermost' (2<sup>16</sup>). Again, 2 Thessalonians speaks of God's wrath as revealed in Christ in terms not unreminiscent of Isaiah 63 : 'at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus ; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might . . .' (1<sup>7-9</sup>). Again, the Epistle to the Romans speaks of the wrath of God several times, especially (as we shall see) in the first chapter ; but, in accordance with the more thoughtful tone of the whole letter, it does so in more theological and less pictorial terms than do the Thessalonian Epistles. Anyway, here is the wrath, firmly embedded in the New Testament. What are we to make of it ?

If we are to understand God's wrath we must first try to understand God's love. God's love is not the love of an 'unmoved mover,' an intellectual Greek deity, but it is the love of a personal God and a holy God. God's love is a jealous love, an absorbing, engrossing love, in the best sense of the word an intolerant love. Moreover, when God loves us, the claim which that love makes upon us is totally unlike the claim which anybody else's love makes on us. God alone has the absolute, supreme, irrefutable right upon our allegiance ; it is wrong for us to criticize or argue about God's right to our allegiance, and this is so just because He is God, because when He chooses to enter our lives with His demands upon us, it is no ordinary person whose credentials we can examine, whose authority we can question, but it is God Himself who accosts us, our Creator, our Redeemer, before whom we have of ourselves no status, no ground left for arguing : 'Who hath directed the spirit of the Lord, or being his counsellor hath taught him ? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding ?' . . . 'But how can man be just with God ? If he be pleased to contend with him, he cannot answer him one of a thousand.' . . .

'Naybut, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed it, Why didst thou make me thus ?' . . . 'O the depth of the riches both of the wisdom and the knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord, or who hath been his counsellor ? or who hath first given to him, and it shall be recompensed unto him again ?'

Therefore when such a God loves, as He does, with a seeking, determined love, it must also be for man an *inescapable* love ; that is to say, whatever effect it has upon him, it cannot just pass by him leaving him unaffected. If man's freewill is to be preserved—and he would cease to be man if it were not—he must have the power of rejecting God's love if he chooses ; but if God's love is to be the love of God, and not the love of some other, less important person, man cannot be left unaffected by the rejection of such a love. If man rejects God's love he must fall under God's wrath, just because it is God who is offering him this love. God's wrath guarantees that God's love really is a serious love, the love of a righteous and a holy God, the love of a God whose love is inescapable. Man must encounter that love ; if he accepts it, in the form of love ; if he rejects it, in the form of wrath.

We might take two analogies to help us to understand this point. Suppose that a king offers his hand in marriage to a commoner and she rejects his offer. She has had liberty to choose ; but she could not be unaffected by the rejection of such an offer. Some centuries ago it might have cost her her life ; to-day it would probably cost her at least her privacy. The very fact that it was no ordinary person, but a king, who made the offer has fundamentally changed her status. Another analogy can be provided if we imagine a very powerful modern state offering an alliance to a smaller neighbouring state. If the smaller state rejects the alliance its relations with the greater neighbour cannot remain the same as they were before the offer ; indeed its whole attitude to international politics must be altered by the rejection, just because the state which offered the alliance is no ordinary one, but a great, and possibly menacing, power. Similarly, when God offers us His love, even if we reject that love our whole status is profoundly affected, and it is of God's very nature that this should be so. Our relation to God when we have rejected His love is described by the Bible as living 'under the wrath of God.'

Now observe that this is a very different conception from the idea of God's wrath as preached by those who to-day do take the Scriptural



doctrine of the wrath of God seriously. The popular idea of God's wrath (where it exists at all) presents it as a force or impulse within God's nature running parallel to and checking or balancing God's love. We are told (sometimes from rather blatant posters which break out like a rash over the streets of our towns) that God's love will go a certain distance and endure for a certain time, but that soon a limit to this will be imposed by the necessity of God having regard to His justice, or wrath. Or it is said that God's justice, or wrath, would go to terrible lengths did not His love interpose. This is of course a perverted and unacceptable doctrine, because it supposes that there exist within the divine nature two contrary impulses checking and reacting upon each other. In the conception of the relation between God's wrath and God's love outlined in this essay, however, this unpleasant dichotomy is done away with. God's wrath is the other side of God's love, like the obverse of a coin stamped on only one side; it is God's love seen in relation to one who has rejected God's love; and without God's wrath His love would be the love of a god who was unworthy to be the Creator and Ruler and Redeemer and holy and wise Father of the universe.

It is significant that what I have called the popular idea of God's wrath (that is, of wrath as an impulse checking or balancing love) is undoubtedly to be found in the Old Testament. This is not surprising, because the Old Testament gives us, so to speak, the ingredients of the New Testament doctrine of God's love and God's wrath, without bringing them into true relation with one another. We find exactly the same true of its doctrine of God's transcendence and His immanence, and of vicarious suffering and of sacrifice. The doctrines are there, but, so to speak, out of focus; they find their focus in the New Testament. So we find (as we have seen) in the Old Testament mention of God's love, and parallel with it, but not truly related to it, mention of God's wrath. In the New Testament the true relation is fully revealed. Here God's love is revealed as a *suffering* love, and it is obvious at once that suffering love and vindictive anger are entirely inconsistent with one another; we cannot attribute vindictive anger to God, and I do not believe that the New Testament anywhere does attribute this to Him. The ἐκδίκησιν of 2 Th 1<sup>8</sup> need not mean anything more than 'just retribution.' But the conception of God's wrath outlined above is, I believe, quite

consistent with the belief even in God's suffering love, indeed such a conception of God's love demands a belief in God's wrath to give it full significance. When God's final and inescapable demand meets man, it meets him in the form—most amazing but most true—of God's Son hanging upon a Cross. God's love revealed in the Crucifixion of Christ is a suffering love, but it is still an inescapable love, a love which brings judgment.

There is one further point which must be raised in connexion with the wrath of God. The treatment of wrath in the Epistle to the Romans suggests that God's wrath is not so much a passion as a relation or condition into which men bring themselves by their attitude towards God. In his description of those who were under the wrath of God in Romans 1, St. Paul three times uses the phrase 'gave them up' (παρέδωκεν) of God's activity; it is reminiscent of Psalm 81:

'He gave them up to their own hearts' lusts  
And let them follow their own imaginations,'

and it suggests that wrath is no more than a condition of separation from God where the fatal consequences of such a state work themselves inexorably out without any further intervention from God. This, indeed, is the view which Professor C. H. Dodd takes of Paul's conception of wrath, in his *Commentary on the Epistle to the Romans*. Is God's wrath no more than this? I am strongly inclined to suspect Professor Dodd upon this occasion of wishful thinking. Not only does the Old Testament give us a much stronger doctrine of God's wrath than this, but the wrath as described in Thessalonians, in our Lord's parables of judgment and in the Revelation of St. John the Divine is something more than a state of alienation from God. If we are to conceive of God's love as a seeking, inescapable love, the love of the divine Vindicator bringing His people out of Exile, of the divine Shepherd seeking His lost sheep, of the divine Bridegroom coming down out of Heaven to seek, and even to die for, His bride, must we not also see something corresponding to this *seeking* quality in God's wrath? Surely God does not leave people alone; He seeks them even while they are under wrath, through the medium, through the relation of wrath; for wrath will turn to love as soon as the sinner turns again to God. Wrath is only love in another relation. God's wrath and God's love must never be separated in our thought, because—God is truly God.

## Recent Foreign Theology.

The Grammar of the Ras Shamra Texts. The important texts from Ras Shamra have commanded wide and intensive study, though there is often great divergence in their interpretation. Already they have begun to take their place in examination syllabuses, and students will welcome the provision of precise tools for their study. For grammars and lexicons are indispensable tools, though they naturally rest—and especially the lexicons—on interpretation. Two such tools, published on the Continent during the War, are now available to students. The first is a general treatment of Ugaritic Grammar, written by an American scholar in English and published in Rome,<sup>1</sup> while the second is a very full study of the verb in Ugaritic, written by a Danish scholar in German.<sup>2</sup>

The writer of the former of these works is Cyrus H. Gordon, who belongs to the Albright School of interpretation of the texts. He has given a systematic account of the morphology of the language, together with a chapter on the poetic structure of the texts. Since most of them are poetic, this chapter is of no little interest. It demonstrates a similarity of form—with parallelism and rhythm of significant idea rather than of syllable—to what we find in the Old Testament. There is a brief chapter on the classification of the language of the texts, and a glossary of the texts so far published. That the glossary presents the views of the School to which the writer belongs is natural, and there are many words which other interpreters translate differently. But that is inevitable in such a work, and in no way detracts from its importance as a handbook for the student. For he needs to gain some facility in reading the texts before he can appreciate the discussions on the more important *cruces interpretum* which they contain. Some treatment of the syntax of the texts might have been expected, but for that the student must turn to an article by Brockelmann in *Orientalia*,<sup>3</sup> which was written expressly to supplement Gordon's book.

The writer of the other book is E. Hammershaimb, who is a Professor in the University of Aarhus, which claims to be the youngest university in the world. Though his work deals only with the verb, and therefore with but a fraction of the field of Gordon's, it is equal in volume to Gordon's book. It therefore provides an exhaustive discussion

of the verbal forms, and commendably gives paradigms at the end of the volume—a feature Gordon's work unfortunately lacks. On some important questions that have been disputed amongst scholars, Hammershaimb ranges himself with Gordon. As a supplement to the work of Gordon the student will find his study of the utmost value, but both books are quite indispensable to every serious student of the texts.<sup>4</sup>

**Zephaniah.** The Swedish scholar Gillis Gerleman published in 1942 an elaborate and detailed study of the book of Zephaniah,<sup>5</sup> which found its inspiration in the work of Nyberg and Lindblom. About half of Gerleman's work consists of a careful study of the Hebrew text of this little book with the texts presupposed by the Septuagint, Syriac and Vulgate versions. To a lesser extent some of the other versions, including the Targum and the Ethiopic, are made use of. Here we have sound and judicious work, and Gerleman has assembled a large amount of material for the textual criticism of Zephaniah.

Following the study of the text there is a translation of the text adopted, and then valuable chapters on each of the three principal versions studied. In the chapter on the Septuagint Gerleman takes the opportunity to express his dissent from the views of Sperber, who denies that there was a single prototype of the Septuagint. He thinks the Hebrew text used by the translator of the Septuagint was not identical with the present Massoretic text, but was closely similar to it. The text presupposed by the Syriac rendering was even nearer to the Massoretic text.

The last chapter deals with the origin and the thought of the Book of Zephaniah. It is commonly thought that it originated at the time of the Scythian peril with which the call of Jeremiah is associated. Gerleman thinks this is entirely without foundation. The Scythian peril is unreferred to in the historical books of the Old Testament, and he does not think it is relevant to the discussion of either Jeremiah or Zephaniah.

The somewhat overworked cultic prophets figure not a little in Gerleman's discussion. The Book of Deuteronomy is attributed to the cult-prophets of the Jerusalem Temple, and Zephaniah

<sup>1</sup> *Ugaritic Grammar: The Present Status of the Linguistic Study of the Semitic Alphabetic Texts from Ras Shamra*, by C. H. Gordon (1940; Pontificio Istituto Biblico, Rome).

<sup>2</sup> *Das Verbum im Dialekt von Ras Schamra: eine morphologische und syntaktische Untersuchung des Verbums in den alphabetischen Keilschrifttexten aus dem alten Ugarit*, by E. Hammershaimb (1941; Munksgaard, Copenhagen).

<sup>3</sup> 'Zur Syntax der Sprache von Ugarit,' in *Orientalia*, x. [1941], 223-240.

<sup>4</sup> Mention may here be made of an invaluable brief survey of the bearing of the Ras Shamra texts on the Old Testament, from a linguistic, literary, historical, and religious standpoint, published by W. Baumgartner in 1940 and 1941 ('Ras Schamra und das Alte Testament,' *Theologische Rundschau*, xii. [1940], 163-188; xiii. [1941], 1-20, 85-102, 157-183). No student of the texts should miss this survey, if only because of its wide acquaintance with the literature on the subject.

<sup>5</sup> *Zephania textkritisch und literarisch untersucht* (Gleerup, Lund).



is also brought into close association with them. Nevertheless Zephaniah is believed to have been largely a reflector of the influence of Isaiah, and to have stood over against the Deuteronomic circles in being a prophet of disaster. Yet he was influenced by the nationalistic ideas of his day, and is not to be set so sharply over against Deuteronomy as one might think. For Zephaniah was nearer to the prophets of weal—who are identified with the cultic prophets—than the superficial might suppose, in that the disaster was to be the prelude to the restoration of the purified nation. The attribution of Deuteronomy to the Jerusalem cult-prophets seems unconvincing, since it leaves unaccounted for the successful opposition to the Deuteronomic provision that the country Levites might come to the single legitimate shrine to sacrifice there. The Jerusalem staff would appear to have provided that opposition, and can scarcely be credited with the demand for that which they resisted. Despite occasional points of difference this book is to be warmly commended as an important and detailed discussion of the text and problems of the book of Zephaniah.

**Pre-Massoretic Hebrew Grammar.** The first book published in Germany during the War to reach my hands was written by a Danish scholar, Einar Brønno, and it consists of studies on Hebrew morphology and vocalization as revealed in Origen's transliterations from Hebrew in the second column of the Hexapla, of which fragments were found in 1894 by Cardinal Mercati on a palimpsest.<sup>1</sup> The fragments contain the transcription of eleven psalms, and contain about one thousand words, of which eight hundred are different. On the basis of these words Brønno constructs a complete Hebrew Grammar.

Already earlier he had published some shorter studies in this field,<sup>2</sup> but now we have in the present work a volume of nearly five hundred pages containing an exhaustive discussion of all the material so far available. Its importance is obvious, since it goes back so far behind the work of the Massoretes, and gives us some insight into the pronunciation of the language much nearer the time when the books of the Old Testament were written. Especially important is the evidence on the vocalization, since it antedates the whole system of the Massoretic vowels. The texts contain a total of about two thousand five hundred Hebrew vowels in transliteration, and to these Brønno devotes about half of his work. An appendix is devoted to a critical discussion of a long article of Sperber's on 'Hebrew based upon

Greek and Latin Transliterations,'<sup>3</sup> but Brønno had had no opportunity to see another long article of Sperber's which appeared in America at about the same time as his own book appeared in Germany.<sup>4</sup>

It is unlikely that the material here studied will affect the ordinary students' grammars of Hebrew, since the Massoretic text must continue to be the basis of their study and hence the Massoretic grammar must be their introduction to it. But Brønno has made a first-class contribution to the study of the history of the Hebrew language.

**The Cultic Cry in the Old Testament.** Professor P. Humbert has published a characteristically thorough study of all the occurrences in the Old Testament of the word *Teru'a* and its associated verb.<sup>5</sup> Previous writers and lexicographers have regarded the word as having a double sense, and used of a vocal or instrumental sound, and as having reference to war and to the Temple liturgy. Humbert studies all the passages where the word is found, in relation to both their date and their significance. He shows first of all that the term denotes a collective sound, and then that it was primarily a vocal sound. There are a few passages where he does not claim that an instrumental sound is excluded, but these are late passages, and even here there is nothing to authorize any categorical affirmation that the word *teru'a* ever consisted of an essentially and solely instrumental rite.

In the pre-exilic period the *teru'a* was a cultic war-cry, or a cry used in the ritual of the enthronement of Yahweh. In both cases the cultic element in its significance must be remembered. War was a sacred institution, and the cry with which Israel went into battle was of religious significance. It is of interest to note that of the eighty-one occurrences of the cognate verbal and nominal forms studied, only three use the term *teru'a* of non-Israelites, and on examination none of these is found to yield any solid reason to doubt that the *teru'a* is a specifically Yahwistic rite.

Humbert notes the absence of the term from proto-Isaiah and also from Deuteronomy. In both cases he offers an explanation. Isaiah is believed to have observed a disdainful silence towards a rite whose character seemed to him unworthy of the thrice holy God, and moreover its association with the monarchy—the renewal of the king's powers is believed to have been effected in the ritual of the enthronement of Yahweh—brought it into disfavour with a prophet who thought little of the contemporary Judæan monarchy and a lawgiver who sought to limit the power of the king.

The survival of the term in the post-exilic period Humbert ascribes to its transformation of meaning. For here it became increasingly associated with the Temple cultus, and lost its more

<sup>1</sup> *Studien über hebräische Morphologie und Vokalismus auf Grundlage der Mercatischen Fragmente der zweiten Kolumne der Hexapla des Origenes* (1943; Brockhaus, Leipzig).

<sup>2</sup> 'Some Nominal Types in the Septuagint: contributions to pre-Massoretic Hebrew Grammar,' in *Classica et Mediaevalia*, iii. [1940], 180–213; and 'Einige Namentypen der Septuaginta: zur historischen Grammatik des Hebräischen,' in *Acta Orientalia*, xix. 33–64.

<sup>3</sup> *Hebrew Union College Annual*, xii–xiii. 103–274.

<sup>4</sup> 'Hebrew Grammar: A New Approach,' in *Journal of Biblical Literature*, lxii. [1943], 137–262.

<sup>5</sup> *La 'Terou'a': analyse d'un rite biblique* (1946; University Press, Neuchâtel).

questionable associations for a more predominantly spiritual meaning. While not everything in Humbert's monograph will be accepted by all readers, his work is a model of what such work should be, and he has given us an important study of the development of the meaning of this term within the Old Testament period.

**The Body of Christ.** A thorough study of the concept of the Body of Christ in the Pauline Epistles was published in Sweden in 1942, written in German by Ernst Percy.<sup>1</sup> The purpose of the study was to inquire whether there are differences in the concept in the major Epistles, Romans, and 1 Corinthians on the one hand, and the Epistles to the Colossians and the Ephesians on the other hand. Hence the relevant passages in the former and the latter are separately examined.

The author rejects the view that in Romans and in 1 Corinthians the expression *σῶμα Χριστοῦ* is but the collective expression for the community whose members are individually indwelt by the spirit of Christ. He studies the use of the expression *ἐν Χριστῷ*, and shows that it is rooted in the conception of redemption through the Cross, which entails the identification of the believer with Christ in His death and resurrection. Hence the *σῶμα Χριστοῦ* is not the aggregation of individuals, each of whom is a body of Christ, but the community of those who have been integrated into Christ. It is not a collection of units, but a single organism, whose parts are integrated into one another in their integration into Christ. Only the community of believers is the Body of Christ. In support of this Percy cites 1 Co 10<sup>17</sup>, which he

<sup>1</sup> *Der Leib Christi (σῶμα Χριστοῦ) in den Paulinischen Homologumena und Antilegomena* (Lunds Universitets Årsskrift, N.F. Avd. 1, Bd. 38, Nr. 1) (1942; Gleerup, Lund).

renders: 'Because there is one bread, we, who are many, are one body, for we all partake of the one bread.'

In the Epistles to the Colossians and the Ephesians Christ is conceived as the head of the body. This does not mean, however, that He is thought of as but a part of the body, one only of its members. The body has no meaning without the head, any more than the head has without the body, and the difference of expression here does not mean a difference of fundamental conception. It is the head that controls and gives organic unity to the body. Hence, Percy concludes, while the standpoint differs in these Epistles, the concept does not. The thought is throughout Pauline, and is of the believers as the Body of Christ, and of Christ as both Lord and source of life of this one Body.

The argument throughout is close and acute, and the study is to be commended, though the present writer is not wholly persuaded at all points. Without weakening the recognition of the social nature of the Body of Christ, he would recognize more fully the individual nature of Christ's indwelling. In reaction from the excessive individualism of an earlier day, care is needed to avoid over-emphasis on the social side of the truth, whereas both sides have to be maintained in an unresolved tension. We have an individual and direct as well as a corporate and Church-mediated relation with Christ. Yet despite his slightly stronger emphasis on the individual side of truth, the reviewer would commend this very stimulating study.

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<sup>2</sup> This is closely similar to Goodspeed's rendering: 'Because there is one loaf, we, many as we are, are one body, for we all share the one loaf.'

## Contributions and Comments.

### Lead us not into temptation but . . .

THE Lord's Prayer is so profound that nineteen hundred years of scholarship and devotion have not yet plumbed its depths to the full. And at the same time with one exception so simple that the least learned soul can readily make it his own and model all his praying upon it.

The one exception has been frequently noted: 'Lead us not into temptation.'

There are two main difficulties in these words. (1) Is God likely to lead us into temptation? If not, why does our Lord give the words this honoured place? (2) Is it right (or sensible) to ask God to refrain from doing something?

(1) The first difficulty disappears when you notice that the word temptation in the Lord's Prayer is a translation of the Greek word *peirasmos*; and that the verb *peirazo* is translated in our A.V. sometimes as 'tempt' and sometimes

as 'try'—in Rev 3<sup>10</sup> you get both. The same is true of the Hebrew *nasah* in the Old Testament—for example, Gn 22<sup>1</sup>, 'God did tempt Abraham' (cf. Heb. 11<sup>17</sup>, 'Abraham, when he was tried, offered up Isaac'), and 2 Ch 32<sup>31</sup>, 'God left him, to try him, that he might know all that was in his heart.'

*Nasah* and *peirazo* each have the sense of probing, searching for weak places. The use of the English word 'test' in every case is illuminating. 'God tested Abraham.' 'Thou shalt not test the Lord thy God' (Mt 4<sup>7</sup>). 'God will not let you be tested above your powers, but will enable you to stand the test' (1 Co 10<sup>13</sup>). 'Thou hast tested them . . . and found them liars' (Rev 2<sup>2</sup>).

Is God likely to lead us into testing experiences? Of course He is. In the wilderness our Lord was tested by the devil; but it was the Spirit who 'led' Him there, for that very purpose. Machinery has to be tested from time to time. An aeroplane,



a ship, a car, must have a 'trial trip' before it goes into service—and the trial trip is more severe than anything it will have to stand in the ordinary way. Any man has his knowledge, his skill, tested before he is given a job.

Certainly God 'leads us into temptation,' again and again—it is a necessary part of the making of a man, and we must count it all joy, knowing that this testing of our faith produces endurance and makes us perfect, wanting nothing (Ja 1<sup>2-6</sup>).

(2) This brings us right up against the second difficulty. And it is much more formidable than the first. If it is God's will to subject us to tests, why does our Lord teach us to ask God not to do it?

But—does He?

To begin with, it would seem to be against all that we understand of Christian prayer to ask God *not* to do anything. Christian prayer is wholly a process of getting our wills into line with God's will. Any prayer that is not that is not Christian. 'This is the confidence that we have in him, that, if we ask any thing *according to his will*, he heareth us' (1 Jn 5<sup>14</sup>). 'If ye shall ask any thing *in my name*, (i.e., 'in accordance with My nature,' 'the sort of thing that I would ask Myself'), 'I will do it' (Jn 14<sup>14</sup>). This is the cause of 'unanswered' prayer; 'ye ask, and receive not, because ye ask amiss,' for your own pleasure (Ja 4<sup>3</sup>).

What God does is always God's will. Otherwise He would not do it. So we cannot rightly ask Him not to do anything, since that would be opposing our will to His. It follows that our Lord cannot be teaching us to ask that we should not be led into temptation. Then what is He teaching us?

It is here suggested that light shines from the word *but*.

(a) It makes the words 'Lead . . . evil' one petition—not two.

(b) In what sense is it used? Consider our Lord's saying, 'I am not sent but unto the lost sheep of the house of Israel' (Mt 15<sup>24</sup>). He is not saying that He was not sent. He was sent—but only (or more particularly?) to the lost sheep of the house of Israel. Or again, 'Whosoever shall receive me, receiveth not me, but him that sent me' (Mk 9<sup>37</sup>). He is not saying that we do not receive Him. God forbid! He is saying, 'You receive Me indeed, but more, you are receiving Him that sent Me.' One more (there are plenty): Jn 7<sup>18</sup>: 'My teaching is my own, but what is more important is that it is His that sent Me.'

Green's *Handbook to the Grammar of the Greek Testament* says of this idiom, 'When one of two contrasted statements is intended to qualify the other, it is sometimes forcibly expressed as an actual denial.' May it not be that our Lord teaches us to pray, 'Test us, yes; but above all keep us from coming to harm in the testing'—'Lead us not into temptation without delivering us from evil'?

Will this stand the scrutiny of Greek scholarship? The present writer can only say he has

put it to the test of years of daily use—with increasing comfort, satisfaction, and enlightenment.

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## The Number of New Testament Greek Papyrus Fragments.

In the sixth edition of Kirsopp Lake's *Text of the New Testament* published in 1928 no space is given to a treatment of the papyri manuscripts. The term is not found in the index of this compact account of the New Testament Text, but in the lists of New Testament Manuscripts given in Appendix B the list of Greek manuscripts of the Gospels concludes with the item, 'Numerous fragments including papyri.' In the list of manuscripts of the Acts and Catholic Epistles, of the Pauline Epistles and of the Apocalypse no reference is made to a papyrus manuscript.

We have now papyrus material in sufficient amount for Horner to construct a whole New Testament composed of Greek and Sahidic fragments. Some of the Greek papyri because of their early date and the quantity and quality of their material not only compel consideration but are ranked in importance with the great Greek Uncial manuscripts. Some of the papyrus fragments cover the same ground as when eight of them can be used to support or illustrate the most solid of the papyrus documents, namely the Chester Beatty Papyrus of the Pauline Epistles.

In 1912 A. Souter gave a list of New Testament Greek papyrus fragments containing fourteen entries. F. G. Kenyon described some in his *Handbook to Textual Criticism* of the same year. A later list in 1913 comprising twenty-three fragments is mentioned by G. Milligan in *The New Testament Documents*; the same scholar in *Here and There Among the Papyri* declares that between thirty and forty have been deciphered and edited and that they are drawn from twelve New Testament books. W. H. P. Hatch edits thirteen from the third century claiming that all the papyrus fragments that can be confidently assigned to the third century are included in the collection. In the seventeen volumes of the *Oxyrhynchus Papyri* there are thirty New Testament fragments. W. H. Davies writing in 1935 notes that only thirty-five fragments of the New Testament have been published. Among the 157 items from the New Testament that P. L. Hedley has listed, not only papyri are found but also vellum and ostraca appear in his catalogue. The publishing of a detailed list is a desideratum in this branch of New Testament study to enable students to ascertain the area of the ground covered, and whether the roll or the codex form predominates. The whole subject of the papyrus New Testament with its witness to the employment if not the creation of the book instead of the roll for early Christian propaganda has its parallel in the spate of modern translations bringing the scriptures to the people.

EDWIN BRADY.

Douglas, Isle of Man.

## Entre Nous.

### The World's Great Scriptures.

One's first pleasant duty is to congratulate the publishers, Messrs. The Macmillan Co., New York, on the form and appearance of their book, *The World's Great Scriptures*, compiled by Lewis Browne (\$5.00). It is a fine volume of five hundred and fifty-six pages, beautifully printed, tastefully bound, liberally illustrated, and with an unusually attractive jacket—a first-rate production.

Of the contents one can in some respects speak warmly, if not with the same unqualified enthusiasm. There is much here of value, handily collected together. And wide and diligent reading lies behind the compiling of this book. It is twenty years since Mr. Browne sent out his 'The Believing World,' which, it appears, has been reprinted, in various languages, thirty-seven times. And during these two decades he has been gathering material for this anthology now issued.

He himself apologizes that it does not cover all the religions; that there is nothing representing Jainism, Sikhism, Shintoism, and some lesser fry of American origin. But no reasonable person can expect to have everything from everywhere crowded into a single book. Mr. Browne has built a spacious storehouse, and has packed it with samples of the harvests raised in many lands.

The compiler has his preferences, as who of us has not? Some indication of them is shown by the space that he assigns to each of the living religions. The most is given to his own Judaism; for Mr. Browne has been a Rabbi in places here and there. Unhappily the eighty pages that he allows it are not used to the best advantage, being cluttered up, in part, by second-rate sayings—the tamest portion of the whole volume. Close behind come Confucianism; then Buddhism and Hinduism side by side. Christianity and Muhammadanism are treated much more cavalierly. While for Zoroastrianism he has little space. And, indeed, noble religion though it be, its sacred books are duller, to most minds, than their rivals. There are things here one is glad to see, like the Tevijja Sutta, far too seldom quoted; and, particularly pleasing, a real place is allowed to Moti, that gracious teacher, too long overlooked, but, at long last, coming into something of his own. And there are other contents which, while welcome, surprise one a little by appearing under this title. The Laws of Hammurabi, for example, or Ptah-hotep. That last is the oldest book that has survived as a whole. Interesting, indeed, for that reason alone, it has a pathos in its origin—for it was the work of a very old man whose son was going wrong, and who left him these directions on how to use his life—and a moving impressiveness in the depth and directness of the directions

given, and of the knowledge of man and life that they reveal. But the translation here used is to me less appealing by far than are certain others. In any case, neither of these writings can be classed under the World's Great Scriptures, in the accepted understanding of that term.

On the other hand, as one turns the pages of this volume, one becomes aware of a sense of disappointment, of a sharp feeling that there is something definitely wrong. And, on thinking it out, it appears to arise from the fact that if, as has been hinted, the title chosen is in some respects too limited, in certain others it is quite ridiculously much too wide. Mr. Browne tells us 'I have tried to gather up all that seems to me most vital in the world's holy books, all that is most enlightening in them, and therefore most worth reading.' But he goes on to explain that 'in choosing my selections, however, I have deliberately concentrated "on ethics," quoting few passages of a strictly theological nature.' The fitting title for this book is, on that showing, surely, 'Some Ethical Passages from Some of the World's Great Scriptures, and from certain other Writings.' And the bland assumption that passages of a theological nature are not among 'the most vital' is odd teaching from an adherent of Judaism, and stupid and ignorant talk from any one.

One should have imagined that, in determining what is most vital, he should have been guided by the adherents of the various faiths, and should have concentrated on what has won and held their hearts, and upon which they build, and through which their religion has most helped them. Not so Mr. Browne; with queer enough results.

Take Judaism, for example. There are here, of course, the Ten Commandments, and the great finding in Micah. But, in the main, he chooses very subsidiary things. The self-revelation of God is ignored. The discovery of the individual in Jeremiah and Ezekiel gets no mention. The chapters in Isaiah that haunt the memory are not here. Of the Psalms we are given the twenty-third; but with it only the first, the fifteenth, the fifty-fourth, the hundred and first, and the hundred and thirty-third—a simply preposterous choice.

Or take Christianity. There is only one quotation from the Fourth Gospel—where Christ wrote on the ground. And all the rest is blank. No mention of the Logos, of the woman of Samaria, of the glorious sixth chapter, of the vine and the branches, of the Upper Room, of the Crucifixion and the Resurrection. These things have changed the face of a large section of humanity, and been the fountainhead from which has flowed a new conception of life. But of all that there is no word. These are not vital, not enlightening, not most



worth reading. There is nothing at all from the Epistles of John or of Peter. There are only some dozen citations from Paul, with one exception quite subsidiary things. And that is all! What sense is there in that?

Even if, in the narrowest way, one accepts the limits set so arbitrarily, and looks only for ethical teachings, there is here no discoverable system of selection to account for the staring gaps, and the unaccountable blanks. Take Buddhism. On what conceivable principle is the Metta Sutta omitted? It is intensely prized by Buddhists, it is taught to their children as the guiding rule for life, it is movingly beautiful, it is very short—two or three lines in all, and yet it is not there. Or the wonderful Parable of the Saw, one of the most notable of moral teachings the world over. Or if Ptah-hotep is included, then why not Santi Deva, whose wonderful little book is one of the most impressive things in human literature, and the record of a moral struggle the intensity of which makes one feel woefully lukewarm and amateurish? Or Huien-Tsiang and his astonishing act of self-dedication on behalf of the bandits about to murder him, one of the surpassing exploits of the human spirit. Or the breath-taking vow of certain of the Mahayana Buddhists, whereby they renounce their Nirvana, and commit themselves to the service of mankind, life after life, till there is not one left among them needing to be saved. Why give us page on page of fifth-rate sayings out of the Mishna, and barely first-class ones from the Gemara, and omit masterpieces such as these?

Or can any one conceive how any mind, wishing to set down the mightiest ethical teachings, could possibly forget the wonderful Judgment scene from the Book of the Dead, that very ancient Egyptian classic; which, old though it be, still towers up, and to the end of time will tower up, one of the loftiest peaks of human genius, a thing staggering in its ethical knowledge and appeal? Yet even that is, not forgotten, but deliberately omitted. For one or two trivial extracts from the Book of the Dead are here.

So it is everywhere. There are fine passages from Confucianism, but there are far finer that ought to be here. And there are deep things from Taoism. But there are deeper still to be had for the taking. And where are the sayings of Muhammad, so human and vivid and moving? Mr. Browne has not used his twenty years to full advantage. He has read widely, but not widely enough. Or else he himself is not the man for this particular enterprise. We are told that his 'The Believing World' 'has been listed by the American Library Association as the most popular book on comparative religion in the libraries of the United States and Canada.' There are better books than this one to be had in the same field, that do not forget the Persian poets, and the Sufis, and Al Ghazzali, and how many more of the great masters here unaccountably despised. Moreover, Mr. Browne is, surely, not a little unguarded in his statements. A man who can calmly declare that 'translations exist of virtually every important holy book. The sacred literature of the

entire world can be read to-day in English,' is so incredibly inaccurate that it is difficult not to lose faith in him altogether. There are masses of Mahayana scriptures not yet translated into any European language. And here, again, comes that old, old claim that there is nothing whatever original in the Golden Rule. There are a few parallels to it; in Laotzu for one, in Moti for another. But of the seven witnesses that Mr. Browne summons six testify against him. It is long since Seeley pointed out that Christ had added a new hemisphere to the moral globe, by adding positive to negative morality. And if that is an exaggeration—and it is—it is only the exaggeration of a truth. It is one thing to tell a man, Do not do to others what you would not have them do to you. But to lay upon him as his duty, Do to others what you would that they should do to you—that is a saying from another world. It was Jesus who taught us to spend our lives here for others. In India, to this day, that is no virtue, or, at least, saintliness is not to be won along that road.

But the main impressions left by this book upon the mind are these. First, that here is a hurdle which it will take Barthians all their time to clear. For, blessed be God, He has never left Himself without a witness; and wherever there is a needy spirit, there is He striving to break in to its help. As Seneca said, 'The gods are not jealous; they let down their hands to any one who cares to climb.' And, second, that we have known so long some of the things we ought to do and be! Ptah-hotep is curiously modern, and was, in many ways, as far on as we are now; and yet the world rises so slowly. No doubt humanity is still young, is in its infancy as yet, and must be given time to grow. As Thoreau said, We must be patient. If those to whom we speak do not believe us, their grandchildren may! Perhaps. Yet is even that quite sure? The world seems to keep moving, not so much up, as round and round, returning, time on time, to much the same place as it has often been before. As the shrewd writer of Ecclesiastes, shabbily treated in this volume, saw with a heartsick depression and an unnerving sense of the futility of human effort. Men may say of something, "'Ah! this is new!" but it existed long ago, before our time. From south to north the wind blows round, the wind turns as it blows, turning and then returning on its track.' Mankind has tried so long, and made so little of it, even as the Barthians say. What we need is a Saviour. And, if the world would only believe it, He has come to us in the Lord Jesus Christ.

A. J. GOSSIP.

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

THE Bishop of Chichester, the Right Rev. G. K. A. BELL, is widely known and respected for his keen intelligence and his breadth of outlook and sympathy, and his recent book, *The Church and Humanity, 1939-1946*,<sup>1</sup> will be welcome in many parts of the Christian world. Its contents include some speeches made in the House of Lords on crucial issues (often the target of criticism) and also some sermons on public issues. There is a certain unity to be found in these various utterances due on the one hand to a deep concern the speaker felt for the future of Europe and on the other to a profound conviction that only a spiritual faith will secure its recovery.

Dr. BELL urges strongly that the Church is not a universal boudoir where people meet and take their ease and keep their minds away from serious things, but a militant force fighting ceaselessly against evil, against the narrow selfishness of nations, against the idolatry of wealth, against the passive acceptance of gross social evils, against the bitter nationalism which sets people against people, against every totalitarianism that enslaves the souls of men. These evils are so rank and powerful that they can only be defeated by a concentration of spiritual forces against them. They have such a terrifying strength that the *whole Church* must be in arms against them.

One great weakness of the Church is that it is regarded (by its own members) as a collection of churches each of which runs a lonely and selfish race against the others. We have not seen the indispensable need for combined action. The revolution that is needed in our thinking is this, that we must see that the evils in our time are too dangerous, too powerful, for the Church to be divisible. Something has been done already in a small degree towards the cure of this by way of commencement.

<sup>1</sup> Longmans ; 8s. 6d. net.

There are roughly three forms in which the movement for closer world-wide Christian unity has found expression. In the first instance, there are those whose aim is directed to organic unity, or, at least, inter-communion between the churches. They desire one great Church in which agreement on doctrine is a *sine qua non*, and the ministers of every section are recognized universally. This part of the movement is known as *Faith and Order*. It was founded before the last war and has held two great Conferences, at Lausanne and Edinburgh.

The second form leaves organic unity entirely on one side. It aims at securing unity in Christian practice on the basis that while each Church remains loyal to its own tradition and religious experience, all the churches can stand together on a common ground in social and international affairs, and help to bring the Christian conscience to bear on current problems with a united witness. This part of the movement is called *Life and Work*. It was founded as a result of the last War for the purpose of bringing the churches together as they are and persuading them to create a united Christian front to grapple with the urgent social questions. It owes its origin to a great Swedish Churchman, Nathan Söderblom, and has gathered delegates from most of the non-Roman churches to two great Conferences at Stockholm and Oxford.

Both these movements are now working together as partners in a permanent body called *The World Council of Churches*, whose object is to facilitate common action by the churches and to help all the churches to realize themselves as elements in the Church Universal.

But there is now a third movement which is only just commencing, dealing again with the international and the social field. It is a movement in which the Roman Catholics in England and in certain other countries have joined, with the encouragement and sanction of the Pope,



showing for the first time a readiness to co-operate on equal terms with Christians of other communions. There is hope in this movement but it must be realized that all issues relating to organic unity or dogmatic questions of worship, creed, and ministry are excluded. It is co-operation not unity that is sought.

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These things are evidence that there is already a breeze stirring in different quarters within the Church. A thousand years in God's sight are but as one day. So with a thousand churches. God sees them as parts of a single world-wide Christian front. And we are beginning to see this too. What, then, is the task before this Christian body? It concerns the future of Europe. 'The great task on which thoughtful men of all complexions should unite is the making of unity in Europe,' writes Dr. BELL. 'We have to recover Europe, and the spirit of Europe, and to rise above the divisions, whether they be of nations, or blocs or parties.'

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There are many factors which make the realization of European unity difficult to-day. But the chief obstacle is spiritual, a profound distrust of nation for nation, party for party, and citizen for citizen, together with an increasing moral disintegration. In order therefore to rebuild the underlying European unity, we must go beyond politics. 'I suggest,' writes Dr. BELL, 'that we are more likely to achieve the goal of European unity if we build on the culture which all European peoples have in common. The peoples of Europe all possess a common form of culture, based on four common spiritual traditions.'

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There is the humanist tradition, which lies behind the literary and intellectual culture of the educated classes and is largely responsible for the liberal and humanitarian element in our civilization. There is the scientific tradition, perhaps the clearest example of the part played by individual collaboration in European culture. There is the tradition of law and government which, while naturally more affected by national political divisions, possesses important common elements which distinguish European from Asiatic society. Lastly, there is the Christian religion which provided the original bond of unity between European peoples and has influenced every part of Europe and every section of European society.

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All these traditions are important, but it is the last which is not only the most important but also the most potentially unifying of them all. Few will deny—and the fact has been constantly

affirmed to-day—that of all the crises in which we are involved the spiritual crisis is the gravest. There is a profound sense of frustration and despair; there is not only a material but a moral disintegration. Without a recovery of purpose, without a restoration of hope, the dissolution of European culture is inevitable. The fundamental menace to our civilization is not Communism but Nihilism—the attitude of destruction and negation which calls evil good and good evil.

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Against this the one essential force is the spiritual. As Lord Samuel said in the House of Lords, the best charters and constitutions are of little avail without religion. And it will hardly be disputed that when we speak of religion in Europe it must be the Christian religion with which we have to deal. There are two facts which emphasize the significance of Christianity as a great unifying force for Europe, one permanent, the other bound up with our contemporary situation.

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The permanent fact is that in spite of the divisions between Roman Catholic and Orthodox in the eleventh century, and between Roman Catholics and Protestants in the sixteenth century, and in spite of the deep differences in the dogmatic field, there is still such a thing as a common Christian faith. The contemporary fact is that throughout the World War the churches have been the most determined adversaries of Nazism. All over Europe there is a network of organized Christian bodies giving witness to those fundamental rights and liberties without which European civilization cannot continue. This is the encouraging factor for the future of Europe. The springs of recovery lie in the spiritual zone, and believers and seers have a greater offering to make than engineers and technicians.

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The Bishop of Southampton, the Right Rev. E. R. MORGAN, has written a useful and timely book under the title, *The Mission of the Church*.<sup>1</sup> He calls it a 'Commentary' on the nature of the Church's mission, and he claims for it no originality. But it is so discerning a 'Commentary' that the matters it deals with shine often in a new and fresh light.

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Says the author at the outset: 'A sense of mission cannot be claimed as the exclusive possession of the Church. Few things were more baffling to the faith of Christians in the years

<sup>1</sup> Geoffrey Bles; 6s. net.

immediately before 1939 than their own sense of frustration in face of the dynamic ardours of Fascism, National Socialism, and Communism. These movements claimed to have a mission, the immediate purpose of which was to sweep away an outworn and degenerate order of society, and establish a new order in its place. Inasmuch as the old order had been associated with Christianity this was a claim to supersede Christendom.'

The questions that accordingly arise in the Christian mind are questions concerning the Church's mission. What is its nature? On what is it founded? What is its driving force? And the answers here offered are that the Church's mission is to overcome the spirit of Anti-Christ, and that the *raison d'être* of it and its driving force is faith in the Presence of the Ascended Lord.

The pages that follow are elaborations of those answers. The mission of the Church is set forth as derived from that of the Son, and as enabled by the mission of the Holy Spirit. The truth which the Church proclaims is represented as in the Person, not the system; it is the Truth of God revealed in Jesus Christ. The view of history on which the Church is based is affirmed to be the prophetic view; the Church beholds the Righteousness of God revealed in Jesus Christ. But perhaps the *raison d'être* of the Church's mission is best expressed in terms of love; it is to bear witness to the Love of God revealed in Jesus Christ.

Besides those conceptions of truth, history, and love there are others here treated, such as the Kingdom of God, the Civil Realm, the Body of Christ, the Last Things. On those conceptions also the author has usually something topical to say. But perhaps some will find the most useful part of the book in the concluding expositions of the relation of the Christian Church to Israel. The mission of Israel and that of the Christian Church are closely linked together. Our Lord, as is here said, intended His mission to be restricted to Israel until the Crucifixion and made world-wide after the Resurrection. Thus it was the task of

the Apostles to launch the Church 'off the slipways of Judaism' into the deep.

In the chapter entitled, 'The Gospel of the Ascension,' an attempt is made to convey something of the depth and penetration of St. John's interpretation of the origin and growth of the Christian Church. To St. John Judaism stands as the 'sinister symbol' of resistance to the Divine Truth: even Nicodemus loved the night and darkness rather than the light. And he depicts with dramatic power the conflict between light and darkness, Christ and the world, the new order and the old. He does so with successive scenes of strife, suffering, death, and victory. On the other hand, over against the struggle ending in triumph, there is 'the abiding challenge of the Presence, awful and serene.'

If we are to understand the full meaning and motive power of the mission of the Church, we must recognize that these two themes—the 'now' of the prophet who is atire with the challenge of the present, and the 'now' of the mystic for whom only eternity is real—are in the Fourth Gospel quite unmistakably one. So Bishop MORGAN contends, and in this he would correct the common assumption that St. John is interested only in the mystical 'now.' He finds a tension in the Gospel between the suffering and struggling Christ and the Christ regnant and triumphant, but it is a tension 'embedded in reality.' The same tension constantly appears in the life of the Body of Christ, the Church, 'which is at once humiliated, frustrated and misunderstood, bearing about in it the dying of the Lord, and at the same time rejoicing in union with the Ascended Lord, and reigning with Him in glory.'

What then is the Church to be and to do in the world? What is the content of its mission? It has to worship Christ in His Ascended Presence and to behave in the way befitting that Presence. And what is it that the Presence commands? Its message is, 'Go forth.' To do what? we ask. And the answer is, To do all that Christ came down from heaven to do: 'to preach, to heal, to serve, to exercise the ministry of judgment and reconciliation, to bear witness, to make and baptize new disciples.'



# The Unity of the New Testament.

## The Kerygma.

BY PROFESSOR A. M. HUNTER, PH.D., D.PHIL., THE UNIVERSITY, ABERDEEN.

As the author of a little book which bears the title of this series, I am delighted that the Editors of THE EXPOSITORY TIMES have invited some of our New Testament scholars to write on this subject. None is more timely or, I think, more important. If there is one feature in recent New Testament scholarship more striking than another it is the change of direction which is characterizing their books on the New Testament. Where in past decades the method had been analytical and 'centrifugal,' it is now becoming more and more synthetic and 'centripetal.' The scholars are leaving the circumference and are bent on the centre. They are concerned not to deny the diversity but to emphasize the unity of the New Testament. They are concerned to show that we have in the New Testament not many Gospels but one. You may mark this tendency in most of the important books on the New Testament published in the last decade or so: in C. H. Dodd's *Apostolic Preaching*, in Newton Flew's *Jesus and His Church*, in Vincent Taylor's trilogy on the Atonement, in Hoskyns' Commentary on *The Fourth Gospel*, and in many another. If a veteran scholar like E. F. Scott can publish a book with the title *The Varieties of New Testament Religion*, he is obviously the exception which proves the rule. The majority of us feel not that there is no diversity in the New Testament (for that is as plain as a pikestaff) but that the point has been laboured *ad nauseam*, and that the time is now ripe for demonstrating its unity.

### I.

The particular aspect of the New Testament's unity on which I have been invited to write is the *Kerygma*. Strictly speaking, it is not my subject. One man in this country has made it his own, so that all of us, when we hear that rugged mouth-filling word, *kerygma*, think at once of C. H. Dodd's *Apostolic Preaching*. Beyond any doubt this is one of the finest contributions to New Testament science in our time, and you can hardly pick up a recent book on the New Testament which does not show somewhere its influence. What I have to say in this article will be largely inspired by that book.

What is the *kerygma*? *Keryssein*, the Greek

verb from which it is derived, is one of the great New Testament verbs, occurring, in all, more than sixty times. *Keryssein* describes the function of a *keryx* or herald. (A modern equivalent would be 'town-crier' or, perhaps, 'announcer.') *Keryssein* means to proclaim with authority to all whom it may concern a message with which one has been entrusted. In our translations of the Bible 'preach' is the normal rendering, a rendering that is quite fit and proper so long as we remember that a great deal of what passes for preaching to-day could not by any stretch of imagination be called 'proclamation' in the New Testament sense. (I like the title of Professor J. S. Stewart's new book on preaching. *Heralds of God* reminds the preacher of his true task.)

From the verb comes the noun *kerygma*. This may mean either the act of proclamation or the thing proclaimed. The latter is the normal New Testament sense (e.g., 'If Christ has not been raised, then is our *kerygma* vain'), and it is in this sense that we use it now. The *kerygma* is the thing—the message—proclaimed, and that message the coming into the world of God in Jesus Christ.

### II.

In the beginning, it has been said, was the *kerygma*. Long before there was any written record of it, the Good News of God's mighty acts in Jesus Christ was being proclaimed in the world. For the earliest preachers, unlike many of their modern counterparts, were in no doubt about the essential content of the message entrusted to them. As P. T. Forsyth said years ago (and how modern Forsyth seems to some of us who are re-discovering him!): 'There was no universal theological formula, there was not an orthodoxy; but certainly there was a common Apostolic Gospel, a *kerygma*' (*The Principle of Authority*, 141). There should of course never have been any doubt about this, for we have St. Paul's explicit testimony to the same effect. In 1 Co 15<sup>3a</sup>, after summing up the evangelic 'tradition' which he had himself received (presumably at conversion), he concludes: 'Whether then it be I or they [Peter, James, and the others], it is in these terms that we preach and in these terms that you believed' (1 Co 15<sup>11</sup>). Whatever differences Paul

had with the Jerusalem apostles, they certainly did not touch the substance of the common Apostolic Gospel. Here is the lie direct to those who assert that in the beginning there were not one but many Gospels.

Thanks to Professor Dodd and others we are now able to reconstruct the outline of that common Apostolic Gospel or *kerygma*. In this task of reconstruction we have two primary sources of information. First, there are the pre-Pauline elements in Paul's Epistles, passages where Paul expressly tells us that what he is quoting is 'tradition,' or passages where he is obviously expounding the common doctrine of the primitive Church. Among such passages let me instance Ro 1<sup>2f</sup>. and 10<sup>9</sup>, and 1 Co 11<sup>23ff</sup>. and 15<sup>3ff</sup>. In the second place, we have the early Apostolic sermons in Acts. Time was when scholars were content to dismiss these as the free compositions of St. Luke. Closer study of these and a new appreciation of the part played by Aramaic in evangelic origins have radically changed our view of them. And now, though few would claim that these speeches are verbatim reports of what Peter and the others said on these occasions, most scholars believe that they conserve very early Christian tradition, a tradition that has all the marks of having once existed in Aramaic. The clearest example is perhaps Peter's speech in Ac 10<sup>36-43</sup>, a passage which has been called the *locus classicus* for the *kerygma*.

By comparing then these two sources we can say with tolerable certainty that the *kerygma* of the first 'heralds of God' must have run somewhat as follows:

The prophecies are fulfilled and the New Age has dawned.

The long-expected Messiah, born of David's line, has come.

He is Jesus of Nazareth who  
did mighty works by God's power;  
died for our sins;  
rose again from the dead;  
was exalted to God's right hand;  
will come again as judge.

Therefore let all who hear this message repent and be baptized for the forgiveness of their sins.

This then was the message which the earliest preachers proclaimed. Whether they spoke of preaching the Reign of God or of preaching Christ, such in substance was their gospel.

Now the interesting thing is this (and here we are on one of the main roads to the unity of the New Testament) that the pattern of this *kerygma* is traceable through most of the New Testament. Like a song which keeps sounding in our heads in all manner of circumstances, we can hear the authentic notes of the *kerygma* ring out again and again in Gospel, Epistle, Homily, and Apocalypse.

Look first at the Gospels. 'The Gospels,' says

Karl Ludwig Schmidt, 'in their literary peculiarity can only be explained from the early Christian *kerygma* as it is found both in the speeches of Acts and the Pauline letters' (*Theologische Blätter*, May, 1931). Indeed the earliest Gospel, Mark, is simply expanded *kerygma*. It begins, as the *kerygma* begins, with the fulfilment of prophecy (Mk 1<sup>2f</sup>). Just as in Ac 10<sup>37</sup> all 'began from Galilee, after the baptism which John preached,' so Mark starts on the banks of Jordan and proceeds to relate how Jesus came into Galilee preaching the advent of God's reign (1<sup>14f</sup>). The following chapters in Mark (1<sup>16-8</sup>) are an illustrated expansion of the *kerygma*'s 'who went about doing good, and healing all that were oppressed of the devil; for God was with him' (Ac 10<sup>38</sup>). Next, as in Ac 10, Mark goes on to record Jesus' doings 'both in the country of the Jews and Jerusalem.' The amount of space Mark devotes to the Passion Story (roughly one third of the whole) corresponds to the stress laid on the Cross in the *kerygma* of both Paul and Acts. Finally, after relating the death of Jesus, Mark relates, as the *kerygma* related, 'that he was buried; and that he hath been raised on the third day' (1 Co 15<sup>4</sup>). And if Mark's ending is lost (as most scholars hold), there is enough to show what the climax of the narrative was. Surely it is quite plain that Mark was following the pattern of the *kerygma*—retelling for the benefit of his Roman readers and with the help of many tales about Jesus which he had gathered from Peter and others, the same thrilling story of God's gracious intervention in Jesus the Messiah which was the theme of all the Apostolic preaching.

I need not here labour the proof that Matthew and Luke similarly reflect the pattern of the *kerygma*, for both these Gospels have Mark as their basis. It should be noted, however, that their inclusions of sayings from the document Q into the texture of their narratives somewhat blurs the clear outline of the *kerygma*. Further, the First and Third Evangelists tend to stress elements in it which are not so prominent in Mark, for example, the Davidic descent of Jesus (attested in the genealogies) and the fulfilment of Old Testament prophecy in the Gospel history (this latter being of course specially characteristic of St. Matthew).

The influence of the *kerygma* on the Fourth Gospel is quite indisputable but—and this is perhaps the important point—there is here a notable attempt to restate it in terms intelligible to a wider world. We think in particular of the *Logos* doctrine at the beginning and of the conception of Christ's Second Advent.

When we turn from the Gospels to the rest of the New Testament, it is possible to show how the



main elements of the Apostolic preaching have left their mark on the documents. The First Epistle of Peter, for example, is clearly indebted to the *kerygma*. So is the Epistle to the Hebrews, though here once again there is an attempt to restate it, the early Christian conception of the two ages giving place to the Platonic doctrine of the two worlds. Readers of Professor Dodd's recent Commentary on First John will remember the section in his introduction in which he clearly traces the debt of the Epistle to the earliest preaching. Nor is the book of Revelation any exception. 'The Apocalypse,' says Dr. Flew, 'is set in the framework of the primitive *kerygma*,' and indeed one need not read further than the first chapter to find most of its chief articles. The one book of the New Testament which seems to be an exception is the Epistle of James, for in it the name of Jesus occurs but twice, and we look in vain for that stress on the death and resurrection of Jesus Christ, conceived eschatologically as one great act of God, which marks the earliest proclamation of the gospel.

For the proof of all these statements I must refer the reader to the books I have already named. It is the conclusion to which they point which is important here, and that is not doubtful. *Through the variegated fabric of the New Testament, now clear and conspicuous, now veiled and hidden, runs the golden thread of the apostolic preaching.* Clearest of all in the early speeches of Acts, it crops up again and again in Paul's Epistles; it throbs through smaller letters like First Peter and First John; it controls the structure of the Gospels; and it reverberates through such different books as Hebrews and Revelation. There is a story told of the late John McNeill, the Scottish evangelist with the saving grace of humour, that being asked one day if he never took Jn 3<sup>16</sup> as his text, he made the sound evangelic reply, 'Na, na! I have *that* in every sermon I preach.' So it is with the writers of the New Testament. Though they may never consciously allude to the Apostolic *kerygma*, it is there all the time, so to speak, in their Apostolic sub-consciousness; and again and again, if we have ears to hear it, it echoes and resounds in what they say and write. Here, then, amid the variety of the New Testament is one clear, strong strand of unity. It is the unity of men who 'continue steadfastly in the apostles' doctrine'

To all alike proclaiming  
One Church, one Faith, one Lord.

### III.

To this discussion of the *kerygma* I should like to append two observations, one theological and the other practical.

First, the *kerygma* which we have traced through the New Testament lived on in the Church. The Apostolic preaching was ultimately embalmed in the Apostles' Creed. Every student of divinity knows that there is no truth in the idea that the Apostles' Creed is the actual work of the Apostles. In its present form it dates back to the early fifth century. Nevertheless, the Creed is Apostolic in a true sense. It preserves the essential affirmations of the earliest Apostolic preaching. For what is the second article of the Creed but a revised and enlarged version of the *kerygma*:

I believe . . .

in Jesus Christ His only Son our Lord;  
Who was conceived by the Holy Ghost;  
Born of the Virgin Mary;  
Suffered under Pontius Pilate;  
Was crucified, dead, and buried;  
He descended into hell;  
The third day He rose again from the dead;  
He ascended into heaven;  
And sitteth on the right hand of God the Father Almighty;  
From thence He shall come to judge the quick and the dead.

Gone perhaps is the emphasis on the fulfilment of prophecy which was a main plank in the earliest apostles' platform. There has been inserted a reference to the Virgin Birth (which apparently had no place in the *kerygma*), as also a reference to the Descent into Hades. (This latter found no place in the old Roman Creed which underlies the Apostles' Creed.) But in essentials, what we have in this main article of the Creed is none other than the earliest Apostolic preaching.

The other observation concerns our business of preaching the gospel to-day. What does it mean to preach the gospel? Dr. Walter Lowrie, writing of the dispatch of the 'apostles' two by two, makes the caustic comment: 'A good rule to-day if two men could be found to preach the same Gospel.' There are many versions of the gospel current in our world. Perhaps even yet the commonest version is that which Liberalism made popular. On this view, its essence may be summed up in the phrase 'the Fatherhood of God and the brotherhood of man'; or, in B. W. Bacon's phrase, 'the paternalistic theism of the Sermon on the Mount and the Lord's Prayer.' If this be the heart of the gospel, then we must admit that the earliest preachers went far astray. Not primarily in these terms did the first 'heralds of God' proclaim their message. The core and kernel of their message was the proclamation of the mighty acts of God in Jesus Christ crucified, risen and exalted, conceived as the fulfilment of the Old Testament prophecies. And surely any preaching to-day which aims to be in line with the original gospel must conserve the fundamental affirmations of the primitive *kerygma*. Like John

McNeill, he who would be faithful to-day to the earliest gospel must 'have the *kerygma* in every sermon he preaches.' Of course he cannot proclaim the Apostolic message in the precise terms in which the first apostles proclaimed it. The *milieu* of the preaching of the gospel to-day is altogether different; men's thought-forms and *Weltanschauung* have changed radically. The modern preacher must re-state 'the old, old story' in terms of the thoughts and ideas of to-day. He cannot, for example, use the argument from the Old Testament prophecies precisely as, say, the First Evangelist used it. But the argu-

ment is still valid and can be restated, as witness such a book as A. G. Hebert's *Throne of David*. Nor should this task of restatement daunt or defeat us. A very similar task confronted Paul, John, and the *Auctor ad Hebraeos* when they sought to commend the Faith to a wider world. If they succeeded, we can succeed too. And the modern preacher may be comforted in his task by the two-fold reflection that (1) man is still a sinner and desperately needs the gospel and (2) that the gospel, wherever it is truly preached, is still, as Paul found it, 'the power of God unto salvation to everyone that believeth.'

## Literature.

### THE EPISTLE TO THE ROMANS.

PROFESSOR E. F. SCOTT'S *Paul's Epistle to the Romans* (S.C.M.; 6s. net) is an excellent popular study of the Apostle's thought. All the characteristic features we have come to expect in his books are here exemplified: a clear and penetrating analysis, a singularly lucid style, an almost entire absence of quotations from other writers, no footnotes, and an eye for practical interests. The book is written with 'the conviction that, for all its ancient flavour and not infrequent obscurities of expression, the Epistle is essentially a modern writing which bears intimately upon the situation in which we find ourselves to-day.'

After a brief chapter, in which Professor Scott explains the origin and purpose of the Epistle, an analysis of its several sections is given, followed by a treatment of its central teaching and permanent value. It is not enough, he claims, to say that the Apostle wished to put his teaching upon record for all time to come. He was writing with a definite situation in view; he wanted to remove ignorant prejudices which had been raised against him, all the more because he was about to undertake a mission to remote countries in the West. 'The whole Epistle is written around the theme that men have fundamentally the same nature, and the gospel has the same value for all mankind.' Nothing could be more mistaken than to think that Paul was a theorist who wanted to turn the gospel of action into a metaphysic.

The exposition is admirable. No one can read the book without being impressed with Paul's desire to present the gospel as God's answer to man's need, evoking the response of faith and accompanied by the transforming power of grace through the gift of the Spirit. Professor Scott sees Paul's main contention to be the claim that God has done for us what we have been trying vainly to do for ourselves. 'Why not forget ourselves and open our hearts without reserve to God's love and goodness? This, in the last resort,

is what Paul means by faith.' The value of the Epistle for to-day is its complete relevance to our condition. 'We also have been proud of our wisdom, and in our reliance upon it have become fools.' 'Millions of people are repeating in their countless different ways Paul's cry of despair: "O wretched man that I am: who will deliver me from this body of death?"' Whether it be our consciousness that man is in bondage, our passion for righteousness, our new sense of the might of evil and sin, here is a writing which 'speaks to our condition,' especially because it is not only an exposure of need but also a triumphant exposition of the victorious power of faith in God. 'Our faith is anchored, not to any guess or speculation, but to something done by God in the sight of all the world.'

Enough has been said in this review to show that here is a book for the general reader and the preacher and student alike. Nothing but good can come to any group or reading circle which makes it a basis of study. In Professor Scott's hands the great Epistle, so often a regenerating power in the Church, again comes to life.

VINCENT TAYLOR.

### PHILOSOPHY OF RELIGION.

Radoslav A. Tsanoff, a Bulgarian by birth and early nurture, who received his academic education in the United States, has been since 1914 Professor of Philosophy at the Rice Institute, Houston, Texas. Three major works now stand to his credit: the first on 'The Problem of Immortality,' the second on 'The Nature of Evil,' and the third—now under review—entitled *Religious Crossroads* (Dutton, New York [1942], Allen and Unwin [1947]; 15s. net). If the second is the most attractive of his works (it deals chiefly with the history and literature of the subject), this last is the most useful and likely to be of the most enduring value.

It is here cited under the heading of 'Philosophy



of Religion,' a phrase which if broadly understood conveys a more or less definite impression of its contents. For here we have studies in History of Religion (its beginnings, its growth, its 'recorded' forms), in Psychology of Religion (especially the phenomena of conversion, prayer, and mysticism), and in Metaphysics of Religion (especially the theistic arguments and questions of the Divine character and attributes). Special attention is paid to the Christian Scriptures and the leading Christian Doctrines. We welcome the two chapters on the Idea of Immortality and the Problem of Evil respectively, which at once summarize and carry forward the positions of the author's previous works. Indeed in this volume we get at once a conspectus of his mature thought and a text-book well worthy of recommendation to theological students.

The standpoint is not, however, such as would be acceptable to the most vocal and presumably most influential among the theological thinkers of the present day, in the English-speaking world at any rate. It gives too much value, they would say, to the religious achievement that lies outwith the Judaeo-Christian tradition; and, as they would also say, it involves interpretations of Christian faith that are too liberalist and humanistic. Be that as it may, it is a standpoint that is consistently maintained; and the book possesses also the merit of reflecting the mind of a sincere thinker, whose affinities and sympathies—as we should add—are undoubtedly Christian. He may not show much real independence of thought, but he is in close touch with the thinkers of whom he has learnt.

Three passages from the book will serve to give a good impression of both standpoint and style. Like many theistic believers of our time Dr. Tsanoff is of opinion that there is no coercive proof of God's existence and character, although of this there are 'convergent probabilities'; but he asks, How is religion to be explained and interpreted if there be no God? 'Just as in other fields of spiritual experience, so in religion, the very pursuit of value is a revelation of its reality, indubitable even though incomplete. Logical-scientific search after truth is itself, in insight, disclosure of real truth. The reality of beauty is foreshadowed in art, in the poetic activity itself. Moral values are convincingly expressed in the life of moral endeavour. So the aspiration after godliness, worship, reveals the Divine reality.'

In his discussion of the Problem of Evil Dr. Tsanoff in this as in his earlier work sets much store by what he calls the 'gradational view' of evil. What he tries to express may perhaps be gathered from this passage: 'In the gradational world of values . . . good or evil are [*sic*] not in the thing or state or position, but in the direction manifested. On any scale or ladder the step which we take may be a step up or a step down. So our every act is an ascent or a decline. Your life and mine are as radii in the Circle of Reality. As the Neoplatonists taught us, we may proceed Godward, toward the radiating centre, or we may be straying peripherally towards the outer dark-

ness. An act that may be a blacksliding for a saint may mark the beginning in the reclamation of a sinner. The important thing is which way the person is turning.' It is not, of course, that there is no radical difference between good and evil; on the contrary, there can be no more radical difference or opposition than that of direction. Evil lies in the betrayal of the higher choice.

At the close of the work Dr. Tsanoff seeks to define the right Christian position in relation to modern thought and life. The appeal of the Christian Church should not be, he says, in terms of dogmatic formulas, sacramental ritual, and ecclesiastical order; if it is to be a saving appeal, it must be 'Christ's own vision of the infinitely precious soul of man, His revelation of fatherly and brotherly love as God's word to men, the salvation of men in Him through each other. On these truths all Christians can unite, and these truths Christianity can and should teach to this modern world of technology, science and philosophy.'

W. FULTON.

### THE NEW MODERNISM.

Professor Cornelius Van Til, Th.M., Ph.D., of Westminster Theological Seminary, Philadelphia, U.S.A., offers a new appraisal of the theology of Barth and Brunner in a substantial volume with the somewhat surprising title of *The New Modernism* (James Clarke; 20s. net). The first five chapters investigate the philosophical and epistemological presuppositions of the Crisis Theology. This is followed by eight chapters of very fully documented exposition, showing how the positions of Barth and Brunner are controlled by these presuppositions, and how therefore their claim to be true servants of the classical Reformed Faith is without any real foundation.

Dr. Van Til's thesis may be briefly stated as follows. Both Barth and Brunner sought to escape from the critically motived theology of Schleiermacher and Ritschl. That theology with its historical relativism and psychological subjectivism fails to be a right theology of the Word and Revelation of God. But in spite of all their protesting against these 'consciousness theologians' Barth and Brunner never departed from the critical ideology of those teachers who nurtured them. In the last resort they with their teachers stand in the tradition, philosophically, of Kant's 'Critique of Pure Reason.' And, dogmatically, this means that though Barth and Brunner profess a theology of transcendence, the self-contained 'Otherness' of God, they never truly get away from the wholly immanent God of the 'consciousness theologians.' They are liberals, critical modernists, subjective; and, though they use the form of words, sceptical with regard to the content of the historic Faith. Barth's 'Romans,' for example, is built upon the same principle as that on which Schleiermacher wrote his 'Christian Faith.' What we have in short is anti-metaphysical theology which leans over into a refined pragmatism. The result is that autonomous man is put into the centre once more, and God as

ultimate Being becomes now a limiting conception by which the individual eternalizes his self-chosen ideals.

With this analysis of the controlling background Dr. Van Til proceeds by means of a long exposition to find justification for his view in the various texts of the two theologians. Apart from his interpretation he has done a very useful service for students by providing from many sources (many of which are not yet available in English) such an abundance of quotations. The conclusion at which Dr. Van Til arrives may be expressed in his own summary: 'Nothing could be more untrue to history than to say that the theology of Barth and Brunner is basically similar to that of Luther and Calvin. A Calvinist should not object to the Lutheranism in Barth; there is no Lutheranism there. A Lutheran should not object to the Calvinism in Barth; there is no Calvinism there. A Reformation theology reconstructed along the lines of modern critical principles is not a Reformation theology in any form!'

One need not hold any brief for either Barth or Brunner in order to justify one's feeling that this is a very extreme book. It may well be that both Barth and Brunner stand in relations to their early theological training which they do not sufficiently recognize, but the fact is that they would have no interest in sponsoring the kind of theology Dr. Van Til sees them hopelessly proclaiming. Nobody will be more astonished than Barth to learn that after all he is no more than a somewhat disorderly disciple of Kant! Very much of Dr. Van Til's argument in this book is controlled by the complacent idea that orthodoxy can 'by-pass' the whole of the critical movement of the eighteenth and nineteenth centuries. This is the difference between him and the Crisis theologians: they take criticism seriously and wish to use it to find ~~new~~ what is abiding in the tradition. The alternative is Fundamentalism which appears on the whole to be the standpoint of this book. But even Calvin in his 'Institutes' is already feeling that there can be no resting-place therein. His doctrine of the witness of the Spirit did imply both a breach with tradition and a call upon tradition to renew itself through critical self-reflection. In spite then of the learning, and the great diligence which this book represents, methinks it protests too much to be a sound guide in the debate.

J. MACLEOD.

### THE PREACHING OF JOHN CALVIN.

Few men have had an influence as deep and widespread as Calvin. That, whether they like it or do not, every one acknowledges. But few realize how many-sided was, and is, that influence he wielded and still wields. Is it not, for example, apt to be forgotten how certainly he holds a foremost place among the Church's preachers down the ages; and how markedly and permanently his original mind told upon, and changed, the pulpit methods that he found, making them obsolete, and forming and fixing others that have lasted to this day. The style of preaching with

which we are familiar is, largely, the creation of John Calvin.

Books upon Calvin as a preacher do exist. But they are really inaccessible to the ordinary man. And, therefore, we have cause to be grateful to the Rev. T. H. L. Parker for *The Oracles of God: An Introduction to the Preaching of John Calvin* (Lutterworth Press: 12s. 6d. net). The publishers deserve to be commended for this dignified and worthy book. Mr. Parker sets himself down as Assistant Curate of Luddesdown. But whatever be his office, he proves himself to be a scholarly man with ample knowledge, and a sane and balanced mind—except that he appears to have the quaintest notions of an evangelical—and commendable sobriety of judgment; all which have gone to the making of a real contribution to the subject. Chapters on Preaching before Calvin, and on Calvin as Preacher end thus—'Abroad, in Switzerland, France, England, and Scotland his words had an almost apostolic authority—the whispers of this gasping preacher' (for he was a martyr to asthma) 'had (to borrow a phrase from John Buchan) the authority of trumpets.'

Then comes the main portion of the work—a fine statement of the awe-inspiring Calvinist conception of what preaching means and is; a vivid study of his methods and style in the pulpit; and, best of all, an impressive summary of Calvin's gospel. More sheer nonsense is talked about this man than about almost any one in history. If these traducers, confident in their ignorance, could be induced to read these careful and discriminating twenty-seven pages, light might break in upon their minds.

Then comes a very interesting and informing chapter on his Influence on English Preaching. And, finally, a much needed Recall to the Fundamentals, addressed to the preachers of to-day. And, so, with some scholarly appendices, the book takes end. It is unfortunate that the specimen sermon given us is far from showing the man at his best. But a great preacher, beyond doubt, he was. Mr. Parker's comments on him are both shrewd and true. 'The greatest writer of the sixteenth century,' Edward Dowden called him. Yet, explains Mr. Parker, 'his greatness lies in his consistency and clarity, for he walks and rarely soars.' That is well said. Or, again, 'Even an enemy called him, while he was still in his twenties, the most learned man in Europe; but his learning is so well hidden that one might hear him preach for a month without suspecting that he had read any book other than the Bible.' That, too, is accurate. For his studies were all hidden away in the background of his preaching. A man of infinite humour and witty conversation, he rarely used it in the pulpit, as was the custom of the time, but was grave and awed. And that one can commend. But far more damaging is Mr. Parker's admission that, as a preacher, he lacked imagination, and had small skill in adjectives, using a lean and austere prose. Which fact, for fact it is, would seem to rob him of the very highest honours. Yet enough remains as his inalienable possession. 'Where nearly all Calvin's contemporaries may be



said to belong to the late Middle Ages, he himself is essentially a member as well as a creator of the modern world. If he is compared as a preacher with Latimer or Luther, there might seem to be a century between them. His habit of mind was modern, and it shows itself in his preaching; so that A. M. Fairbairn can say: 'Modern oratory may be said to begin with him, and indeed to be his creation.' Or, as Mr. Parker himself sums the matter up: 'Calvin's style has prevailed. By the end of the seventeenth century most preachers, whether they knew it or not, were Calvinists in their prose style. Alone among his contemporaries, Calvin writes and preaches in the modern style. He was, in fact, the first great modern preacher. English preachers since the end of the seventeenth century who, in theology have differed fundamentally from him, have yet to a large extent owed their style to him. English preaching has been indebted to Calvin to a degree which has never been acknowledged, because it has been unrealized.'

A. J. GOSSIP.

#### MATHEMATICS AND RELIGIOUS METAPHYSICS.

It must be doubtful to those who believe in God through Jesus Christ whether there is any religious interest in the Five Ways or proofs of the existence of God given by Thomas Aquinas. They are the subject of this curious little book—*Space and Spirit* (Nelson; 6s. net)—by Sir Edmund Whittaker, F.R.S., who, however, himself says 'a purely metaphysical proof of the existence of God is of little value for apologetics, since most men will always be more ready to believe in God than to believe in any system of metaphysics.'

Sir Edmund discusses the bearing of modern physics on the arguments based on ideas about a prime mover and causality and design. The quantum theory seems to explode the belief in the necessity of a cause, the time of the break-up of radium atoms being according to it not merely in fact but in principle unpredictable. On the other hand astronomy points to some sort of origin or creation of the universe as we know it having taken place between one and ten thousand million years ago and there are even certain features of the physical universe that may be related to time as measured from that point as zero. And the existence of such a zero point would amount to a proof that as far as the cosmos we know is concerned its Creator is transcendent not merely immanent.

The writing is elegant, clear, compact, worthy of the great authority of its author. A larger statement might easily become wordy and boring. Yet on the other hand it is difficult to feel the mind being nourished by so rapid a treatment of the vast theme.

R. W. STEWART.

*The Gospel in India*, by the Rev. W. E. French (Carey Press; 6s. net), a Baptist missionary who has spent the whole of his missionary life in Bengal, tells of all the Baptist Missions in India.

These are established at centres so varied both in their location and in the types of people they work among, that the book actually deals with a considerable cross-section of the amazing variety that is India. Thus its range extends from the life of cities like Delhi and Calcutta with their Hindu and Muslim populations to aboriginal hill peoples like the Konds and the Lushais, who have emerged directly from animism. Its story is of slow progress in many places and of rapid transformations in others of head-hunters into stable and self-propagating Christian churches. At Serampore there is, of course, the Theological College which grants B.D. degrees to Christian students from all over India—and even an occasional D.D. degree as well. In the Lushai Hills the Welsh Presbyterians have evangelized the northern province and the Baptists the southern one, but now the whole Lushai Church is one, and those in full membership in either area are full members of the whole Church. Referring to this achievement Mr. French says, 'It is only by a continued expansion of such team work that the tremendous task in India can adequately be faced.' This book tells a fine story of growth, sometimes rapid, sometimes slow, but never faint-hearted.

It is a pleasant sign of a wholesome interest in the past that the Carey Press count it worth while to re-issue after eight years the Rev. Ernest A. Payne's account of some outstanding figures in Baptist Missionary circles in the latter half of last century, a little book called *The Great Succession* (3s. 6d. net). It brings quietly home to the reader with what heroism and diligence and scholarship the Baptist Mission was served at home and abroad in that period by men whose names and labours should not be forgotten. One fact shown though not stressed in the book is how constantly and irresistibly missionaries with the fervent evangelical background characteristic of their denomination were constrained to occupy themselves with the wider social and cultural interests of Christian civilization, with education and literature in general as well as with Bible translation.

There is little doubt that *Intelligent Prayer*, by Lewis MacLachlan, M.A. (James Clarke; 2s. 6d. net), is likely to appeal to many minds. Is there not, for proof of that, a commendatory Foreword by Professor Grensted? But, as it happens, in the main, it does not much help one particular reader. It consists of twenty-three very short chapters, of from three to five pages, in which very real problems of life and faith and prayer are faced, and an answer to each quickly and confidently given. It is all lucid and simple and assured. But, for some, the answers are too easy, and the problems left still unresolved. Indeed, for such, in their stupidity, more questions are raised than are answered. None the less, this little book will win its own circle of readers. There is much space given to the healing of the sick through prayer. There are also wise counsels

on How to deal with our own Faults, and on How to intercede for the Sick in Soul.

The story of the London East End Mission is told in *These My Brethren*, by R. G. Burnett (Epworth Press; 5s. net). It is an inspiring chronicle. The War did its best to silence this voice of compassion and help, but the work still goes on and still has its 'triumphs of grace.' This record will appeal primarily to Londoners, but it should carry inspiration to all who value devotion to a great cause. The first chapter is headed 'War Comes to Stepney,' and tells of apparent disaster. The last is headed 'The Best is Yet to Be,' and reveals the spirit in which the Mission has been run, and the faith that upholds its workers.

*None Other Name* (Epworth Press; 5s. net), by the Rev. Ian Macpherson, is a volume of sermons by one who has already made a successful venture in this field of publication. The sermon that gives the title to the whole volume is a thoughtful presentation of the truth that there is no substitute for Jesus, because in Him we encounter the challenge of the moral ultimate, in Him we are confronted with the inescapability of the infinite, for Him is reserved the royal prerogative of pardon, and in Him we discover the sole originator and dispenser of spiritual life. The style throughout is simple, pointed, and direct, and there are many illustrative instances.

Messrs. Pickering & Inglis have re-issued the late Rev. Dr. G. Campbell Morgan's fluent and rhetorical commentary entitled *The Teaching of Christ* (10s. net).

*What Saith the Scripture?*, by the Rev. C. F. Hogg (Pickering & Inglis; 10s. net), answers two hundred questions 'of interpretation, faith and practice.' Questions of faith are such as refer to the Second Coming. Questions of interpretation are such as is suggested by 'we see through a glass darkly'—what is the glass? Questions of practice are, for example, Should the Christian be guided by his own conscience or by that of others? Or even, What is the best time for the bag or basket to be passed round on the Lord's Day morning? The book may be not only interesting but helpful, though, as the jacket suggests, you may not always accept the author's solution of his problems. But you can hardly fail to find here questions that have been problems for yourself.

How does God's grace come to the help of a needy soul? Does it simply act towards it on the analogy of the moral uplift that can come to us from the influence of others round about us? Or does it also act within it? And, if the latter, how can it so do, without impinging on the soul's moral responsibility, and violating its freedom? That is the vital question which the Rev. F. H. Allen, M.A., B.D., asks himself in *God's Action within the Soul* (S.C.M.; 6s. net); and which he seeks to answer in that suggestive little book.

Mr. Allen is a born teacher. He has the capacity of dealing with abstruse subjects in clear-cut language, which any one can follow. Moreover, he gives the impression of an honest mind that means what it says, and that can say what it means. Staidly, soberly, step by step, he builds up his argument, without overstatement, till one feels about him what was said of a much bigger man, that one becomes conscious of a disinclination to disagree with him.

Facing the difficulties and objections, dealing with such matters as Absolutism, Freedom, Determinism, he advances to the position prophesied in his title, that God does act within the soul; and that that is man's sole hope; and so to a consideration of how He does so, without reducing men to the level of pawns upon a chess-board, under His hand. Here, for example, is a characteristic passage. A man hangs uncertainly between two possible choices. May not God bring to his recollection some factor which enables him to choose rightly. God acts within the soul. Yet there is no compulsion. It is for the man himself to attend to it or no. 'After all, if instead of God bringing the decisive factor to the man's recollection by a divine action within the soul a friend were to walk in and remind him of it by word of mouth there would be no question of coercion.' A little book to be commended.

Dr. E. R. Micklem's book, *The World's Ransom* (S.C.M.; 6s. net), is best described in his own illuminating metaphor of variations on a central theme. Just as a musical composer takes a theme, looks at it this way and that, turns it round and about, constantly receiving fresh illumination and showing us from different angles the beauties that have revealed themselves, so the author takes the gospel story and does something similar with it. He thought of calling his book 'Variations on the theme of the Four Evangelists,' and that is just what it is. His modesty held him back from this title because the great composers in their 'variations' had something new to say, whereas he 'can make no claim to be saying anything new.'

We cannot allow that, however. For if the truth he discourses on is as old as the Gospels his way of stating it makes it new to us. There is a freshness about all Dr. Micklem's writing which comes only from those who look at truth with their own eyes and make a discovery of it. Perhaps the best way of suggesting that is to say that Dr. Micklem constantly calls Dr. Glover to mind. Not that he owes his thoughts to Glover or to any one else, but that there is always an individuality and a spirit in his writing that makes what he writes vivid and interesting. And what he has to say is just what the Evangelists have said. Dr. Micklem takes the gospel narratives and turns them about until his 'variations' make them shine with a light that brings to us knowledge and renewal. A book by Dr. Micklem is a precious gift and this one has its own special and appealing treasure to bestow.



# Evangelism and the Era of Atomic Power.

BY THE ARCHDEACON OF BODMIN, CANON W. H. RIGG, D.D.

ON 6th August 1945, the first atomic bomb was dropped on Hiroshima which devastated four square miles of that city in a moment. Soon afterwards, there followed the destruction of Nagasaki. Both these events profoundly shook the civilized world. This is not surprising, as the bombs dropped on Japan are estimated to have been equivalent to 20,000 tons of high explosive. Scientists believe that bombs can be made equivalent to 2,000,000 tons which could easily wipe out the whole of London in an incredibly short space of time. Whereas in past wars we have been spared the horrors of invasion, and under the shelter of our Navy have been able to improvise and train huge armies which, in conjunction with other nations, have overcome the Power that at the time threatened to dominate Europe, we shall no longer be able to rely on these advantages.

The use of the atomic bomb constitutes in the words of the Report of a Commission Appointed by the British Council of Churches on the Era of Atomic Power, 'a peculiar threat to the urban society, which is the outstanding characteristic of western civilization. In no country are the effects likely to be greater than in our own, which is the most highly urbanized community in the world. It is not only peculiarly vulnerable to attack, but the dispersal of the population and the burial of all essential industrial plants deep underground would be more difficult to carry out than in any other country of comparable international status, and such means of defence would be ineffective if our ports were put out of action.'<sup>1</sup>

The atomic age is a call to us that the eschatological aspect of Christ's teaching must engage our attention far more than has hitherto been the case. The sword of Damocles is hanging over our heads. What is there to prevent some Power pursuing, unbeknown to the rest of the world, its own researches in secret, for example, in Siberia, and at the same time protesting with every show of sincerity its love of world peace, and then suddenly launching an atomic bomb or bombs with deadly effect upon us or some other nation, which it regards as being in its way or threatening its own existence?

Before 1914, for a generation at least, those in the vanguard of religious thought were becoming more and more impatient with what is called

'otherworldliness.' Some of us older men can remember the stir which Harnack's book, *What is Christianity?*, made when it first saw the light of day. He summed up the essential teaching of Christianity under three headings:

*First.* The Kingdom of God and its coming, the Kingdom of God being defined as the rule of the holy God in the hearts of individuals.

*Secondly.* The Gospel is the Fatherhood of God applied to the whole of life. 'Jesus Christ was the first to bring the value of every human soul to light; and what He did no one can any more undo.'

*Thirdly.* The higher righteousness and the commandment of love.<sup>2</sup>

Many will be surprised at the serious omissions in Harnack's account. Little is said in his book about sin, but as Professor Emile Cammaerts said in addressing a joint conference of Educational Associations at King's College, London, on 2nd January of this year, 'Fifty years ago the world believed that man was fundamentally good; that could not be said to-day. The world has seen in two wars what man can do, and had now to "debunk" the dogma of fundamental goodness.'<sup>3</sup> Harnack was, however, a deeply religious man and very much concerned about commending the Christian religion to the men of his own time.<sup>4</sup>

In 1906 a theological bomb-shell fell. A book was published by Albert Schweitzer, *Von Reimarus zu Wrede*, with the sub-title, *Eine Geschichte der Leben-Jesu-Forschung*. Four years later an English translation was published under the

<sup>2</sup> *What is Christianity?*<sup>2</sup> tr. T. B. Saunders, 51, 56, 67, 68, 70.

<sup>3</sup> Cf. the Report in *The Times* (Jan. 3, 1947).

<sup>4</sup> Yet Canon Roger Lloyd in his very brilliant but one-sided book, *The Church of England in the Twentieth Century* (1946), i. 73, writes: 'For although on most things German and Anglican modernism differed widely, yet they were agreed that the humanitarian and ethical Christ which their researches seem to be producing was the Christ whom they wanted. Adolf von Harnack was the prophet of both, and his book, *What is Christianity?*, answered the question virtually in terms of social reform, ethical training and political liberalism amid the cheers of the modernists all over Europe.' This makes us wonder whether the writer has read Harnack's book as it is so very unfair. Harnack firmly believed in the future life, 'a life that is bound up with death can have no meaning. It is only sophisms that blind us to this fact' are his words (p. 62). Besides this, in the section on the Resurrection, he states, 'On the conviction that Jesus lives we still base those hopes of citizenship in an eternal city which makes our earthly life worth living and tolerable' (p. 162).

<sup>1</sup> *The Era of Atomic Power* (S.C.M., 1946), 15. This article owes much to this most valuable Report.

title, '*The Quest of the Historical Jesus.*' The motive underlying Schweitzer's book was to show that with a few exceptions all the efforts made by the best historical methods available during the last hundred years or more pursued mainly by German theologians, had gone very much astray. Canon Roger Lloyd almost goes into ecstasies about Schweitzer's achievements and considers that the book has dealt a blow against Modernism from which it has never really recovered; it is indeed an *enfant terrible* of Biblical criticism.<sup>1</sup> We need not be Modernists in the accepted sense of that much abused word to exclaim, *non cum tali auxilio!*

The purpose of this paper is neither an exposition nor a criticism of Schweitzer's views, but we believe that he has done a service to the Church in bringing home to her leaders that the eschatological aspect of Christ's teaching cannot possibly be ignored even though, like so many Continental critics, Schweitzer carries his views to an extreme regardless of other sides of the Lord's teaching. But it is highly significant that the emphasis laid upon the element of otherworldliness in the Gospel of Christ should come shortly before the two most terrible wars mankind has ever experienced, rendered all the more striking by the discovery of the atomic bomb just when peace was about to be declared.

Another very remarkable coincidence is that this universal feeling of dread is occurring at a time when men's minds are engrossed in, and awed by, the discoveries of science. How often the assertion has been made that we live in a scientific age! The whole trend of our education has been away from the humanities towards a purely scientific training. Instead of singing 'Praise God from whom all blessings flow,' many people would leave out the word 'God' and substitute 'science' in its place. Now well-informed opinion, whether religious or not, is no longer inclined to sing the emended version of the doxology even though it may be too much to say that the old version has regained its former position. The actual truth is that science is neutral. On the one hand it may be used for beneficial purposes, for example the discovery of penicillin, or on the other hand it may be diverted to wrong ends, as a young man of twenty-three, who was under arrest, once said to me, 'Yes, sir, I am a burglar, but you must not think I am a Bill Sykes; I do my work scientifically.' The drawback to a purely scientific training is that it encourages an attitude of mind which is impatient with the careful study of other sides of life not

amenable to its own methods of investigation. Just when the prospect is being held out that by means of science the whole material well-being of mankind may be improved beyond the dreams of the most ardent social reformers, it is also threatened from the very same quarter with the possibility of destruction on a world-wide scale. This is a Divine judgment on the popular view that so far as the needs of mankind are concerned, religion is irrelevant. It seems as if God is saying to our generation, 'If you will, you may leave Me out. But the tree of human knowledge by itself will bring no Utopias upon earth, much less lead to Paradise which many of you deny. It is just as true as ever that the wages of sin is death.'

To give one more instance. The craving for security is occupying the attention of the leading statesmen of the world to-day as it has never done before. There is world insecurity. This is very natural after two world wars, especially now that war has become totalitarian, involving the entire civilian population. With the growth of a social conscience comes along the demand for social and individual security, namely, security in sickness and old age, security from want and unemployment. None of these securities is wrong in itself, and indeed this is an understatement for members of the Christian Church should take an active and intelligent part in forwarding them by all the means in their power. Yet the true Christian can never feel that he is secure. His ultimate security is not made by man but is in God's hands. Sooner or later in the case of each individual death overtakes him, and as Charles Spurgeon in his own epigrammatic way expressed it, 'only under His wings are curing and securing.' The discovery of the atomic bomb renders the whole of life more insecure than ever. This should throw us back on to the great truth of 'eternal life,' a present fact and a future hope. Judging from the occasional remarks passed by people in ordinary conversation about death, not nearly enough emphasis has been laid in our teaching upon the importance of this life being only a small part of the life which God has in store for each one of us.

There are two dangers which must be faced. First of all this picture of the future state is often imagined in such a way as to deprive it of all reality and relevance to present needs, so that to the ordinary person it possesses hardly any attraction at all. F. W. H. Myers once asked a church warden of (in his own opinion) the most immaculate orthodoxy what he supposed would happen to him after death. After much hesitation he reluctantly admitted that he supposed he would enter into eternal bliss, but he did wish Mr. Myers

<sup>1</sup> *op. cit.*, 74 ff. Vide the excellent article, 'Jesus and His Gospel,' by the Rev. P. Gardner-Smith in *The Modern Churchman*, Sept. 1946, esp. p. 165.



would not bring up such depressing topics.<sup>1</sup> The writers of the New Testament did not disdain to use the thought forms of their day in their description of the life beyond. Similarly we should not hesitate to follow in their footsteps provided that we retain the spirit of their teaching.

The second danger is that we may become so absorbed by the thoughts of the other world as to deny the clamant needs of the present. A parody of a well-known hymn expresses this attitude :

Sit down, O men of God,  
His kingdom He will bring,  
Whenever it may please Him,  
You need not do a thing.

These words, however, are neither true to history nor to experience. With all the faults which have marred the witness of the Christian Church throughout the centuries, she has often been the pioneer of social advance and achievement. Such examples as the care of the suffering, and education of the young come readily to our minds. Strange to say, it may come to pass that the tables may be turned. It is not beyond the bounds of possibility that the rising generation may become so convinced that nothing will prevent the misuse of the atomic bomb from taking place in the near future that they may question the advisability of a long-term policy being worth the sacrifices which must be made to implement Mr. Butler's Education Bill or the rebuilding of some of our large cities which will take at least some ten or twenty years to accomplish. The true answer lies with the Christian Church which has experienced this tension. Her sons must not despise the things of earth, though they are not the most important. Education on the right lines does give better opportunities to the mass of our people to be the best God meant them to be. Likewise those of us who have worked in slum parishes can testify that bad housing conditions have proved themselves to be over and over again inimical to the spiritual life. Men and women have been so concerned with the struggle for existence that the higher side of their nature has been dwarfed and stunted. No work done for the sake of others, even though all outward signs of what has been accomplished should be swept away, is really lost. In a very real sense it is stored up in the heavens, being the expression of God's will having been done on earth as it is in heaven. Hence belief in the life to come must form a prominent part of our Evangelism both now and in the years which lie ahead.

<sup>1</sup> This story is related by F. C. S. Schiller in *Humanism*, 236.

Whenever the subject of the atomic bomb is brought up in conversation, at least nine people out of ten reply that this is no concern of theirs as they can do nothing about it, since the last word must rest entirely with the statesmen and diplomatists of the nations of the world. The Church must challenge this position, and boldly state that it does concern the average man. Whether she will gain the hearing of the people or no, she must, in dependence upon the Holy Spirit, declare the inner meaning of events.

Addressing herself primarily to her own members she must remind them of Christ's words, 'For their sakes I consecrate myself,' which should apply to all His disciples, but never more so than to-day. To dispel the cynical attitude towards life which is so prevalent, the importance of witness for Christ in the daily life cannot be over-estimated, but by itself this is not enough; it must be an intelligent witness able to distinguish between the essentials and non-essentials of the Christian faith, and still more to give good reasons for its truth. The youth of to-day is often puzzled and the middle-aged scornful, but the Christian must endeavour to understand the intellectual climate of his own time, and be so instructed as to be able to meet those who have lost their faith on their own ground. Leaders and preachers alike need to be reminded that the appeal to the mind as well as to the heart must be made, couched in the simplest terms and avoiding all theological technicalities.

Constantly in the Old Testament the doctrine of the faithful remnant makes its appearance, and it may be, in answer to the obedience and prayers of Christ's faithful people, that the destructive consequences of the atomic bomb may be avoided, if so, not for the first time in her history the Church will have been allowed to save civilization.

Finally, we cannot view with unconcern the vast masses of people who pass by our churches, and never think of entering them from one year's end to another. They must be sought out as individuals, for the very signs of the times give an urgency to the words addressed to them. The note of warning must be sounded followed by words of encouragement. Apart from Christianity there is no hope in the world, and even if the worst should happen and our civilization be doomed, nothing can destroy the love of God in Christ and man's immortal soul and destiny, for the things which are seen are temporal, and at the best can only last for a time, but the things eternal are indestructible, out of the reach of the changes and chances of this mortal life.

## In the Study.

### Virginibus Puerisque.

#### It Works !

BY THE REVEREND DERRICK CUTHBERT, B.A., B.D.,  
BIRKDALE, SOUTHPORT.

'If ye know these things, blessed are ye if ye do them.'—Jn 13<sup>17</sup> (R.V.).

HENRY FORD died the other day at the age of eighty-three. He was known throughout the world because of the motor cars which bear his name—'Tin Lizzies' they were called before you were born, but the nickname has been dropped in these days.

As a boy Henry Ford worked long hours every day upon the land, for his father was a farmer who had emigrated from Ireland to the United States. He disliked intensely the hard, grinding, uninteresting labour which was his lot, and when at the age of eleven he saw an engine for the first time—a portable steam engine which was used for sawing wood or threshing corn—he immediately asked himself, 'Why can't we use engines instead of human muscles to do more of this back-breaking farm work?' He became fired with the ambition to make suitable machines, and ran away from home when he was sixteen years old in order to take up employment at a factory where he could learn mechanical engineering.

The first vehicle he made was not a success. It was driven by steam produced by a paraffin-heated boiler. It worked after a fashion, but there was a constant danger of an explosion in the boiler and it was much too risky an affair altogether. So young Henry Ford began to build a vehicle that would be driven, not by steam, but by an internal combustion engine, that is, the kind of engine which drives motor cars, buses and aeroplanes to-day.

First he had to design the machine; then he had to get, or make, all the parts. For the wheels he decided to use bicycle wheels, fitted with heavy tyres, but the engine itself had to be made. Night after night he worked in a shed which he had fitted up as a workshop, and bit by bit the motor car that he had sketched out on paper began to take shape. At last, after months of labour, it was finished; a spidery-looking contraption, steered by a lever like a ship's tiller, with the engine under the seat at the back.

The design had been carried out; the ideas set down on paper had become a machine of steel and wire and rubber. But would it work? Henry Ford opened the doors of the shed, pushed out the car, and had a try. It *did* work! The engine spluttered into life, the wheels began to revolve, and the proud inventor was able to ride down the street in the first Ford car. Everybody was astonished. But nobody was more astonished than he. 'It actually works!' he cried.

This was in 1893. Thirty-eight years later the

Ford Motor Company, which had its beginnings in an idea, a design, and a weird-looking car that worked, had produced no less than twenty million motor cars.

I listened the other day to a Labour Officer from one of the huge Ordnance Factories speaking about his experiences during the War. He said that he had had to carry out his duties under such pressure that, whenever any difficulties cropped up and the people under his care were not working together as they should, he simply did not have the time to go into all the ins and outs of the question with them. He had to use a shorter method of solving problems; a method which worked. Those of us who were listening to him leaned forward intently to hear what this method might be. He said, 'In other words, we had to use the Christian way.'

You and I, who are growing up in the Christian Church, have heard many, many lessons and sermons about the Christian way of life. We have been told about the duty of forgiveness, about speaking the truth, or dealing honestly with other people, and even doing a little bit more than is expected of us. I dare say we have said to ourselves, 'Yes! That is the right way to live. What a pleasant world this could be if only everyone were like that!' But I wonder whether that pleasanter world is slow in coming because we are all waiting for each other to make the first move in the way of kindness, and honesty, and love. I wonder, in fact, whether we are not rather like young Henry Ford at the point when he had finished the drawings of the car he planned to make. We have the design for a better life and a better world. But it will not make much difference if all we do is to spend our time looking at the design and saying, 'How neat! How beautiful!' We must make it take shape in what we say and what we do.

If we really try forgiveness and truthfulness and patience and service and all the rest—then perhaps some of us will get a shock. We shall discover—as the Labour Officer discovered—that they really work. They do overcome difficulties and problems; they do conquer meanness, spite and jealousy, and all the other evils that make life tawdry and miserable. Jesus has given us His teaching, not merely that we should applaud it and say, 'How right! How true!' but that we should live it. 'If ye know these things, blessed are ye if ye do them.'

#### The Liner and the Tugs.

BY THE REVEREND L. J. BALLARD, M.A.,  
HARPENDEN.

'Who hath despised the day of small things?'—Zech 4<sup>10</sup>.

The biggest ship in the world was in difficulty a short while ago, and nearly all our papers showed



pictures of the great liner which was stuck upon a ridge of shingle hidden in Southampton Water. Most people were surprised that such a thing could happen to a ship so finely made and so proudly serving as a link between the old world and the new.

When I was talking with some of the men whose work is with the ships that come in and out of the harbour, I was interested to learn two things about the misadventure of the *Queen Elizabeth*, and the happy ending of the trouble. Both things are worth remembering.

Only a small part of the ship, about one-tenth of its great length, was stuck upon the bank, but for all that, the ship could not move and all the great power of the engines inside could not help. Only one-tenth caught, but all the rest helpless! So it is with us sometimes. It may only be a little untruthfulness, or selfishness, or spite or temper, but it is a handicap which ruins service and confidence. One day we are caught out, trapped by the hidden bank. This is why we need the guidance of Jesus to pilot us past such dangers.

The other thing I learned was that the great ship was refloated with the help of little ships. In comparison with the liner a tug is a very small vessel, but the combined efforts of about twelve of them enabled the *Queen Elizabeth* to float again. On her painted sides were the marks made by the tugs as they pushed; it was their day. Though they would not be much use for an ocean crossing, they helped the liner which was made for that purpose. It is encouraging to think how much help can come from small things. Jesus was always on the look out for them. The little faith, small deeds of love, the boy's small lunch packet which Jesus used, the widow's offering of two mites, the giving of a cup of water in His name, these things which we often fail to do because they are so small are really the deeds which keep the great causes going, and Jesus will never despise the lowly or unseen service which is done for His sake.

## The Christian Year.

SECOND SUNDAY AFTER TRINITY.

### The Snare of Worldliness.

BY THE REVEREND STEWART MECHIE, M.A.,  
EDINBURGH.

'Love not the world.'—I Jn 2<sup>15</sup>.

What is this world which the Christian is forbidden to love? What it was for St. John is not in doubt. It was just the pagan society of the Roman Empire in the first century, with all its sensuality, materialism, and self-glorification. The world has changed since those days, for the activity of the Church has not gone for nothing. Yet he would be a bold man who would deny that the Church still stands over against a hostile world

and that the world's values and motives can still be summed up all too aptly under the heading, 'the lust of the flesh, and the lust of the eyes, and the vainglory of life.' The world is human life as it organizes itself apart from God, or, to use a phrase of F. R. Barry's, it is 'a system of social relations wholly self-sufficient and self-centred.'

What, then, is worldliness? To define it as love of the world is true but hardly helpful, unless one goes on to discriminate between possible senses of that phrase. To forbid love of the world to the Christian cannot mean that in principle he is shut out from any sphere of human life, for Christianity is the religion of the Incarnation, and the Son of God by taking our human nature hallowed every sphere of human life. Family life, work, politics, recreation, and all the other normal experiences of humanity are therefore in principle open to the Christian. It is true that certain men and women have vocations which debar them from some of the spheres that are open to others. A David Livingstone dedicated to the service of Africa cannot be a politician or an industrialist. To give up his vocation and enter another career because it might be more remunerative would, for him, be a lapse into worldliness. But, setting aside such exceptional cases, the difference between the worldly and the unworldly man is not primarily a matter of a wider or narrower range of activity, but a matter of purpose and reference in all activities.

What makes a career worldly or unworldly is not the events of which it is composed but the purpose by which it is directed. A farmer is worldly who regards the land as so much material to be exploited and his farming as a money-making industry; a farmer is unworldly who regards farming as a part of man's stewardship of God's creation and a means whereby the land can be kept in good heart and sustenance be gained for his fellow-men, his dependents, and himself. It is the purpose and the Godward reference that make an activity unworldly. In Evelyn Underhill's words—'What is asked of us is not necessarily a great deal of time devoted to what we regard as spiritual things, but the constant offering of our wills to God, so that the practical duties which fill most of our days can become part of His order and be given spiritual worth.'

From another angle the difference between worldliness and unworldliness is largely a matter of priority. To seek God's Kingdom first is unworldliness, to seek 'all these things' first is worldliness. That is clear when it is personal wealth or fame that is at stake, but it is not so clear when one thinks of the stability or survival of civilizations. For example, governments are very willing to use the Church to maintain the morale of the people or to perform educational functions for the community's youth; but it is a lapse into worldliness if the Church allows itself to be used as a means to such human ends. That is a fatal fault in priority. With the Church it is God's ends that must come first and human ends only so far as they are subservient to His.

Again, it seems to-day a matter of priority that juvenile delinquency and broken marriages be checked so that society may be integrated and strong, or, to move into a wider sphere, it seems a matter of priority that a world-order be established to prevent another war and a lapse into chaos. The subtlety of the temptation lies in the fact that these things—world-order and a strong social life—are in line with God's purposes and should be sought, but not as first priority and not by any and every way. God is not a means to the attainment of these ends in this world, rather are they means to the attainment of His ends beyond this world; and His ends beyond this world are persons. Our Lord called men to follow Him and serve Him in God's purposes here and hereafter. He did not want men to follow Him because they hoped to draw from Him the power to save their country or to advance some other human purpose. The distorted aim of using and not serving Christ was perhaps the fundamental sin of Judas Iscariot. In short, worldliness or the love of the world which is forbidden is a wrong purpose and a wrong priority, springing from a lack of Godward reference, in men's activities and relations.

What, then, is the snare of worldliness? 'The world passeth away,' says St. John. That is true of the natural transiency of the material universe; but it is also true of that world which consists of human life organized apart from God. A system of social relations that neglects man's dependence on God and lapses into sensuality, materialism, and self-glorification is doomed. By its very nature it is self-destructive, because it is at cross-purposes with the will of God. To live in trust and obedience toward that holy will is to be rooted in the eternal world here and now, for 'the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.' All this, however, is far from obvious. The inherent self-destructiveness of godless civilizations does not leap to the eye. For generations they may look strong enough, and the rewards they offer may look satisfying enough. The snare of worldliness is just the deceptively enduring and satisfying appearance that the world presents to human eyes. But it is all a snare and a delusion, for the world, in every sense, passeth away. God and humanity redeemed in His Son—that is the final and enduring reality. Persons are immortal; the world is not. If we could only keep that true perspective we should escape the snare of worldliness.

How, then, shall we keep the true perspective? Dr. Gossip comments thus on an old poet's picture of the Day of Judgment: 'The sun has fallen from the heavens, the moon is darkened, all the stars are out; the only light streams from the Cross; and in that strange and ruddy glow how differently things look from what they used to do in mere deceptive sunshine. Before you make your choice of a life be certain you have seen things in the light of the Cross. For see how some that seemed so huge have shrunk to nothingness, and some you had thought insignificant have grown how vast! How this light changes every-

thing! And it will be the only light upon the Day of Judgment!' To escape the snare of worldliness look often to the Cross.

When I survey the wondrous Cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

THIRD SUNDAY AFTER TRINITY.

### The Humility of Jesus.

BY THE REVEREND RODERICK BETHUNE, M.A.,  
EDINBURGH.

'And being found in fashion as a man, he humbled himself.'—Ph 2<sup>8</sup>.

Sir Ronald Storrs, who has given distinguished service to the British Empire, wrote his memoirs some time ago under the title, *Orientalisms*. In the course of his book he speaks appreciatively of Lord Milner under whom he served and for whose gifts he had a profound admiration. The thing which impressed Storrs most about Milner was that he carried his many distinctions lightly and that, though gifted far above the average, he had patience with and time for the average man. 'Milner,' says Storrs, 'was the first example I had met of the comforting truth that the greatest are also the most humble and the most kind, not only to their few equals, but also—and even more—to their innumerable inferiors.'

As Paul pondered the life of Jesus it was His essential humility, among other things, which impressed him. It may be profitable for us to consider this aspect of Jesus and its significance for all who profess to be His followers.

1. Jesus, so far as Paul was concerned, was God in human form—the Word become flesh. Believing that, Paul never ceased to be awed by the fact that, in order to save the world, Jesus should have laid aside the glory which was His and should have assumed a human frame with all the limitations it involved. Time and again he refers to this 'self-emptying' of Jesus as a thing which ought to be pondered by men who sometimes treat God and God's interest in them much too lightly. It was this 'self-emptying' of Jesus, this laying aside of His greatness for the sake of man, which stilled and quieted Paul's soul as he contemplated the final sacrifice of Jesus upon His cross—and what had stilled and quieted his own soul must, he was sure, still and quieten other men's souls could they be brought to see things as he saw them. He who was the greatest this world has seen had time for the lowest and the least and the last.

What was evident in the Incarnation and in the Crucifixion was equally evident, Paul knew, through all the years between. He who, though He was rich, became poor, who accepted the limitations of a human frame and finally became obedient unto death, even the death of the Cross, everywhere manifested a consideration for men



and a preparedness to serve them which none before Him had ever manifested. He had had time for individuals who were obscure and unknown. No one ever found himself turned empty away, and no one, while Jesus talked with him, felt that Jesus was growing impatient with him and was looking all the while for some one more interesting to whom to give Himself.

Some among whom He lived found Him difficult to understand. They had not been accustomed to see their acknowledged great men give their time and their gifts to any who asked of them, nor were they used to seeing them undertake menial tasks for others' comfort. That being so, they dismissed Him as of no consequence. But others were different. Because of this 'self-emptying' of Jesus, because of the time He gave to the obscure and unknown, and because of the services He rendered, they felt themselves to be in the presence of greatness. Paul was among such—and, in effect, confessed that it was this very 'self-emptying' of Jesus which won his heart and constrained him to follow Jesus wherever He might lead him.

In a world which has none too many of the Milner type, in which the standards of greatness accepted by Jesus' contemporaries are still accepted to some extent, it is difficult for some to see in Jesus Christ what the more discerning see. They pass Him by as One of little consequence, as One who, because He did not strut and pose and cry, as some alleged great men have been wont to do, may be safely ignored. But we feel ourselves to be in the presence of the greatest of all in the presence of Jesus Christ. We do not claim to have penetrated fully the mystery of the Incarnation and of the Crucifixion, but in both, we believe, God in Jesus Christ was active in our interest, and whenever we recollect Him who, though He was rich, became poor, that we, through His poverty, might be made rich, confess ourselves awed and quietened. He who had time for the least and the lowest and the last, we recollect, has time for us; He who gave freely to all who asked of Him is prepared to give as liberally to us; and He who became obedient unto death died for us as well as for others. The very thought of such things gives a new value to our life. How can we reckon ourselves or allow others to reckon us valueless for whom Jesus was prepared to die?

2. But if a consideration of Jesus' humility, of His 'self-emptying,' is necessary to a proper understanding of His greatness and of our incalculable indebtedness to Him, it is equally necessary if we are to understand our obligations as His followers.

Speaking to His disciples on an occasion on which ten of them were indignant with the remaining two because they had sought the chief positions when Jesus should come to His Kingdom, He declared that the prizes for which men spent themselves in the world in which their lot was cast were not the prizes He expected them to covet. 'Ye know,' He said, 'that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.'

It is easy to read such words and to forget them. We live in a world which still clings to the standards of greatness which Jesus' contemporaries accepted. James Adams, in his interesting book, *The Epic of America*, declares that, from a very early stage in the development of that continent, the one ambition of many of the settlers was to gain power and possessions. 'Apart from the excitement of the game, and the power and pleasures to be derived from wealth,' he says, 'a fortune, if made by one's self, became also a badge of personal merit in the eyes of the public, our only substitute for a peerage to mark the man of outstanding ability.' If some imagine that that is a phase of development which men in general, and we in this land in particular, have outgrown, let them turn to the *Life of J. A. Spender*, the distinguished editor of *The Westminster Gazette*, which was recently written by Mr. William Harris, the present editor of *The Spectator*. Mr. Asquith, the then Prime Minister, was anxious to confer an honour upon Spender, which the latter respectfully declined. Replying to his letter, Mr. Asquith declared that 'there is nothing which gives me so much trouble (or, I may add, such profound disgust) as the allocation of honours. . . . I am disposed to agree with you that it would be better that journalists should neither seek nor accept such distinctions; but that, unfortunately, is not the way of the world in which we live. The voracity for such things is so widespread and so shameless as to be incredible to any one who has not seen it at first hand.'

Living in that kind of world it is fatally easy to concentrate one's efforts upon securing all the accepted signs of greatness, to consider oneself successful in the measure in which one becomes wealthy or powerful or influential, to reckon one's talents and one's distinctions as one's right, and justification for dealing high-handedly and without consideration for one's fellows. So many people follow such a practice that we emulate their example before we know what we are about. But the word of Jesus still stands—that the greatest in His Kingdom are those who have a desire to serve and those who, whatever successes and distinctions come their way, carry them lightly and interpret them as further opportunities of assisting their less fortunate fellows. Not only does the word of Jesus stand, but the judgment of a man like Sir Ronald Storrs stands, that the greatest are the most humble and the most kind, not only to their few equals but also—and even more—to their innumerable inferiors.

Professor Lowes Dickinson in his book, *The Greek View of Life*, reminds us that, in the Greek view, 'to be a citizen of a state did not merely imply the payment of taxes, and the possession of a vote; it implied a direct and active co-operation in all the functions of civil and military life. A citizen was normally a soldier, a judge, and a member of the governing assembly; and all his

public duties he performed not by deputy, but in person. . . . direct personal service was the cardinal point—service in the field as well as in the council.' We have recently passed through a period in which the need of such direct personal service was emphasized and when he who rendered it was accounted great. The danger now is that we may think that what is so necessary in war is totally unnecessary in peace, and that we may revert to the standards of greatness which have brought such havoc and suffering to the world, each of us pursuing his own selfish aims and plans. Woe betide the various nations if such a line is taken! The only hope for the world is in discovering Jesus Christ's standards of values and ordering its life accordingly. Perhaps that is a discovery it can make only as it sees Jesus' standards lived out in the lives of His followers. And perhaps that is the service which we who profess to be Christians are called upon to render to the world in this day of crisis and of opportunity. 'Being found in fashion as a man,' said Paul, speaking of Jesus, 'he humbled himself.' 'What things were gain to me,' he said, speaking of himself, 'those I counted loss for Christ.' Once we have Paul's vision, it can only be a matter of time until we express Paul's resolve.

#### FOURTH SUNDAY AFTER TRINITY.

#### The Mystery of the Missing Cubit.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D.,  
HINCKLEY.

'Which of you by taking thought can add one cubit unto his stature?'—Mt 6<sup>27</sup>.

The answer is that nobody can. Nobody can alter the unalterable. So why worry about it? Nevertheless, the missing cubit does appear to cause grave anxiety to many. Indeed, one glance at the newspaper advertisements brings evidence that the missing cubit, or the desire to add it on, to lengthen one's days, to increase one's height, to improve one's memory, to enhance one's charm or what not is a fertile source of revenue.

It looks as though the disciples themselves were worrying about some missing cubit. 'Which of you . . .?' says Jesus to them. Were they beginning to worry about some cubit that was missing in the Master Himself? H. G. Wells said of Christ: 'He is too fine for me, not incarnate enough, not flesh enough, not earth enough.' Were the disciples beginning to see that, because of some missing cubit, the Master would never make a national leader? Or perhaps they were beginning to worry about His health. He would never stand the strain. 'The task which He had taken up was one which flesh and blood could not long survive.' The breaking-point was not far away. Tradition does say that He fainted on the way to Golgotha. Indeed, Dr. Maltby has worked out a very suggestive interpretation of the Cross on this basis.

Or were the disciples beginning to worry about

the missing cubits in their own stature? Sometimes they did more than worry: they quarrelled as to which of them should be first in the Kingdom of God. Some of them were naturally quick-witted and far-seeing while others must sometimes have been humiliated by their own lack of understanding. Perhaps Jesus had overheard a discussion that had been going on among them. They may have been complaining of their lack of ability or of education or of means for the task before them. Some such situation as this may have lain behind these words of Jesus about the missing cubit. 'Which of you . . .?'

(1) The cubits do count. Stature—not quite tall enough! Age—just a little too old! Eyesight—not quite good enough. Temperament—not quite of the required cast! Trivial matters, these, you might say, not worthy of mention. One policeman, one engine driver, one preacher the fewer—matters so little as to make no real difference. It is not the good of the individual but the good of the community that matters. I am not sure. As far as we know at present we can only pass through this world once, and it does stir one's sense of pity to think that any man, on his one and only journey through this life, should be denied his heart's desire and that by a little matter of a missing cubit.

What Jesus says about the missing cubit seems to be also true of mental endowments. There is nothing that we can do to increase our intellectual stature. William James pointed out in his talks to teachers that mental faculties like memory, concentration, reasoning power are fixed from birth and, although they may be trained and quickened, their original quality or amount cannot be altered.

What of one's moral stature? Does not Jesus believe in progress? Has there not been an adding, cubit by cubit, to man's moral stature since the days of His flesh? We would do well to note the wording of His question, so pertinent to the conditions to-day: 'Which of *you* . . .?' What *man*? What of the man himself? Is man any better? It is very doubtful. We have more power, but have we the power to use our power? The test of progress lies not in how much we know, but in the use we make of our knowledge. 'Science,' says Mr. Bertrand Russell, 'has not given men more self-control, more power of discounting their passions.' In other words, there is no man who, by taking thought, by his own efforts, can add one cubit to his moral stature.

(2) What does Jesus say about the mystery of the missing cubit? We should not worry about it. Which of you 'by being anxious' (R.V.), 'by troubling about it' (Moffatt)? Whatever my shortcomings may be, it is just a matter of plain commonsense that I cannot improve matters by worrying, else I shall spoil the usefulness of the little I have.

The missing cubit always has its corresponding compensation. He lacked, by a little matter of a cubit, as it were, the sort of temperament for promotion in the Police Force, but that man became Pedr Hir, the Welsh poet-preacher.



Another lacked, by a missing cubit, the kind of eyesight for service as a first-class engine driver, but that man to-day is Harry Truman, the President of the U.S.A. 'Give me health and a day,' said yet another, 'and I will make the pomp of kings ridiculous.' He hardly did that, but he did write books including *English Traits* and *The Conduct of Life*. God never suffers you to be deprived of anything without giving you a chance of making up for it in some other way. Somewhere in your life there is a gift for which there would have been no room but for the place left vacant by some cubit that is missing.

(3) Jesus takes us into a world where the cubits do not count. In this world the missing cubits are the source of life's inequalities and of life's tragedies too. 'Which of you by taking thought can add . . . ?' Only too true. 'Unless above himself,' says Daniel, a man 'can erect himself, how poor a thing is man.' That is what Jesus implied. But how and wherewith shall a man raise himself? With something in himself? That, said James Ward, would be like stepping into a bucket in order to lift it. Archimedes used to say that if only he could find a point outside the world on which to rest his lever, he could lift the world. That, if I may compare a great thing with a thing infinitely greater, is what Jesus has given us. He takes us into a world where the cubits do not count. He takes us to 'a place by God,' into the world which is Himself.

That is a truth which men have discovered by experience and have tried to formulate in the doctrine of the Trinity. The truth, namely, that God makes up in Himself what is missing in us. On the first Easter Day, the Risen Lord was made known to Mary in the Garden, to the ten in the locked room, to the two on the way to Emmaus. Mary was a rationalist; she thought He was the gardener. The ten were romanticists; they thought He was a ghost. The two on the road were humanists; they thought He was a fellow-traveller. In each one of these three groups of friends there was something missing, the ability to make the contact between themselves and the Master. Jesus had to supply what they lacked. He had to tell them who He was. He was Himself the Revealed and the Revealer.

And He does that still. Only, since that first Easter Day, there has been a Pentecost when the Christ who worked with men and for them came again as Holy Spirit to work within men. And He does that now. He takes us into that mysterious world of the one God in three Persons, the God who is able to provide us with the holiness whose lack prevents us from holding communion with Him, and so He does for us what we cannot do for ourselves.

'Which of you by taking thought can add one cubit unto his stature?' The moment I give Him my answer: 'I cannot, Lord, I cannot,' that very moment He takes me to Himself, into that world where the cubits of human limitations do not count. For He supplies me with the power I lack, the power to recognize Him here and now and to commune with Him for ever.

FIFTH SUNDAY AFTER TRINITY.

### The Answer to Prejudice.

BY THE REVEREND JOHN HOWAT, B.D.,  
MONIFIETH.

'And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.'—Jn i<sup>46</sup>.

Nathanael was a good man, in whom our Lord said there was no guile. Nevertheless, Nathanael had his prejudices. When Philip came to him with the astounding statement that he had found the Messiah, Nathanael was to be excused if he doubted him. Galilee had produced so many Messiahs before and it was hardly likely that this latest claimant to be the nation's deliverer would be any better than those who had fooled their countrymen in the past. We cannot blame Nathanael for receiving Philip's enthusiasm with some measure of reserve. It is no mark of an open and responsive mind that it is ready to accept every fanciful rumour at its face value.

But when Philip went on to say that the Messiah is one, Jesus of Nazareth, the son of Joseph, and Nathanael dismissed the whole thing with a sneer, 'Can there any good thing come out of Nazareth?' we feel that he was allowing prejudice to get the better of his judgment.

This is a common human failing; it is difficult to avoid it. We read unsavoury reports of juvenile delinquency, and our first unthinking reaction is an unflattering condemnation of modern educational methods. We are deeply stirred by shocking terrorist activities in Jerusalem, and unless we are careful we find ourselves thinking if not saying, 'What else can you expect from these Jews? They are an unscrupulous lot.' We are disturbed by the delays and reverses in the post-war International Conferences, and without any inside information we jump to the conclusion that it must be Russia that is to blame. It may be that any or all of these judgments is true, but the point is we are not justified in making them from the evidence before us. Similarly when Nathanael heard that the new Messiah was from Nazareth, that was enough for him. No Messiah could come out of Nazareth.

Of course it was a surprising thing, a quite unpredictable thing, that the Messiah should come out of Nazareth. Even we, who have no particular bias against Nazareth or its people, can see that. Indeed this prejudice of Nathanael's in its essence has lingered on through the ages and is still with us. That the Son of God, the Creator and Sustainer of the heavens and the earth, should be a carpenter in an out of the way village of Galilee has always been and still is an offence to some and foolishness to others. That the supreme disclosure of the Eternal Being, who is the source of all life and truth, should be bound up with a manger in Bethlehem, a criminal's Cross at Calvary, and the spiritual experience of a few unlearned men in an Upper Room in Jerusalem on the Day of Pentecost, is something disreput-

able. Men protested against it at the beginning. 'Crucify him! crucify him!' shouted the men of Jerusalem. 'We will hear thee again of this matter,' mocked the men of Athens, when St. Paul spoke of it. And we may not like it at all; we may protest against it ourselves; we may wish with all our hearts that it were otherwise.

What is to be done to meet such prejudice? Argument will not dispose of it. There is only one course possible, the one Philip followed, when he said, 'Come and see.'

In the years between the Wars I had frequent dealings with a church office-bearer, who took every possible opportunity to denounce the shiftless, ne'er-do-weel unemployed. Nothing any one suggested could temper his fulminations. It happened, however, that his own brother was thrown out of work. As the months passed he became depressed; his comfortable home became shabby and cheerless; his children, who had always been well clothed and cared for, began to show traces of the hard life they were living. The brother, what of him? From a prejudiced critic, unassailable by any argument, he turned into a sympathetic friend of all who were suffering from lack of work. This intimate personal experience of the harrowing effects of continued unemployment wrought a miracle in his soul.

It is the same with all our prejudices, which by setting the different sections of the community against each other frustrate the work of national reconstruction, and by increasing international suspicion prevent any real advance being made towards a lasting peace. Somehow or other we must be persuaded to come from behind the iron curtain we all erect about ourselves and see.

Nor is it different with that deep-seated prejudice against the content of the Christian revelation that we find on every hand. We must lead people to do what Philip led Nathanael to do. When Nathanael was brought into the presence of Christ, his prejudices vanished and all he could find in his heart to say was, 'Rabbi, thou art the Son of God; thou art the King of Israel.'

'We preach Christ crucified,' wrote St. Paul, 'unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' Not so very long before, St. Paul himself had found that same Cross both a stumblingblock and worse than foolishness. But when on the Damascus highway he met the exalted Christ for himself, all that was over and every prejudice was swept out of his soul. 'Lord, what wilt thou have me to do?'

When men come to know the Christian religion from the inside and so surrender themselves to it that it becomes their very life, they find the

unbelievable coming true. Surveyed from the outside, at a distance, it offends and repels; it seems the very last thing that thinking men could believe about God. But when they 'come and see,' they realize the wonder of it. They discover that it is good news.

Put Christianity to the test and it will satisfy the test. Do we not all find that? What Nathanael and St. Paul and every other who accepts Christ has found, that the more they give themselves to Him the more they are held by Him. Many a one looking back along the Christian road that he has come can only marvel at what troubled him and vexed his spirit at the outset of the journey. Difficulties that in the early days he never thought he would surmount, puzzling features in the faith that perplexed him—how often has closer acquaintance and deeper experience transformed these into supports upholding the whole structure of his life!

At the very core of Christian worship is the sacrament of Holy Communion. To those outside it must seem the height of folly to believe that eating and drinking bread and wine can lead men and women into intimate spiritual communion with each other and with the Author of life. Perhaps there was a day when we thought so ourselves. But have we not all found that the oftener we obey the Divine command and come to the Holy Table, the deeper in meaning and significance the rite becomes?

God always startles men by the way He works. Our Lord was repeatedly upsetting people by His unconventional behaviour. Even His closest friends were frequently shocked by the things He did. They thought they knew how a Messiah should bear Himself, what He ought to do and what He ought not to do. When He began to speak about going up to Jerusalem to suffer and die at the hands of men, Peter remonstrated with Him, and Jesus turned on him with the words, 'Get thee behind me, Satan.'

Peter thought he knew better than his Master, and that is the real nature of our prejudices. Instead of being willing to learn from God, we try to dictate to God. 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.' So often when God has been seeking to lead His Church by new and unfamiliar paths, men have held back, convinced that these could not be God's way. Perhaps to-day we should try to remember that when we look out somewhat fearfully at the work the Church is being called to do in the new world that is taking shape. Of much that is strange we may be profoundly suspicious. But before we dismiss it all as no 'good thing,' let us accept the invitation of Philip to 'come and see.'



## A Ninth Century Life of Christ: The Old Saxon *Heliand*.

BY THE REVEREND R. G. PHILIP, M.A., BALMACLELLAN, CASTLE DOUGLAS.

SEVERAL Lives of Christ had appeared in Latin, but in course of time the gospel story was bound to appear in other tongues. As Professor W. P. Ker wrote of the Bible: 'One thing may be said with confidence about its part in the Middle Ages: that it could not fail to attract the vernacular and popular languages to imitate and repeat its sublimities as well as they could.' The *Heliand* (pronounced *Hail-land*) is a notable example. As an account of the earthly life of Jesus, woven together from the Four Gospels into a single poem, and composed in a language of Western Europe other than Latin, it ranks first in point of time. The *Christ* of Cynewulf does not cover the same ground.

The *Heliand* was probably composed between A.D. 825 and 835, but author and place are both unknown. We learn the origin, however, from a Latin 'Preface' and 'Verses' included by Matthias Flacius Illyricus in his *Catalogue of Writings to the Truth* (2nd, 1562), in which he cites four hundred writers from previous centuries who had explicitly or implicitly rejected the errors of Rome. We learn there that Louis the Pious, son and successor of Charles the Great (Charlemagne) commanded a Saxon already 'reckoned no mean prophet' to prepare a poem for the enlightenment of his countrymen, who had been forced to accept Christianity by Charles after sixteen fierce campaigns; and also that the poet was admonished in a dream to undertake the work.

These Saxons were first called Old Saxons by Bede. They lived chiefly between the Elbe and the Rhine, especially east and west of the Weser. They remained in their Continental home after many from their own and kindred tribes had crossed over to Britain.

Their language is now known as Old Saxon (not Anglo-Saxon), and the *Heliand* is of first-rate linguistic importance, as it is the only considerable literary monument in the dialect. In the genesis of Western European languages (Teutonic) it stands second only to the famous *Codex Argenteus* (Silver Codex), the Gothic Version of the Gospels translated by Ulfilas.

The *Heliand* runs to about six thousand lines, in the old alliterative metre. The author may have been a layman—a scôp or minstrel, or a 'religious' man—monk or priest. Both views are held, but

he may well have been a Saxon minstrel taken to be educated in a Christian school, where he would become well versed in the gospel narratives and their exposition. He may have written the poem at Fulda, Werden, or elsewhere.

German in its background, it is marked by very interesting local colouring. The description of the marriage at Cana, and of Herod's feast, vividly portrays old German customs. Christ is a King or Prince, and the Apostles are His thanes. The shepherds watching their flocks are transformed into grooms watching their steeds, the horse being the characteristic animal of the country. Sheep are barely mentioned. The forest scenery rises before us when the Wise Men are depicted as travelling through woods, and the scene of the Temptation is laid in the wilds of wood. While the winters were rigorous, the forest glades and meadows in the summer sun would help to foster the description of Paradise as 'Heaven's green woodland mead.'

The *Heliand* was part of a longer poem embracing the Old Testament as well, but only a 'Genesis Fragment' in the Vatican Library has survived. This is immediately linked with early English Literature, for Genesis B of the 'Cædmon' Genesis is, almost without doubt, a transliteration of that Old Saxon poem. Thereby hangs a tale of a remarkable literary discovery in 1894, confirming a brilliant theory of Professor E. Sievers.

As to copies of the poem, none is mentioned until Melanchthon tells us that Luther had one for a long time, and read it carefully. He adds that the manuscript is now at Leipzig; but it has never been traced. About the same time Flacius (Flacich), as already stated, cites the 'Preface' and 'Verses' in which the writing of the poem is described.

Four manuscripts are extant. Two give only short extracts; they are at Prague (P) and in the Vatican Library (V). The Cottonian (C, *Codex Cottonianus*), the most complete, is one of the most highly prized treasures of the British Museum. It bears a note in the handwriting of Dr. Richard James, Keeper of the Library, saying that it once belonged to Canute (*Liber quondam Canuti regis*). The other extensive manuscript (M, *Codex Monacensis*), very valuable, although with many gaps, has been at Munich.

Originally the poem had no name. It was the first Editor, J. A. Schmeller, who in 1830 published it with the title *Héliand* (German, *Heiland*, Saviour) as being the name given to Jesus in it. Since then it has been published a number of times. Formerly it was a favourite subject in German higher education. During the Great War, 1914-18, those at the head of the German Student Christian Movement, as I have been informed, put copies of an illustrated modern German translation into the hands of the twenty thousand German-speaking students under arms.

The *Héliand* does not possess any critical value, but it takes an honourable place in the history of Versions of the New Testament. In the second century a rhetorician named Tatian was won over to the Christian faith, was a hearer of Justin Martyr at Rome, and after Justin's martyrdom became head of the Church there. It is suggested that when he left he would take a Latin Harmony with him to his native Osrhoene (Assyria). Using the four separate Gospels in Greek and this Harmony he would produce a new Harmony in Syriac, largely a faithful reproduction of the Gospels, with certain omissions. It was called *Diatessaron*, and for some two hundred years it was the only form in which the Gospels were read in the Syrian Churches. Then when Tatian fell into disfavour because of Encratite views it was displaced (many copies being destroyed), and forgotten.

The next step was taken by Victor, Bishop of Capua, into whose hands a Latin Harmony came almost by chance, about A.D. 545. Now he had read in Eusebius of Tatian's *Diatessaron* (called there *διὰ πέντε*), and came to the conclusion that the Latin Harmony was a translation of this.

He read it carefully three times, and also ordered a new copy to be made, in which from the great Latin Bible (Vulgate) prepared by Jerome he in many cases substituted the better Latin in it for the inferior Latin of the Harmony. He may also have had some other Old Latin Text before him. His conjecture was fully confirmed some sixty years ago when an Arabic translation of Tatian was discovered. Whether the Latin Harmony was first or Tatian's *Diatessaron*, all are at least agreed on the close relationship between the two.

Victor's revised edition of the Harmony must have been brought to Britain between 670 and 700 either by Benedict Biscop (whose conspicuous services have not always been sufficiently recognized), or by Ceolfrit, for the great library at Wearmouth, where probably Bede himself perused it.

Then Boniface took it with him on his mission to Friesland and Germany; and it is believed to

have been the copy of the New Testament which he held above his head when he received the fatal blow. Probably it has remained ever since in the Library at Fulda, where it now lies, bearing Victor's signature. It is known as the *Codex Fuldensis* (fuld or F). Out of thousands of manuscripts of the Vulgate it is regarded as the second best.

The *Héliand* is based on all the Gospels, on the Synoptics more than on John, and specially on Matthew. The author has also made use of the commentary of Rabanus Maurus on Matthew, and of other commentaries and books, such as the poems of Alcimius Avitus of Vienne. Like F he sometimes departs from the usual order, as when he transposes the second and third Beatitudes. He has shown great skill in the selection and arrangement of his material. He was bound to omit much, but sometimes his selection is surprising. Out of thirty parables, besides an indication of either one or two others, he gives only five in full, with an interpretation, namely, The Sower, The Wheat and the Tares, The Drag-net, Dives and Lazarus, and The Hours. Even those of Mt 25, and Lk 14 and 15 are omitted. The interviews with Nicodemus, the woman of Samaria, and Zacchæus are absent, not to mention others.

On the other hand, he strikes a modern ethical note by including the Sermon on the Mount almost in full. Here is the description of Christ's attitude before He spoke (lines 1291-1299) :

So He sat silent, and looked at them for long,  
with gracious heart, the holy Prince  
and mild in mood; then He His mouth unlocked,  
by words of His the Almighty's Son showed  
many a thing to marvel at, and to those men spoke  
wise words, to those whom to hold counsel there  
He, Christ All-ruling, chosen had,  
who were of all men on the earth,  
of the whole human kin, dearest to God.

The poet amplifies other incidents also, at times with a certain redundancy, and yet he depicts the gospel scenes and recounts the teaching of Jesus with remarkable fidelity. Here, for example, are the opening lines in which he paints The Transfiguration (lines 3123-3134) :

As there He knelt to pray,  
up yonder then appeared in other likeness  
His form and raiment, a sheen was on His cheeks,  
clear as the radiant sky so shone that Son of God,  
all full of light the garment of His flesh, rays gleamed  
with witching glory from the Almighty's Son, His  
raiment white  
as snow to see. Now was a marvel all uncommon  
thereafter set before the eyes: Elias and Moses  
came there to Christ, with the One so mighty  
converse close to hold. Full winsome was their speech,  
right good words passed between the three, where  
God's Son  
with the men of high degree discoursed, as 'twas His  
will.



The poem is marked by great human interest, and the author shows clear insight into the variety of human temperament and motive. While he often introduces additions from his own imagination, or from outside sources, yet his whole account is in notable agreement with the Gospels. There is no theory of the Atonement, but the Death of Jesus was necessary for man's redemption. It was not a ransom price paid to the devil. Rather, the devil did all he could to ward it off, as he saw that it would deal a shattering blow to his dominion. In this connexion the dream of Pilate's wife holds a special place. The general note running through the *Héliand* may be thus expressed: the Kingdom of Heaven is for those who are set free by Christ from the tyranny of evil spirits, and who sincerely repent, hearken to His words, and obey the behests of Heaven's King.

The poet's whole treatment of his subject is

fresh and vigorous. It is also spacious, and this was fitted to appeal to the Saxons, who loved the open air. One of the phrases describing the Kingdom of Heaven is *unidbredan welon*—the happy 'weal of broad expanse.' The language not infrequently rises into striking felicity and beauty of expression. The didactic element no doubt takes from the quality of pure epic, but yet with its lofty narrative and heroic mood the *Héliand* is well entitled, as many hold, to be called a great Christian epic.

In conclusion, there is a nationalism in the poem, but it is harnessed to a pure gospel. And so we may wonder when a German will arise, with Christian passion and poetic gift or preaching power, to set before his countrymen, as that Saxon did, the grace and glory of the kingly Christ, and with pristine clearness teach them His 'lovely lore.'

## Recent Foreign Theology.

**The Book of Ezekiel.** A generation ago there was no book of the Old Testament whose unity and integrity was more widely recognized than the Book of Ezekiel. All that is now changed and in recent years there has been no book that has called forth a greater variety of views. Seventeen years ago Torrey argued that it was a late pseudepigraph placed first in the period of Manasseh, and then revised to transfer it a century later,<sup>1</sup> while James Smith actually dated Ezekiel in the time of Manasseh.<sup>2</sup> Earlier Hölscher had reduced the genuine prophecies of Ezekiel to diminutive proportions,<sup>3</sup> and more recently Hertrich ascribed large parts of the Book to an exilic disciple of Ezekiel, to whom a substantial measure of the Book was ascribed, while Ezekiel himself was believed to have worked in Palestine in the early part of the sixth century B.C.<sup>4</sup> Still more recently Irwin<sup>5</sup> has offered a solution which is scarcely less radical than Hölscher's. Now the Scandinavian scholar, Nils Messel, has offered yet another solution.<sup>6</sup> Owing to the War he had no access to Irwin's work, of which he had probably not even heard, but it is more surprising that he betrays no knowledge of Torrey's.

Like several of the writers just mentioned and others who have been influenced by them, Messel finds a Babylonian background to the book

entirely wanting, save in secondary passages which are therefore fictitious. He therefore argues that Ezekiel lived and worked in Palestine, but much later than the editor of the Book would have us believe. Messel holds that the work of Ezekiel followed that of Nehemiah, and belonged to the period c. 400 B.C. The *golah* of the Book is not the *golah* living in Babylonia, but the returned exiles, who are contrasted with the people with a continuous Palestinian tradition in the purity of their religion, and particularly in their monotheism. Instead of finding, in the way that is common amongst modern scholars, the degraded Levites of ch. 44 to be the country priests who were displaced by the Deuteronomic reform, but who failed to secure a place beside the Jerusalem priests, Messel holds that they were the Temple priests of Jerusalem, who were reduced in status in their own shrine because of the lack of their purity as compared with the returned priests. It is a pity that Messel says little about Ezra, and does not attempt to relate the work of Ezekiel to Ezra's. It is commonly believed that Ezekiel stands intermediate, on this question of the priesthood, between Deuteronomy and the Priestly Code, which Ezra is believed to have promulgated, and it would have been helpful if Messel had discussed the date of Ezra's work and its character in relation to Ezekiel.

The author holds the work of Ezekiel to have been extensively glossed, and the bulk of his book is devoted to an analysis of the entire Book of Ezekiel, in which the work of the glossator is separated from the genuine material. The reviewer is not convinced of the soundness of the theory on which the analysis is based, and finds

<sup>1</sup> *Pseudo-Ezekiel and the Original Prophecy*, 1930.

<sup>2</sup> *The Book of the Prophet Ezekiel*, 1931.

<sup>3</sup> *Hesekiel, der Dichter und das Buch*, 1924.

<sup>4</sup> *Ezechielprobleme*, 1932.

<sup>5</sup> *The Problem of Ezekiel*, 1943.

<sup>6</sup> *Ezechielfragen* (Dybwad, Oslo; 1945; Kr. 13.00). (Skifter utgitt av Det Norske Videnskaps-Akademi i Oslo, II. Hist.-Filos. Klasse. 1945. No. 1).

it very hard to transfer Ezekiel from the sixth century B.C. It is to be noted, however, that the fact that Messel ascribes the Book to so late a point in the post-exilic age does not bring his view into any close relationship with Torrey's. For Messel holds that Ezekiel actually lived in that age, while Torrey—who puts the Book much later than Messel, indeed—makes it a pseudograph.

**Nomadic Culture and the Old Testament.** From Scandinavia comes also a learned and valuable study by a Swedish scholar, Samuel Nyström, dealing with the traces of Bedouin culture in the Old Testament, and its influence on, and conflict with, the religion of Yahwism.<sup>1</sup> After an initial chapter on the nature and ideal of Bedouin culture, resting on a careful study of the standard works on the subject, the author reviews the traces of its characteristic institutions in the Old Testament. Here he discusses the hospitality of the desert, blood revenge, tribal loyalty, the usage of war, and marriage customs. In the course of this chapter the author connects the Arab *'atfa*, which was carried into battle with the prettiest girl inside, with the Israelite Ark, which was also associated with battle, and was believed to promote victory. Though Nyström was unaware of it, this view has recently been fully discussed and developed by the American scholar, Julian Morgenstern, in two long articles in the *Hebrew Union College Annual*, which have since been published in book form.<sup>2</sup> The inability of scholars of one country to get access to the work of those of other countries is one of the unhappy legacies of war-time conditions which will probably leave its mark on our studies for a long time.

Nyström next traces the development from nomadic culture through semi-nomadic to settled life, as reflected in the Old Testament, and considers the nature and origin of Yahwism as something distinct from, and in many respects in conflict with, the old Bedouin culture. This chapter is particularly useful, as showing that while much of the old culture was carried forward, it was under the restraint of new ideas to which it was really opposed. In the following chapter the author turns to the pre-exilic prophets, and reviews their reaction against the new dangers that settled life had brought, because of the so different culture with which it was associated, and their yearning for the simplicity of the old ways, in preference to the luxury and social disease of the new—and this despite their reaction against the wilderness as such. In Deuteronomy and the post-exilic prophets, however, we find a growing tendency to idealize the old nomadic period less and less, and to find in it instead a time of darkness and disloyalty.

While there is little that is fundamentally new

<sup>1</sup> *Beduinentum und Jahwismus: eine soziologisch-religionsgeschichtliche Untersuchung zum Alten Testament* (Gleerup, Lund; 1946; Kr. 10.00).

<sup>2</sup> *The Ark, the Ephod, and the 'Tent of Meeting'* (Hebrew Union College Press, Cincinnati; 1945).

in this book, it brings out well the triangular nature of the conflict that went on in Israel, particularly in the social sphere. That Israel came into Canaan with a nomadic inheritance, and that there was a long conflict with the agricultural civilization which she assimilated, is frequently noted. But here the distinctive character of Yahwism, itself derived neither from the desert nor from Canaan, but given to her through Moses, is clearly recognized as a third factor. By its own inherent nature it was in conflict with some elements of both the Bedouin and the Canaanite culture.

**The Historical Tradition in Israel.** Professor E. Jacob, who has recently gone from Montpellier to the Old Testament Chair at Strasbourg, has published a careful study of Old Testament historiography.<sup>3</sup> As his book appeared in France almost simultaneously with Professor North's *Interpretation of History in the Old Testament* in this country, neither writer could take account of the other's work, but the approach of the two authors is sufficiently different to make neither book superfluous to the possessor of the other.

Professor Jacob first reviews in a general way the character of Semitic historiography and its attitude to history. He then turns to examine the pre-literary materials used by the Old Testament writers, and particularly the ancient tales, myths, and legends, and the oral traditions preserved for their use, especially in connexion with religious festivals and rites. It is important that this should be remembered, since it means that the substance of the traditions is carried back far by the tenacity and conservatism of the rites. Following this there is a survey of the channels through which the traditions were transmitted to the writers. Here, *inter alia*, there figure the poets, the priests, the court annalists, and the prophetic circles. The author wisely recognizes also the importance of genealogies in the tradition.

He then turns to review chronologically the historiography of the Old Testament. Here the narratives embedded in the Book of Judges, as distinct from the Deuteronomistic editing of those narratives, have first place, followed by the great court history of David, which is ascribed somewhat doubtfully to Abiathar. This leads on to other sources drawn on by the compiler of the Books of Kings.

After thus dealing with some of the principal sources drawn on by the compilers of the historical portions of the Old Testament, Jacob treats of the more systematic works that were compiled on the basis of the oral or written sources he has reviewed. Here the Yahwist occupies the first place, while the Elohist is regarded as a very doubtful independent historiographer, his work, in so far as it can be distinguished from the Yahwist's, being connected with Deuteronomy. In this virtual elimination of the Elohist, Jacob is following Volz and Rudolph, whose followers so

<sup>3</sup> *La tradition historique en Israël* (La Faculté de Théologie Protestante, Montpellier; 1946; Fr. 120).



far have been very few. Next the prophetic cycles are examined, and then the work of the Deuteronomic and Priestly schools, the memoirs of Ezra and Nehemiah, and the Chronicler's synthesis, while a final chapter on Apocalyptic and the Book of Daniel concludes the work.

Altogether it provides a very useful survey of its field. It is less interested in the philosophy of history and in the theological presuppositions of the writers than Professor North's, but it offers a

good assessment of the historical qualities of the various writings it reviews. Its study of the sources behind our present sources is in line with much recent work, while it keeps closer to the way of the critical school of Old Testament scholars than the recent Swedish work of Dr. I. Engnell.<sup>1</sup>

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<sup>1</sup> *Gamla Testamentet*, i. 1945.

## Contributions and Comments.

### 'Lead us not into temptation.'

I HAVE read with interest Mr. E. H. Blakeney's note on this text in the July 1946 number (Matthew vi. 13=Luke xi. 4; cf. Mark xiv. 38). He asks whether the rendering 'ne patiaris nos induci' gives the sense required. Evidently it is an attempt to explain a difficult saying, and whether it is the correct explanation or not, its result is the same as the 'tolerative Hiphil' theory.

Some scholars believe that in Matthew's form of the Lord's Prayer the words 'but deliver us from evil' are really the first attempt to explain the preceding petition, 'lead us not into temptation,' and the explanation very early became part of the text. In the Latin tradition the same sort of thing happened. The form of the petition, 'do not allow us to be led into temptation,' is earlier than Cyprian. It appears first in Marcion, who is probably the originator of it. It then found its way into Old Latin Gospels, i.e. k and c, by way of Tertullian's use of it, in its Latin form, to explain the usual text (*De Oratione*, 8). Besides Cyprian, Ambrose also has it (*De Sacramentis*, v. 4, 18 and 29, vi. 5, 24), and it was known to Augustine (*De Sermone Domini in Monte*, ii. 9, 30).

For fuller details of this interesting variant and of two others, reference may be made to what I have written in *The Journal of Theological Studies*, xlv. (1945), pp. 179-183.

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### Displacements in the Fourth Gospel.

IN his article, 'Displacements in the Fourth Gospel,' in the May 1946 issue of THE EXPOSITORY TIMES, Mr. F. J. Brown declares that he is satisfied

neither with Dr. Moffatt's nor with Dr. G. H. C. Macgregor's nor with Mr. Warburton Lewis's theory as to where chs. 15 and 16 of that Gospel should be inserted in ch. 13, and I think rightly so.

There is something to be said for allowing chs. 13-16 to stand as they are, and to regard chs. 14 and 15 as being vitally linked together, after the manner suggested by Dr. Marcus Dods, in *The Expositor's Bible*. 'Like a friend who cannot tear himself away and has many more last words after he has bid us good-bye, Jesus continues speaking to the disciples while they are selecting and putting on their sandals, and girding themselves to face the chill night air.' So Dods. Jesus continues speaking, even after He has said, 'Henceforth I will not talk much with you,' and even after He has said, 'Arise, let us go hence,' Dods says again: 'As He saw their reluctance to move, and the alarmed and bewildered expression that hung upon their faces, He could not but renew His efforts to banish their forebodings and impart to them intelligent courage to face separation from Him.' He therefore goes on to say that He and they can never be separated, for they are one for ever. 'I am the vine, ye are the branches. . . .'

If that be a correct reading of the mind of Jesus, then we lose much by separating chs. 14 and 15, and the question may well trouble us, may not the other displacements suggested by various scholars mean, after all, loss instead of gain? That, again, involves another disturbing possibility, that the whole theory of displacements in the Fourth Gospel may be very far indeed from having so sound a basis as some have supposed.

The last verse of ch. 16, with its triumphant declaration, 'I have overcome the world,' seems a more fitting conclusion to the teaching of the Upper Room than the last verse of ch. 14, that triumphant declaration leading right on to the High Priestly Prayer of our Lord, in which He says, still in the tones of a Victor, 'I have glorified thee on the earth: I have finished the work which thou gavest me to do.'

ALEXANDER ROSS.

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## Did Matthew and Luke Use a 'Western' Text of Mark?

PREVIOUS articles that have appeared under this heading are :

- (A) Dr. Glasson's 'line of inquiry' suggesting an affirmative answer to the question (E.T., lv. No. 7).
- (B) The present writer's article to supplement the textual evidence cited in (A) (E.T., lvi., No. 2).
- (C) Dr. Glasson's notes on (B) (E.T., lvii., No. 2).

The following are notes on (C).

(1) It may be true that Tatian's Diatessaron provides evidence supporting an original 'Western' text if it is in agreement with much wide-spread, early evidence indubitably 'Western.' The researches, however, of Mme. A. Bakker into the text of k, of D. Plooij and C. A. Phillips into the Liège Diatessaron, of A. Vaccari and others into the Italian, of J. R. Harris into the traces of the Diatessaron found even in the Papyrus Gospel Harmony, of P. Essabalian into the traces of it in Armenian MSS. (cf. Krüger's note on F. C. Conybeare, *Z.N.T.W.*, xxiii. 5), quite apart from the fragment of the Diatessaron in Greek found at Dura-Europos and possibly another fragment which is discussed by O. Stegmüller (*Z.N.T.W.*, xxxvii. 223-9) or the evidence of a Tatianic text used by the Manicheans to judge from the documents edited by H. J. Polotsky and by C. R. C. Allberry, would seem to justify the verdict that the 'Diatessaron of Tatian had a profound influence' on the textual tradition of the Gospels in the West as well as the East, despite Lagrange or Souter.

(2) It is a truism that scribes did not need Tatian's Harmony before them to harmonize for themselves. They copied Matthew's Gospel most frequently and Mark's least; knowing the Gospel of Matthew (or of Luke) almost by heart, they would harmonize frequently, often unconsciously, the text of Mark when they copied it to make it agree with Matthew or Luke.

(3) An appeal is made in (C) from textual to synoptic criticism. B. H. Streeter, discussing the minor agreements of Matthew and Luke against Mark, wrote: 'Since . . . both Matthew and Luke *independently* compress Mark by the omission of unnecessary words or sentences, and since in any sentence only certain words can be spared, they could not avoid frequently concurring in the selection of words to be dispensed with. *Under such circumstances, coincidence in omission calls for no explanation*' (*Four Gospels*, 180. The italics are his).

(4) If Matthew and Luke had a 'Western

recension of Mark, then such a recension was in existence before c. A.D. 80, approximately the date of Luke's Gospel, and it must have circulated widely enough for 'Matthew' to use it about a decade later. But what evidence is there that such a recension was made at all in the first century?

(5) Dr. Glasson cites again Mk 9<sup>38f.</sup> to support his suggestion, saying that Mk 9<sup>36</sup> is omitted by D k as well as by Matthew and Luke; but D k do not omit the first five Greek words of this verse. If Matthew and Luke used a 'Western' recension of this verse, they must have made a coincident omission of these words!

(6) Does not Dr. Glasson's theory lead us back to an Ur-Marcus hypothesis in at least that form which suggests that Matthew and Luke used a more 'refined' text than, say, the Alexandrian text of Mark? But if so, and especially if the origin of this 'refined' form is to be traced back to a date earlier than A.D. 80, we should expect it to contain an ending to the Marcan Gospel. If we take the usual view to be correct that the original ending of Mark is lost, are we to suppose that only one copy of Mark existed in its mutilated form until the 'Western' recension was made and that the 'Western' scribes left it without an ending for Matthew and Luke to supply one independently? Even if we take the usual view to be incorrect, we cannot assume that those scribes had the critical acumen of a J. M. Creed, a Professor Lightfoot, or a Dr. Stonehouse, enabling them to conclude that Mark had intended Mk 16<sup>8</sup> to be the final verse: would they not on the hypothesis suggested have anticipated a Longer Ending? The farther back we suppose the 'Western' recension to go in the first century, the more acute the problem grows why Matthew and Luke, if they used such a recension, did not quote the original ending or something very like it, or at least some common source after they passed Mk 16<sup>8</sup>. All the evidence, however, confirms the view that Matthew's and Luke's copy of Mark ended precisely where ours does according to the purest Alexandrian text. On the usual view that the 'Western' recension took place in the first half of the second century, the following is the chronological order; (1) Matthew and Luke used what was more or less 'our' Mk 1-16<sup>8</sup>, not a Western recension. (2) They each added independently an account of the appearances of the Risen Lord. (3) The Longer Ending was added to Mark derived from the Lucan ending supplemented from Matthew's and oral tradition. (4) The 'Western' scribes used the Longer Ending. For it cannot be inferred from Mark alone that the Longer Ending was absent from the 'Western' text. On Dr. Glasson's view what is the order?

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## Entre Nous.

### John Milton, Englishman.

The essential Englishman is a great creature of God. Of that there is no question. He himself is complacently aware of it; and instinctively regards those who, so he feels, have been denied his privileges with what may vary from a kindly pity to a tolerant contempt.

Other nations are apt to be a little shrilly self-assertive, fussily pressing their claims; thereby revealing that they themselves are not quite certain of them, or at least of their acceptance by outsiders. But the pride of an Englishman is far too deep for that. It does not even occur to him to argue for, or to assert, what is to him a self-evident fact of Nature. A lion is a lion, and not like lesser beasts. An Englishman is an Englishman. And if others were made of lower breeds, well, so the Lord God has ordained. And that is that. And, indeed, he is the heir to a wonderful heritage, and to many signal aptitudes and gifts. And yet, curiously, to this characteristic attitude of his he manages to join a self-criticism, even a self-depreciation. In this he is honest enough. But it is meant for home consumption. And if foreigners take it as seriously as it sounds, they are apt to be surprised. As Calvin put it in a sermon, 'Most men to-day say, "Oh, I am the least of men" and yet mean nothing by it. Though they speak thus, their heart is swollen with pride; and, in fact, if you said to them, "I quite believe it," they would at once flare up in anger.' The Englishman would not flare up in anger. He would regard the other pityingly as a fool. In both these respects there never breathed a more typical Englishman than Milton. Many writers have exulted in their English birth and stock. But no one ever had such a colossal pride in being 'one of God's Englishmen,' one of the race that has been set the task of teaching others, so he unhesitatingly declares, and that has responded to that call. And yet one will not easily come upon sharper and more damaging criticism of his countrymen than Milton repeatedly wrote.

This is made clear to us again in two successive chapters, 'Milton's Faith in England' and 'Disillusion,' in *Milton and the English Mind*, by F. E. Hutchinson, D.Litt., F.B.A. (Hodder and Stoughton; 5s. net). The quotations cited are individually familiar. But in the mass they grow impressive; on one side, and the other.

For the rest, this is a vivid, freshly written and most readable account of John Milton, Englishman. It is strange how certain sayings of a man are remembered and quoted down the centuries; while others, no less characteristic, are forgotten. Every one knows

New *Presbyter* is but old *Priest* writ large.

And in the matter of unlicensed printing Milton was right; and, however grave and real the risks

they feared, his opponents were wrong. Yet these men, whom he has so pilloried, had built up a Church, the whole organization of which, under God, rests upon trust in the people, and reliance on the people; and to that faith in them they clung, in spite of disappointments. Whereas Milton himself grew cooler and cooler in his democracy; more and more scornful of the people; can scoff and jeer at them, and favour something ugly like a tyranny; as, on the whole, the best solution of our problems open to us.

His gibe against the others is remembered. His own mature final opinions are conveniently forgotten. And that, too, is characteristically English. A. J. GOSSIP.

### Children's Sermons.

In his book, *The Public Worship of God*, Dr. Coffin has a delightful long chapter on 'Children and Worship.' He comes down decidedly on the side of having a sermon to children in Divine Service, disposing of the objection that talks to children mar the dignity of public worship with the remark, 'but those (who say so) are not the parents of children.' He sets no restriction on the methods of presenting truth to young people, even going the length of rigging up a mast at the side of the pulpit and running up signals of all kinds! Preachers will be interested in the great variety of series which he suggests. Only two conditions he imposes: one is that there should not be more than six sermons in a series, and the other that no sermon should be more than five minutes.

Here are some of the series (hints are given about treatment and helpful books). What we do in Public Worship; How we got our English Bible; Familiar Hymns and Their Story; How the Gospel was Carried to our Forefathers (Patrick, Columba, Augustine, and others); Great Missionaries; Great Christians (Fra Angelico, Bach, Pasteur); Parables from Nature (Mrs. Gatty); Interruptions; Signals; Characters and Incidents from the Pilgrim's Progress. One thing more Dr. Coffin advises, that the preacher should 'change his gears.' One Sunday he should speak specially to the under sevens, another to the ten-year-olds, and another to the 'teens.'

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

IN his recent book, *The Distinctive Ideas of the Old Testament*,<sup>1</sup> which surveys the true significance of Righteousness, Holiness, and Love in God, the Rev. Norman H. SNAITH, M.A. (Oxon.), Tutor in Old Testament Language and Literature in Wesley College, Headingley, Leeds, examines the New Testament use of these great words. His main contention is that they have been interpreted wrongly in the Greek tradition and given a Greek connotation instead of the Hebrew tradition, with an Old Testament meaning. It is true that the language is Greek, not Hebrew, and that the Incarnation has made a difference. But all the same the Old Testament is the foundation of the New. Our tutors to Christ are Moses and the Prophets, not Plato and Aristotle.

The generally accepted approach to the New Testament is to insist in the first place that the New Testament is written in the common (*koiné*) Greek of the period, and forthwith to interpret it much as any other Hellenistic book. This involved the study of Hellenistic Greek in the inscriptions, the papyri, and in such Hellenistic writers as Polybius and Josephus. It has not involved, to any marked extent, the study of the Greek Bible, the Septuagint, which for four hundred years was the Bible of the Christian Church.

This is all right so far as grammar and syntax are concerned. But the neglect of the Septuagint from the point of view of the meaning of the words has been serious. It is becoming more and more clear that considerable attention must be paid to the way in which the Septuagint translators rendered the Hebrew words. The Greek word in the Septuagint tends to carry the meaning of the original Hebrew word, and not its own meaning as a normal Greek word. In many cases this is not of great account, but the cases where it does make a very great deal of difference are precisely those cases where we are dealing with the distinctive ideas of the Old Testament.

<sup>1</sup> Westminster Press, Philadelphia; \$2.75.

These ultimately are the only cases that matter, and a close study of the facts makes it clear that the old procedure, whereby the study of a word in the Greek New Testament began with Plato and Aristotle, or even with Homer and the tragedians, could be entirely misleading, and might be even erroneous. It is essential, especially if the word in question is a religious word, to begin with the Septuagint and to notice to what extent the Septuagint used the word as the equivalent of the original Hebrew, and, next, to see to what extent the New Testament usage in any writer is covered by this Septuagint use.

The extent to which the Greek of the Septuagint is really Hebrew-Greek has not been recognized in time past as it ought to have been recognized. Particularly is this so since the medium through which Old Testament ideas came to the Christians in the first place was Greek. Incalculable harm has been done by this neglect. It began very early, as early as Clement of Alexandria and Origen, and it arose from the fact that these scholars were Hellenists first and Christians second. It was furthered by the fact that all men until Jerome tended to read the Greek Bible as a Greek book and with Hellenistic eyes.

This lasted till the fifth century, and both learned and unlearned were equally at fault. They interpreted the words as Greek words, just as if Greek had been the original tongue. Later this was done for centuries with the Latin Bible, and it has been the fate of the Bible in every language into which it has been translated. The result of this has been that from a very early stage Christianity itself has tended to suffer from a translation out of the Prophets and into Plato. Later, the master was Cicero, and with the Renaissance, Aristotle. Plato, indeed, has been made to be 'divine,' and Aristotle 'the master of them that know.' The tragedy of Christian theology through the years is the extent to which these statements are true



in the matter of 'knowing Christ.' The Reformation was an attempt to restore the original Hebrew setting of the gospel, and, theologically, to break the shackles of the Greeks. The revival of classical learning was a reshackling of the Faith, to which many of the Reformers themselves succumbed.

That, then, is the main thesis of this argument—that the Old Testament ideas coming over the bridge of the Septuagint to the New Testament suffered a sea change, were clothed with Greek meanings instead of the Hebrew meanings they definitely had in the Septuagint, being interpreted Hellenistically because the words were Greek. It is an interesting and important point, and Mr. SNAITH proceeds to illustrate the point in the cases of Righteousness, Love, and the Holy Spirit.

It would be well worth while for a reader to follow the long and somewhat intricate argument about Righteousness in the Old and New Testaments. The general tenor is that, in respect of the words involved—*dikaioun*, *dikaioisune*, *dikaiois*—the New Testament owes practically nothing to the Greek philosophers. Chrysostom made *dikaioun* mean 'to make righteous.' This is generally agreed to be wrong, and in its place has come 'to declare righteous.' But this is equally wrong. Why should God declare a bad man to be what he is not? The error arises from the notion (completely erroneous) that man must offer God a righteousness, either imparted or imputed, before he can be saved. This has no basis in the Bible, certainly not in the meaning of *dikaioun*, which is a 'salvation word,' a word that really means dealing with man in a way far beyond what justice requires. Faith, and not any kind of righteousness, is the one condition of salvation.

The same general conclusion follows a consideration of the word spirit. In the New Testament teaching as to the effective working of the Spirit of God we see most clearly the difference between the Hebrew and the Greek attitudes to life. The aim of the Hebrew system is to know God, of the Greek to know oneself. The two are fundamentally different. The Hebrew system starts with God. The Greek system starts with man and seeks to rise to an understanding of the nature and ways of God through the knowledge of 'man's higher nature.' According to the Bible, man has no higher nature except he be born of the Spirit. The whole Bible, Old and New Testament alike, is based on the Hebrew attitude and approach. In this matter there is a great difference between Christian theology and Biblical theology.

This is the soul of Pauline teaching, and the true development from the Pauline theology is to be found in Luther and John Wesley. This Reformation theology is certainly based on Biblical theology. It speaks of salvation by faith alone. It involves a complete trust in God, 'a recumbency on Him.' We are saved, not by any kind of righteousness, imparted or imputed, but by faith. We do not climb up to God by the aid of our own natural powers. It is God who by His Spirit lifts us out of our helplessness.

'Thy sons, O Zion, against thy sons, O Greece' (Zec 9<sup>13</sup>) arose as a rallying cry long ago when some Jews sought to reinterpret Judaism in order to make it acceptable to Greek ways of thought and life. There have always been Jews who have sought to make terms with the Gentile world, and it has in time meant the death of Judaism for all such. There have been Christians from the beginning who have sought to do this. Our position, says Mr. SNAITH, is that this is wrong, that the reinterpretation of Biblical theology in terms of the ideas of Greek philosophers has been destructive of the essence of the Christian Faith. We hold, he says in his concluding words, that there can be no right answer to the question 'What is Christianity?' until we have come to a clear view of the distinctive ideas of both the Old and New Testaments and their difference from the pagan ideas which so largely have dominated 'Christian' thought.

A group of Lutheran ministers from North and Central Europe, who were in Great Britain in February 1946, have written a collection of Essays—*Luther Speaks*<sup>1</sup>—for the fourth centenary of Martin Luther's death. There is a Foreword by Bishop BERGGRAV of Oslo, who deprecates recent attacks upon Luther, and in particular that made by Peter F. Wiener in his 'Martin Luther: Hitler's Spiritual Ancestor' (a book that the Bishop read with great annoyance during his captivity in the recent War).

It is the Bishop's contention that Luther was a real source of strength to the Norwegian Church in the time of the German occupation of the country. For example, a current question in 1941 was whether the clergy should hand over the Bishops' letters when the police came and demanded them. The history of the Reformation gave the answer. When in 1523 orders were sent out to many of the German States to confiscate pamphlets with translations from the Bible that Luther had written, this is what Luther said:

<sup>1</sup> Lutterworth Press; 8s. 6d. net.

'Not one page, not one letter shall you let them have—against the wreck of eternal blessedness. He who does it delivers Christ into Herod's hands. For they act as Herod the murderer of Christ did. We shall submit to their running through the house and using violence, but we shall not agree with or assist them, or follow them or obey them with one finger or step. For such tyrants do not behave as the authorities should.'

Or again, it was not clear during the spring of 1941 whether the pastors should continue to hold services and give short sermons on the wireless. But soon the Nazis wanted to exercise control over what was said. Could Luther give any guidance here? Oh, yes! he speaks in 1537 against the worldly masters who want to be bishops and even to govern the pulpit:

'From ruling by hand they have made themselves rulers of the mouth! The worldly masters want to rule the spiritual regime and govern the pulpit and Church, so that I shall be forced to preach what you, my Lordship, like to hear! No, rather the devil shall have my place and preach.'

The Bishop says it had a tremendous effect when they could send out this *parole* from Luther to the clergy who were in doubt about the radio question. In fact, despite the attacks on Luther during the War, he expresses the opinion that until now the world has not had two more diametrically opposed human contrasts than Adolf Hitler and Martin Luther, and he adds that in the Norwegian Lutheran-Evangelical Church they have tested this in experience.

The book before us falls into two sections. In the first section the writers aim at allowing Luther to speak for himself as pastor and teacher, as theologian and man of prayer. In the second section they speak themselves of the growth and development of Lutheran church-order and the life and work of the Lutheran churches. But they trust that Luther speaks through them, even after four hundred years.

One or two excerpts will give a further impression of the book. In the Essay on Luther as Preacher is quoted Luther's own conception of the language

which ought to be used in sermons: 'I would not have preachers in their sermons use Hebrew, Greek or foreign languages, for, in the Church, we ought to speak as we used to do at home, the plain mother tongue, which everyone is acquainted with. St. Paul never used such high and stately words as Demosthenes and Cicero did, but he spake, properly and plainly, words which signified and showed high and stately matters, and he did well.'

But even in New Testament times such an opinion on St. Paul would not have been unanimously endorsed. However, let that pass, and let us hear what Luther as Teacher says as to the necessity of knowing the Biblical languages, *i.e.*, Hebrew, Greek, and also Latin: 'Let this be said to us that we **shall** not retain the Gospel without the languages. The languages are the scabbard in which is the word of the Spirit; they are the tabernacle in which this piece of jewellery is being carried about; they are the cup in which this drink is contained; they are the larder in which this food lies; and as the Gospel itself says (Mt 14<sup>20</sup>) they are the baskets in which these loaves and fishes and fragments are being kept.'

And yet Luther had already translated the Bible into German. But now, to end with, an excerpt from the chapter on Luther as Theologian. On the article concerning justification by faith alone, the chief doctrine of Reformation theology, he says, 'This is the article whereat the whole world doth take offence, and few there be that teach it aright, and still fewer that heartily believe it. There is ever in our hearts a reluctance to be nothing ourselves, and to let Christ do all. We always want to have a finger in the pie ourselves, and to serve God with such zeal as to compel Him to have respect unto us, and forgive us our sins, and grant us His grace. And that simply cannot be, nor ever shall be neither. For these twain are as oil and water in the heart; I cannot put my trust in both—one of them must go, either Christ or mine own works.'

The postscript is by the Editor for the group, Dr. Hans P. Ehrenberg, and consists of reflections 'at Luther's grave,' as in February 1946 he stood 'in thought' at Wittenberg.



# The Unity of the New Testament.

## The Doctrine of the Atonement.

BY PRINCIPAL VINCENT TAYLOR, D.D., WESLEY COLLEGE, HEADINGLEY, LEEDS.

THE doctrine of the Atonement is an especially instructive example of the unity of New Testament teaching. This unity does not mean that the same teaching is to be found in every part of the New Testament, but rather that the distinctive ideas which are characteristic of individual writers rest upon a common basis, bringing out points which are wanting or latent elsewhere and so establishing an organic whole. In recording New Testament teaching it is common to describe what the Synoptic Gospels attest, what is taught in the Acts, in the Pauline and Johannine writings, in the Pastoral and Catholic Epistles, and in the Apocalypse. This method has the advantage of convenience, and no harm is done provided we do not forget that we are dealing with cross sections of living tissue, in short, with the witness of a growing Church. This consideration ought to make us more alert than we are in appraising the varieties of New Testament teaching, as if one type could be welcomed and chosen to the neglect or rejection of another. Variations of emphasis and degrees of fullness undoubtedly exist, but we estimate them aright only if we recognize that behind these differences there is a common life and experience.

Some years ago (1928) a book was published under the title, *The Evening of the Last Supper*, written by Dr. H. M. Foston. Many readers and some reviewers found the book obscure, but in part at least the reason was that attention was not given to the writer's plea for what may be called a biological, as distinct from an atomistic, approach to the Gospels. 'There has entered into the production of the Gospels,' Dr. Foston wrote, 'as a total group, a type of causation which is more profoundly allied to that type of causation which is traced in the world of organizing life, than to those more divided sorts of literary and traditional causes on which current theorizing about the origins of the Gospels so absorbingly relies.' It is to be feared that this seed fell by the wayside. *Mutatis mutandis* the principle is relevant to the New Testament writings as a whole. In every Gospel and Epistle there are elements which point beyond what is written and call for further development and elucidation. This is the task attempted by the Fourth Evangelist in relation to the Synoptic tradition, and it may be said that it is the task of theology, however imperfectly it may be carried

out, to pursue this enlarging and integrating purpose. Only by such methods can the unity of New Testament teaching be appreciated.

I. *Primitive Christian Belief.* The theology of the first Christian communities was rooted in the ideas of the Old Testament. In this fact lies the vital importance of the Old Testament for Christian belief. It contains formative ideas which remain incomplete until their significance is seen in the light of the Cross and the Resurrection. Among these elements are Old Testament teaching concerning God, sin, forgiveness, atonement, and sacrifice, the rites and practices of the cultus, the message of the prophets concerning righteousness, the teaching of the Second Isaiah regarding the Suffering Servant, Jeremiah's message about the New Covenant, and the use made by Ezekiel and Daniel of the term 'Son of Man.' These ideas were used by Jesus and fused into a whole when He spoke of His suffering, death, and exaltation, and in turn they were drawn upon by the first Christian preachers and teachers when they sought to interpret the events which had happened in their midst (cf. Ac 10<sup>36-43</sup>).

In some of our text-books we are struck by the bareness of the account they give of the teaching of the Synoptic Gospels relative to the Atonement. In part this circumstance is due to the modern reaction against the work of older scholars who treated uncritically types and symbols in the details of the worship of the Tabernacle and the Temple. In part it is due to an over-emphasis of the originality of St. Paul, the author of the Epistle to the Hebrews, and St. John; to excessive scientific caution and a want of historical imagination. Happily in present-day theology there are welcome signs of a more constructive use of the Old Testament, a more discerning study of the theology of the Gospels, and a more intelligent recognition of the debt which even the greatest of the New Testament writers owed to primitive Christian belief and worship. From the Gospels, the Acts, and the Epistles we can learn much of the beliefs of the first Christians regarding Christ's death. I believe that we can also speak constructively concerning the thoughts of Jesus Himself as in the course of His mission He faced the prospect of suffering and death. It does not seem credible that He approached death without

the shadow of an idea why He must die, or that He explained to Himself His suffering simply as illustrating the general principle of self-sacrifice.

As the Head of the Messianic community (the Son of Man) Jesus believed that His death was necessary in fulfilment of the redemptive purpose of God. In dying vicariously He would establish, through the surrender of His life, a new covenant-relationship between God and men, into which men might enter through self-committal or faith, sustained by sacramental communion and expressed in sacrificial living (cf. Lk 22<sup>29</sup>, Mk 14<sup>22-24</sup> 8<sup>34</sup>). His Messianic task, as He interpreted it, was one of suffering and rejection (cf. Mk 8<sup>31</sup> 9<sup>31</sup> 10<sup>33f.</sup>, Lk 17<sup>25</sup>, etc.). This suffering, however, was vocational as well as personal. As the Servant of the Lord and the Son of Man, He stood in a representative relation to men, so that He could speak of His out-poured life as availing for many, or, in the language of symbol, as providing 'a ransom for many' (Mk 10<sup>45</sup>). The closer definition of this sacrificial ministry for men is not brought out in any of His sayings. He spoke indeed of a 'cup' which it was necessary for Him to drink (Mk 10<sup>38f.</sup>), and which theologians have attempted to interpret in various ways as an experience of sin-bearing, but His prayer in the Garden of Gethsemane shows that the full meaning of 'the cup' was hidden from Him and that He was content to accept it as of the Father's appointing. These sayings and the story of Calvary itself set the problems for subsequent Christian thinking and interpretation.

If we study the Gospels, the Acts, 1 Peter, the Apocalypse, and the Pastoral Epistles we can form a reasonably clear conception of what primitive Christianity believed and taught about the work of Christ. We can see that the first Christians believed that His death was the embodiment of a Divine purpose, that it had a Messianic character, that it was closely connected with sin and had a vicarious and redemptive significance, that it was interpreted in terms of sacrifice and of the Servant-teaching of Is 53; above all, that it was regarded as crowned in the glory of the Resurrection and was related to ethical and spiritual ends. Of other ideas, which remained to be treated by the greatest of the New Testament writers, we can see fainter traces, such as the conception of a faith-relationship between the believer and Christ, the development of eucharistic teaching, the thought of suffering with Christ, and the relation between His death and the love of God. We trace also a growing emphasis upon the universality of His redemptive ministry. It is tempting to trace back the influence of many of these ideas upon the sayings of Jesus, and in principle it is not to be denied that Old Testament conceptions may have coloured the primitive record. In the end, how-

ever, any wholesale application of this method proves to be its own refutation. It is much more credible, and indeed much more scientific, to assume that the creative influence of the teaching and actions of Jesus lies behind the ferment of primitive Christian thinking than to suppose that the latter came into being *ex nihilo*. One other observation needs to be made. The great New Testament writers, who treated more fully aspects of the doctrine of the Atonement, shared to the full and were greatly influenced by primitive Christian belief. To the writings already mentioned we need to add many passages from the Pauline Epistles and the Johannine writings, the Fourth Gospel and the three Epistles, as well as from the Epistle to the Hebrews; in particular, 1 Th 5<sup>9f.</sup>, Gal 1<sup>4</sup>, 1 Co 6<sup>20</sup> 7<sup>23</sup> 11<sup>23-25</sup> 15<sup>3</sup>, 2 Co 5<sup>14</sup>, Ro 4<sup>25</sup> 5<sup>8</sup>, He 9<sup>12</sup> 10<sup>19</sup> 12<sup>24</sup> 13<sup>12, 20</sup>, 1 Jn 1<sup>7</sup> 3<sup>16</sup> 4<sup>14</sup>. These passages are not distinctively Pauline or Alexandrian or Johannine but illustrate in various ways the common stock of ideas and beliefs characteristic of the primitive period. They show how great is the unity of New Testament teaching in spite of diversity of treatment and interest.

II. *The Distinctive Teaching of St. Paul, the Author of Hebrews, and St. John.* The debt of these writers to primitive Christianity has been sufficiently emphasized, and it remains to consider the special contribution of each within the unity of New Testament teaching. None of them has a doctrine of the Atonement, but each gives prominence to important aspects of the doctrine which have left a deep impress on subsequent Christian thought.

St. Paul, in particular, never set himself to frame and state a doctrine. There is no Pauline theory of the Atonement. The time for such an undertaking had not yet come. Moreover, Paul himself is far from being a systematic theologian, and, in any case, he was much too busily engaged in the work of evangelization, in controversy, and in caring for the churches he had founded. Nevertheless, he emphasizes ideas vital to a full appreciation of the wonder and meaning of the Cross. Chief among these is the prominence he gives to the idea of God in Christ. In his teaching it is God who forgives, reconciles, saves, and sanctifies; and these things He does in Christ. Nothing is more characteristic of his teaching than his declaration that 'in Christ, God was reconciling the world unto Himself' (2 Co 5<sup>19</sup>). It was God, he declares, who plainly set forth Christ 'as a means of atonement,' in virtue of His out-poured life, to be appropriated by faith, and this He did in order to show forth His righteousness or salvation, that He Himself might be righteous and give a standing ground before Him (Justification) to the



man whose approach is based upon faith in Jesus (Ro 3<sup>25f.</sup>).<sup>1</sup> 'God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.' The more one appreciates the greatness of this teaching, the more clearly one sees how un-Pauline are theories of the Atonement which imply that a Divine hostility toward men was overcome by the gracious intervention of Christ. Paul is faithful to the conviction of Jesus that His suffering and death fulfilled the redemptive purpose of God.

Ro 1<sup>29-31</sup>, 2 Co 12<sup>20</sup>, Gal 5<sup>19-21</sup>, and Col 3<sup>5-9</sup> reveal how seriously Paul faced the problem of sin. He does not limit himself to one view of its origin and nature, for he speaks of its beginnings in the sin of Adam, of the evil impulse or inclination by which man is tempted to his undoing, and of hostile powers which threaten his blessedness. He is more deeply concerned to speak of that work of God in Christ by which sin is overthrown and destroyed. Verging upon, without actually crossing, the bounds of substitutionary teaching, he thinks of Christ as our Representative, the Second Adam, or federal Head of a redeemed humanity. In the language of paradox he describes Him as 'made to be sin on our behalf' (2 Co 5<sup>21</sup>) and as having become 'a curse for us' (Gal 3<sup>13</sup>), statements which mark his nearest approach to the idea of 'sin-bearing.' This teaching is preserved from the error of presenting Christ's death as a transaction, and so from externalism, by two elements which are of cardinal importance in his theology: his insistence upon the work of the Spirit within us and his constant emphasis upon the faith-relationship between the believer and Christ. It is 'through the Spirit by faith' that we wait for 'the hope of righteousness,' and nothing else avails save 'faith wrought by love' (Gal 5<sup>6f.</sup>).

In no sense is it disloyalty to the greatness of Paul to say that, beyond describing the work of Christ as one of obedience (Ro 5<sup>19</sup>) and as the vicarious acceptance of the judgment of God upon sin, he does not define more fully the mediatorial ministry of Christ for men. Only once does he speak of it as intercession (Ro 8<sup>34</sup>). It is significant, however, of the unity of New Testament teaching that it is just this gap in Pauline theology which is filled, though by no means completely, by the Epistle to the Hebrews.

Rooted in primitive Christian teaching, the Epistle to the Hebrews concentrates attention upon the Person of Christ and His representative ministry under the category of sacrifice. Passage after passage speaks of Him as our High Priest on high (2<sup>17</sup> 3<sup>1f.</sup> 4<sup>14-16</sup> 5<sup>5f.</sup> 9<sup>f.</sup> 6<sup>20</sup> 7<sup>26</sup> 8<sup>1f.</sup> 9<sup>11</sup> 10<sup>21</sup>) and of the offering of Himself to God on our behalf

(1<sup>3</sup> 2<sup>17</sup> 7<sup>27</sup> 9<sup>11f.</sup> 14. 26. 28 10<sup>10</sup>. 12. 14. 19-23 12<sup>24</sup> 13<sup>11f.</sup> 20<sup>f.</sup>). Characteristic among these passages are 10<sup>12</sup>: 'But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God,' 10<sup>14</sup>: 'For by one offering he hath perfected for ever them that are sanctified,' and, perhaps above all, 9<sup>24</sup>: 'Christ entered . . . into heaven itself, now to appear before the face of God for us.' This conception of the mediatorial ministry of Christ on high is most impressive, but it cannot be claimed that the author makes clear the nature of the One Sacrifice.<sup>2</sup> Reasons for this are the small extent to which he dwells upon the love of God, his silence about Christ's self-identification with sinners, and the absence of teaching concerning faith-union with Christ, sacramental communion, and mystical suffering with Him. To mention these things is not to detract from his greatness. Once more we are reminded of the unity of the New Testament, for these are the very themes which meet us in the Pauline letters and the Johannine writings.

Of the distinctiveness of the Johannine teaching there can be no question. John's main emphasis lies upon the Cross as the revelation and manifestation of the Love of God. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life' (Jn 3<sup>16</sup>). 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the expiation for our sins' (1 Jn 4<sup>10</sup>).<sup>3</sup> That which gives meaning and value to this transcendent expression of love is the Johannine doctrine of the Incarnation. Christ is the Word of God and the Only-begotten Son; and it is as such that He becomes flesh, lays down His life for men, and is glorified and exalted. It is on this basis and in this framework of belief that the Atonement is presented. Again the category is sacrificial. Christ is the Lamb of God who takes away the sin of the world (Jn 1<sup>29</sup>). He sanctifies Himself that His disciples also may be sanctified in truth (Jn 17<sup>19</sup>). He is like the grain of wheat which, if it die, beareth much fruit (Jn 12<sup>24</sup>). He is our Advocate with the Father; He Himself is the Expiation, not for our sins only, but also for the whole world (1 Jn 2<sup>1f.</sup>). So far from being remote from us in His death and exaltation, He gives His flesh for the life of the world (Jn 6<sup>51</sup>) and through believing in Him (ἐἰς αὐτόν) men receive the gift of life in its richest and most abiding form (Jn 3<sup>14-16</sup>).

This Johannine teaching is of imperishable value

<sup>2</sup> I have discussed this question in *The Atonement in New Testament Teaching*<sup>2</sup> [1945], 126-30.

<sup>3</sup> I think the Gospel and the Epistles were written by the same author, but in any case all illustrate the theology of the Johannine School.

<sup>1</sup> Cf. THE EXPOSITORY TIMES, 1, 295-300.

to the Church and to the individual believer. It has fewer notes than Pauline teaching, but they have a deep diapason quality with which instinctively many readers of the New Testament find themselves to be in harmony. The more questing and critical mind finds itself raising problems to which Johannine theology gives no answer, and turns with deeper satisfaction to the depths of Pauline teaching and the lone heights of Alexandrian thought. In *Readings in St. John's Gospel* the late Archbishop Temple told us that Bishop Gore once said to him that he paid visits to St. John as to a fascinating foreign country, but that he came home to St. Paul. 'With me,' wrote Dr. Temple, 'the precise opposite is true. St. Paul is the exciting, and also rather bewildering, adventure; with St. John I am at home' (p.v.). Among modern Christians this division runs deep, and no harm is done if we do not allow our preferences to destroy the unity of New Testament teaching. In a letter to the present writer Dr. Temple explained that in the words quoted above he was not thinking of *making* the Fourth Gospel our home but of *finding* it there, and that so far as one *makes* anything one's home, it must be the whole New Testament. No more impressive testimony to the true unity of the New Testament could be given.

III. *New Testament Teaching and the Doctrine of the Atonement.* It is no part of the present

essay to attempt to state the doctrine of the Atonement, but only to indicate its relation to the wholeness of New Testament teaching. It is significant that almost all the great theories have been based on that teaching, and that, in so far as they have failed, their failure has been due to an excessive dependence upon certain elements in it and the consequent neglect of others. This is true of the so-called classic theory which emphasizes the victory of Christ over sin, Satan, and death, of the theory associated with the name of Abailard, and the forensic interpretations of later Reformation teachers. Abailard and his many successors down to modern times have rested too exclusively on those great passages which affirm that the Cross is the revelation of Divine love, and Anselm neglected them only to lose in his great intellectual formulation the deepest and most Christian elements. Too often what Christ has done has been separated from its spiritual appropriation in the heart of the believer, and sacrifice has been conceived on pagan rather than Biblical analogies. The plea that we must build on the teaching of the whole Bible does not mean that theological construction is no more than the assembling of Biblical data. Especially in the appreciation of Christ's supreme work for men things must be said for which there is no warrant in proof texts, but unless the theological house is built on deep Scriptural foundations it is sure to fall. Soteriology is Biblical or nothing, however high into the heavens it soars.

## Literature.

### THE CHRISTIAN MESSAGE TO THE HINDU.

It is hardly necessary to tell any one in Scotland—at least any one in Scotland who is concerned with the coming of the Kingdom of God—who A. G. Hogg is. Far beyond the bounds of Scotland his name and his work as an educational missionary and as Principal of the Madras Christian College—*præclarum nomen*—are known and honoured. We open Dr. Hogg's latest book, *The Christian Message to the Hindu* (S.C.M.; 6s. net), expecting much and we are not disappointed.

The 'three dozen years during which,' Dr. Hogg tells us, he has had 'the privilege of seeking to declare and interpret Christ to Indian youth' have given him an exceptional opportunity of understanding the mind and heart of Hinduism, and of this opportunity he has made full use. It is true, no doubt, that it is the Hinduism of the

intellectuals that he has come closest to, those who have grown up in the atmosphere of the Vedanta, of which the appeal is addressed rather to the head than to the heart. Nevertheless, Hindu students of this type have hungry hearts as well as acute and active minds, and to them Dr. Hogg proclaims a message which is no procession of 'bloodless categories.' He does not fall into the error of presenting to them a Christian philosophy adjusted to their supposed demands or needs. That kind of 'sympathetic approach' does not appeal to him. He seeks rather 'to be alertly conscious of the points where the Gospel challenges Hindu religious conceptions most radically or fundamentally.' His is a kind of 'bridge-building' that Karl Barth himself would not surely be prepared to denounce. Dr. Hogg would begin where the Gospel challenges his students, but he would not end there. He would go on to recognize that there are bridges that the Christian messenger can



use that give entry to the heart of the Hindu, bridges built not by any earthly builder but by the Pontifex Maximus Himself.

That this is a live book dealing not with abstractions but with the tides that ebb and flow within the human heart is indicated by its chapter headings. Thus three of these are 'Come, follow Me,' 'Come, join My Church,' 'Come, face with Me the Karma of Humanity.' It is personal relationships between living men and God with which Dr. Hogg deals, seeking to bring about 'the divine encounter.'

The chapter which deals with Karma is important since that conception has a central place in Hindu belief and cannot be by-passed. The doctrine of Karma is valued by many thoughtful Hindus as providing what they think to be an explanation of suffering. Dr. Hogg shows how the Christian way of dealing with this problem is 'far more deeply moral than the Hindu way.' 'The Hindu declaration is,' he says, "'There is no problem for there is no undeserved suffering.'" The truly Christian declaration is, "'There is no problem for it is right that there should be undeserved suffering.'" He suggests that the Christian creed for India should, therefore, 'include an article declaring it to be morally necessary that the just should suffer with and for the unjust.' Thus India, just because of the individualism of its Karma doctrine, itself points to the Christian conclusion that 'the individual brother's sin must be wiped out in the human brotherhood's suffering.'

There is indeed much in this book which one could linger over as indicating how, as Dr. Hogg himself claims, his apprehension of the gospel 'has been enriched and clarified by having to think it out afresh for himself under the stimulus of intercourse with the Hindu mind.'

One instance of this deserves special mention. In the chapter headed 'Come, join My Church' he draws attention to the place of community in Hindu life. The Karma doctrine is, indeed, narrowly individualist, but there is at the same time in Hinduism a vital sense of kinship that makes it very hard for a Hindu to break the bonds of brotherhood that unite those who are within the Hindu pale. He tells us of one of his students who had become wholly Christian in his personal faith but found it impossible to forsake his community-loyalty and was convinced that Christ Himself would not require this of him. Dr. Hogg began to reflect on all that was here implied and, he says, was humbled by the reflection 'that his own message had for long been "distorted by an inherited individualism."' I began to realize how persistently in regard to the whole issue of redemption from evil the Bible tends to think socially or corporately rather than individually. For it individual salvation is a sharing of a corporate human redemption, and, indeed, of a cosmical redemption.'

Enough has perhaps been said to indicate how suggestive and how full of the wisdom of experience this book is. Every one whose business it is to reach the heart of the thoughtful Hindu—who is

after all just one type of the thoughtful man in any land—should study it.

NICOL MACNICOL.

### OUR HUMAN PROBLEMS AND THEIR SOLUTION.

Here are two books dealing, each in its own way, with subjects that touch one another, so that at times the authors cross each other's path.

Professor Edmund F. Sutcliffe, S.J., has given us a detailed and interesting study of *The Old Testament and the Future Life* (Burns, Oates & Washbourne; 16s. net). He is a close student of the Scriptures, and founds on them at every step. Starting from the familiar fact that the long sojourn of the Israelites in Egypt—where a characteristic of the people was their preoccupation with the future life—completely failed to turn their thoughts in that direction, but left them still true Semites, like the Babylonians engrossed in this present world, and assuming that the moral laws work themselves out on this side of the grave, and so little interested in what lies beyond, our author shows us in two chapters, one upon the teaching on these matters in the Pentateuch, and one—a study of so fine and late a book as Ecclesiasticus—how strangely long the Hebrew mind remained contented with that creed, how curiously slow it proved to make any advance on it at all.

True, he is of the firm opinion that the accepted view of Sheol is too grim and gloomy and negative. Thus the denial of activity to its inhabitants means merely of such activities as those with which we are familiar. But there may be others open to them yonder. And passages that seem to assert that they are cut off from God are to be interpreted as implying only that the type of service and of worship we can render to Him here are closed to them. Still, he is puzzled by the long halt before the Hebrew mind moved forward. Certain passages in the Psalms, which seem to look out confidently into the future life, are explained away as being much simpler and more mundane. Thus, when the Psalmist (Ps 17) says, 'For me, let me in righteousness see Thy face; Let me be sated, on awaking, with Thy likeness,' he is merely asking that in his morning prayer he may have real communion with God. And so on. Still, there were minds staggered and perplexed by the orthodox creed, which did not seem to face and meet the facts. As Mr. Blunden has it,

I have been young, and now am not too old,  
And I have seen the righteous forsaken,  
His health, his honour, and his quality taken.  
This is not what we were formerly told.

And others were concussed by their own experience into feeling what Butler felt, that this life looks as if it were only a first volume that needs a second to round off the story; which volume, he thought, is there. And so did they, with a growing certainty as the years slipped away. But it is only when we reach books as late as Wisdom and Daniel that the doctrine of rewards and punish-

ments hereafter comes fully into view. A short chapter upon Purgatory, for which he calls as witnesses only two passages—the famous one in 2 Mac, and another in the Fourth Book of Ezra; a long and careful one upon the Resurrection of the Body, and another on the Doctrine of the Extra-Canonical Books brings to an end a work, interesting partly because of the angle from which it is written, and not a little because of the fairness of the author's mind.

The second volume, entitled *Stubborn Soil*, by Mr. Seton Pollock (Sidgwick & Jackson; 12s. 6d. net), is a study of the Wisdom Literature. Mr. Pollock is a layman, with the advantages that accrue to him from that. And if any are inclined to question his credentials, we have a Preface from Professor Elmslie which says confidently, he has 'acquired to the full the technical knowledge required for his high purpose, and readers may be assured that what he has to say regarding these books presents thoroughly established conclusions of scholars.' And of his translations of the texts of Proverbs and Job and Ecclesiastes, 'Would that all translators could have reached his level of essential fidelity to the original combined with fine literary sensitiveness.' The book consists of two parts, a version of passages of the texts which undoubtedly brings them close to our mood, and mind, and understanding, and a series of vivid pointed essays on the practical problems of the works discussed. Certainly these make clear how modern, as we say, how real and pressing for us now, are the enigmas by which these old writers found themselves confronted; how they still face us, clamouring for a solution, which is not there, except in Jesus Christ. A. J. GOSSIP.

#### THE SPEAKER'S LECTURESHIP.

From 1942 to 1945 the late Principal Emeritus of Regent's Park College, Oxford, Dr. H. Wheeler Robinson, was Speaker's Lecturer at the University of Oxford. During his tenure of the Lecture-ship he delivered a course that forms the major part of the posthumous volume from his pen now published under the title, *Inspiration and Revelation in the Old Testament* (Cumberlege; 15s. net).

Since 1911, the year in which his 'Christian Doctrine of Man' appeared, the name of H. Wheeler Robinson has been before students of Christian theology as that of a scholarly, competent, thoughtful, and attractive expositor of the traditional material, especially as it is presented in the Scriptures of the Old and New Testaments. The volume now before us (which it is a pleasure to handle, so beautifully is it printed and so tastefully bound) will enhance that reputation.

The general subject of the lectures is approached through three 'subordinate' topics, namely, God and Nature, God and Man, God and History. The treatment of those topics, 'subordinate' as they are, occupies more than half the book. But it is only fair to add that Dr. Robinson did not live to complete the whole scheme that was in his mind. He had intended to include a chapter or chapters on the growth of the Canon of the Old

Testament, and the nature of the authority attached to it by early Judaism and primitive Christianity.

It should also be observed that the first part of the main subject (Inspiration and Revelation) finds a place in the course of the treatment of the three topics above named. Nature is said to reveal God as being the unique utterance of a unique Being, as having been made to be the arena of history, and as carrying the mind up to the God on whom Nature wholly depends. Man also reveals God, offering by his self-consciousness and in his social relations new channels of revelation to which Nature cannot attain. History also reveals God; in gathering the story of many generations, it can show the depth of meaning in the Divine will and its dynamic force.

In the second part of the main subject the nature of the prophetic inspiration is the central theme, and the discussion culminates in the question of the theological validity of prophecy: is it from heaven or from men? We could wish that Dr. Robinson had straightened out his answer a little more, especially in its concluding portion. But he does well to defend the anthropomorphic and anthropopathic language of the prophets, though we may be more conscious than they of its ultimate inadequacy. He also does well to maintain as essential to the doctrine of revelation the prophetic truth of the Divine initiative, though we may not be satisfied with the psychology through which it found expression. As for the intuitional character of prophecy, it may well be one aspect of its validity, as marking that subjective factor which appears to be characteristic of all religion. But along with the subjective factor go the objective features. As Dr. William Temple has emphasized it in his Gifford Lectures, the revelation is a product of event and interpretation, an inter-linking of history and meaning. Thus the authority of the religious fact so constituted is both subjective and objective, and, as Dr. Robinson adds, 'in that duality lies its continued vitality.' And he concludes: 'There are secondary and delegated authorities in religion, with which we cannot dispense, and such are the Church and the Bible. But, in the last resort, it is in the prophetic consciousness and its continuance in personal religion that there is found the ultimate sanctuary in which the voice of God is still heard, the sanctuary in which the ancient Scriptures are still transformed into His living oracles.'

In the third and fourth parts of the main subjects Dr. Robinson considers the revelations through the priest and the 'wise man,' through Tōrah and Wisdom, respectively. Many will find these chapters even more informative, from the exegetical standpoint, than the preceding ones. The concluding chapter treats of the response of the Psalmists, who praise the God whom the prophets find, who sing in psalmody to the God who has spoken to man in prophecy.

Experts in Hebrew and Semitic studies might have much to say about the wealth of exegetical matter this book contains, but we are content to add that to read and assimilate its contents would



be for many a liberal education in the Old Testament.  
W. FULTON.

### CANADIAN METHODISM.

British Methodists have been singularly ill-informed of the history of their sister Church in Canada, and the Union in 1925 of Canadian Methodism with the Congregational and Presbyterian Churches has tended to obliterate even the memory of the existence of a Methodist Church in the Dominion. All the more welcome, therefore, is the appearance of *Methodism in the Middle West*, by the Rev. J. H. Riddell, D.D., LL.D. (Ryerson Press, Toronto; 15s. 6d. net).

This bulky volume is a faithful and painstaking record of the origins and growth of the Methodist Church in the Prairie Provinces. Upon its pages are found such place-names as Moose Jaw, Hudson Bay, Red River, and Saskatchewan, and if these names conjure up visions of trappers, redskins, scalps, and wigwams, the reader will not be disappointed, for in a missionary setting they are here in abundance.

In 1840 the Hudson Bay Company invited the Wesleyan Methodist Church in England to establish missions in their territories. Four missionaries began their work among the illiterate Indians in Rupertsland, and the story which Dr. Riddell unfolds is one of heroism and adventure, privation and famine, expansion and consolidation, a story which is equal to the best in the annals of missionary enterprise.

We fear that this book will make no general appeal in this country. It is, as the publishers suggest, 'an encyclopædia of persons, places, events, and dates,' and for that reason is unlikely to attract the ordinary reader on this side of the Atlantic. But Dr. Riddell has done his Church a great service in compiling this record of a great achievement which can too easily be forgotten now that Canadian Methodism has merged its identity in the United Church, and the historian will welcome this addition to his shelves.

Copies of the book may be obtained from the London agents, Messrs. Hatchards, 187 Piccadilly, W.1.

WESLEY F. SWIFT.

### A MODEST MASTERPIECE.

Is the form of these cheery, breezy, unconventionally frank and really profound discussions of religion with sixth form boys—*Approach to Christianity*, by Mr. A. R. Bielby (S.C.M.; 2s. net)—repellently artificial, or is it attractive and disarming? It is high praise to say that the form justifies itself and, as in Plato's Dialogues, the interlocutors are real persons who make their contribution.

As to the content the reader will do well to make himself deaf to the patronizing note in the Bishop's introduction and recognize at once in this lay mathematician a masterly theologian in deep rapport with the modern mind and fully possessed of the most up-to-date apologetic equipment. He avoids giving the impression, so often left by Mr.

Lewis and other such writers, that he is conjuring the old orthodox rabbit out of a very modern hat, and rather suggests that the way is open to progress and originality in the formulation and acceptance of a genuinely Christian faith. Boys, teachers, and ministers will find here wise, courageous, and suggestive thought.

R. W. STEWART.

The biography of a notable schoolmaster, *Flecker of Dean Close* (Canterbury Press; 6s. net), by Charles Williams, preserves a tribute to one who in his scholastic career impressed himself as a great teacher and a profoundly religious personality. There is a moving introduction by Bishop Stephen Neill and a foreword by Viscount Caldecote, P.C., with an affectionate testimony by Lady Clarke, wife of Sir Edward Clarke, one of Flecker's most intimate friends. It is an indication of the vitality of Flecker that, when he retired from the Headmastership of Dean Close, he began a new career in the ministry of the Church of England when he was over sixty years of age.

*God and the Jews* (Epworth Press; 7s. 6d. net), by the Rev. Reginald Glanville, is written with placid and intelligent familiarity with the Scriptures to stress the fact that in their testimony and their sufferings the Jews stand beside Christians as witnesses to God in a heathen world and to urge the Bible doctrine that the full salvation of the world waits on the reconciliation of Jew and Gentile in Christ.

It was well worth while to print the Rev. Norman H. Snaith's Broadcast Talks on Ideas of God—*What's Your Idea?* (Epworth Press; 1s. net). It may be a question whether the informal slanginess, which was a deliberate and probably successful attempt to catch and hold the B.B.C. listener, is useful for a reader, yet it has force and makes one wonder if much religious appeal may not be too solemn in form. No one should be deterred by the style from learning much both from the form and the content of these addresses to the vaguely religious mind. It is rightly emphasized that the Hebrew conception of the living, acting God is more in accord with modern thought than are the abstract and static notions of Divinity in Greek philosophy. It is indeed along this line that any modernizing of the Creeds must be sought.

*Golden Pavements*, by Bertram Lister, M.A. (Lindsey Press; 2s. 6d. net), is the title of some talks to children, on such themes as Florence Nightingale, Dick Whittington, Magna Carta, the Tower of London, and perhaps likeliest to interest Metropolitan audiences.

A new commentary on *The Epistle of St. Paul to the Philippians* (Lutterworth Press; 5s. net) testifies to the unceasing interest in the Bible and

its message. And this guide, by the Rev. Canon H. G. G. Herklots, M.A., Director of Religious Education for the Diocese of Sheffield, will offer all needed assistance to the reader who wishes to understand the Letter. The introduction is brief but sufficient. Canon Herklots examines the case for the Ephesian origin of the Captivity Epistles and states the arguments fairly, but concludes definitely for the traditional theory of the period of the imprisonment at Rome. The commentary is divided into sections, each with a heading, giving its substance, and the English text is explained word by word, clearly and succinctly. The commentary is not a school book, but is meant for the general reader, and is one of a new series which, with this book, makes a promising start.

An interesting and valuable discussion of what is the real problem of our time will be found in *Freedom and Control, A Christian Interpretation*, by the Rev. E. V. Newman, M.A., B.D., B.Litt., Principal of Tupon College, Tonga (S.C.M.; 6s. net). We are witnessing to-day the usual tendency of people to get into separate and opposing camps through emphasizing exclusively what is only half a truth. But Robertson of Brighton taught many of us long ago that the truth was never found in an extreme, or between two extremes, but always by putting the two opposing halves together. This is what Mr. Newman has done in his book. He fully appreciates the truth in freedom and also the truth in control. But he contends

persuasively that these are just half truths and that the whole truth is found only by putting them together. And the whole truth is a spiritual unity. It is only in Christianity that the imperfect members find their fulfilment. 'This book,' he says, 'is written in the faith that we live in a universe whose central and controlling reality is spiritual.' This contention is supported by an argument which is marked by unconventional freshness and knowledge of men and things. It is a sound book on a great theme.

Dr. Henry Sloane Coffin has written an interesting, and at every point helpful, book on worship—*The Public Worship of God* (Westminster Press, Philadelphia; \$2.00). It is written in the tradition of the Reformed Churches, but (as one would expect) the author is broad enough in his sympathies to see and use the spiritual treasures of the Pre-Reformation centuries. He begins by laying a theological foundation and goes on to discuss the art of public worship (ritual and ceremonial), the composition of public prayers, the offering of praise, and the sacraments. The book is informed throughout by scholarship, and by plain common sense and good taste. It is also full of helpful counsel for those whose duty it is to lead the devotions of the worshippers, and in this are included the leaders of praise. It is hardly necessary to say that this book should be widely read and digested by the clergy, particularly of all non-liturgical churches.

## Nehemiah—Ezra?

BY THE REVEREND W. M. F. SCOTT, M.A., LIVERPOOL.

WHICH came first, Ezra or Nehemiah? Nearly all scholars now accept the conjecture that the Artaxerxes of the Ezra stories is not Artaxerxes I as in the Nehemiah stories, but Artaxerxes II. Therefore the date of Ezra's visit to Jerusalem 'in the seventh year of Artaxerxes' (Ezr 7<sup>1</sup>) is now held to be 397 instead of 457, while Nehemiah's arrival at Jerusalem 'in the twentieth year of Artaxerxes' (Neh 2<sup>1</sup>) is still dated at 444.

According to the Books of Ezra and Nehemiah Ezra set out from Babylon in the seventh year of Artaxerxes, arrived at Jerusalem and dealt with the mixed marriages at once. Nothing more is heard of him until thirteen years later when in the twentieth year of Artaxerxes Ezra introduced his law in the midst of the doings of Nehemiah. Any modern text book on the period will show what problems and confusions are raised by this account. What can have been the relation between two leaders both working at the same time, but never together except according to three passages which are textually doubtful? The

result is to predispose people to throw over the Chronicler's whole account. But it is worth remembering that we have in 1 Es an independent Greek version of the Chronicler's work, which has been shown to be nearer at this point to the Chronicler's original.<sup>1</sup> It dates all Ezra's activities to 457-6, which gives us a perfectly straightforward chronology. Realizing then that the Chronicler believed that Ezra left Babylon in 457 and completed his reforms in about fourteen months, and that Nehemiah followed about twelve years later, we must first examine the objections to this account and then weigh up some of the points in its favour.

### *The Objections.*

(1) Nehemiah recorded in his memoirs (7<sup>4</sup>) that 'the city was wide and large: but the people were few therein, and the houses were not builded'—a state of affairs which he set himself to remedy.

<sup>1</sup> L. E. Browne, *Early Judaism*, ch. 2; Torrey, *Ezra Studies*, 256 f.



But Ezra found 'a very great congregation of men and women and children' (10<sup>1</sup>) gathered to hear what he was going to do about the mixed marriages. Therefore it is said that Ezra must have lived after Nehemiah's measures increased the population to a size which would make such a congregation possible.

This argument will hardly bear examination. The question of population is purely relative. A population large enough to provide a great congregation may not have been enough to defend Jerusalem and to rebuild its walls. To take a modern parallel, when visiting Plymouth in 1942 I was told that it was a city of the dead and that the streets were deserted. I could see with my own eyes that the place was in ruins—'the city was wide and large; but the people were few therein, and the houses were not builded.' But outside St. Catherine's Church at 6.15 p.m. on Easter Day I found a notice, 'All seats taken.' There was evidently 'a very great congregation of men and women and children.' Moreover it is not legitimate to stress the details of Ezr 10<sup>1</sup> which comes not from Ezra's memoirs but from the Chronicler's pen. His wish to exalt his hero Ezra would naturally find expression in such touches as this. He felt that Ezra's chief actions were so important that there must be a crowd worthy of the occasion. Moreover Ezr 4<sup>7-24</sup> records an attack on Jerusalem 'in the days of Artaxerxes' (4<sup>7</sup>). It was due to an attempt to rebuild the walls and is widely regarded as the event which prompted Nehemiah to go to Jerusalem in 444. If we put Ezra in 457, then this attack would come between Ezra and Nehemiah and would account for the desolation found by the latter, which had no doubt been increased by voluntary evacuation. It should be noted also that the congregation attracted by Ezra is not confined to the inhabitants of Jerusalem but comes 'out of Israel' (10<sup>1</sup>). The interest in mixed marriages would have been greater amongst those who live in close contact with non-Jews outside the city wall.

(2) It is said that Ezra finds the city walls built. For he gives thanks (9<sup>9</sup>) that 'God . . . hath extended mercy unto us . . . to give us a wall in Judah and in Jerusalem.' Since Nehemiah's great achievement was the building of the wall, Ezra could not have given thanks for the wall until Nehemiah had done his work.

But the word here translated walls, *geder*, does not occur again in the whole of Ezra-Nehemiah though the wall was one of its biggest topics. Only once out of all its uses in the Old Testament does the word refer to a city wall (Mic 7<sup>11</sup>). Only on one other occasion does the R.V. translate it by wall in a reference to the Temple partition in

Ezk 42<sup>7,10,12</sup>. In fact, the word means fence and generally a fence of a vineyard. The LXX recognizes this by using *τείχος* to translate all other references to the wall in Ezra-Nehemiah, and using *φραγμός*, a fence, to render *geder* here. Furthermore we find that in several of the instances where *geder* is used of a vineyard fence, the vineyard is simply a figure of Israel and the fence of Jehovah's protection. For example, in Ps 80 Israel is compared to a vine and the Psalmist asks 'why hast thou broken down her fences, so that all they which pass by the way do pluck her?' This figure gives a perfectly adequate explanation of the meaning in Ezr 9<sup>9</sup>. Oesterley says<sup>1</sup> that the word 'never has a figurative sense when referring to a wall' and so is not figurative here. But since the word only refers to a wall once (or at the most twice if we include the partition fence of Ezk 42) his reasoning need not be taken very seriously. The figurative interpretation is confirmed by 1 Es 8<sup>81</sup>, which has 'to give us a sure abiding (Gr. *στερέωμα*) in Jewry and Jerusalem,' and also by the phrase 'a wall in Judah and Jerusalem.' Judah comes first, and the wall in that case must be figurative. It is no way out of the difficulty to say that Jerusalem is epexegetic. Batten solves the problem by striking out the phrase 'in Judah' but it is no argument to assume your conclusions and then to doctor the text to make it provide the required evidence.

Those who still insist on taking the wall literally should note that it only took Nehemiah fifty-two days to finish the wall (Neh 6<sup>15</sup>) which suggests that it was a matter of repairing and completing an existing wall, not making an entirely new one.

(3) At the time when Nehemiah built the walls Eliashib was high priest (Neh 3<sup>1, 20, 21</sup>). But in Ezr 10<sup>6</sup> we read that Ezra 'went into the chamber of Jehohanan the son of Eliashib.' It is said that here 'son of' equals 'grandson of,' since we find in Neh 12<sup>11</sup> that Eliashib had a grandson Jonathan (=Johanan, Neh 12<sup>22</sup>). So, it is said, we must conclude that 'Nehemiah lived during the high-priesthood of Eliashib, and Ezra under that of his grandson' and that 'we have an interesting piece of corroborative evidence from two of the Elephantine papyri. From these we learn that Jehohanan was high priest in Jerusalem in 408 B.C. As Ezra lived under his high-priesthood, it is clear that when . . . it is said in Ezr 7<sup>1</sup> and Neh 2<sup>1</sup> that Ezra and Nehemiah came to Jerusalem in the seventh and twentieth years of Artaxerxes respectively, without specifying which Artaxerxes is meant, we must understand that in the case of Nehemiah it was Artaxerxes I 464-424, and therefore the year 444 B.C., while in the case of Ezra it was Artaxerxes II 404-359, and therefore the year

<sup>1</sup> *History of Israel*, ii. 117.

397 B.C.<sup>1</sup> Q.E.D.! If Ezra's work was done under the high-priesthood of Jehohanan and Nehemiah's under that of his grandfather there is nothing more to be said. But is it as simple as that?

But first there is no suggestion of any kind whatever that the Jehohanan into whose chamber Ezra went was high priest, and the Chronicler's usage suggests that he was not. For, when Eliashib comes into the story, the Chronicler is always careful to mention that he is the high priest (Neh 3<sup>1</sup>. 20 13<sup>4</sup>. 28). So, if Jehohanan had been high priest at the time, he would have written 'I went into the chamber of the high priest,' as when he refers to Eliashib's house (Neh 3<sup>20</sup>) he calls it 'the house of Eliashib the high priest.' So then the idea that 'Ezra lived under the high-priesthood of Jehohanan' is pure supposition.

Secondly, there is no need to equate the Jehohanan of Ezra's time with the man of the same name who was the grandson of Eliashib. Of course, if Jehohanan were an unusual name such an identification would have some probability. But the name is even more common than its equivalent John is amongst us. For fifteen persons of this name are found in the Chronicler's writings, five in the Maccabees and seventeen more in Josephus.<sup>2</sup> It would therefore seem a little rash to say without any evidence that two uses of this name must apply to the same person.<sup>3</sup> If in Ezr 10<sup>6</sup> Jehohanan is literally the son of Eliashib, then it will follow that Eliashib had two sons Joiada and Jehohanan. When Joiada had a son in his turn, he named him after his brother Jehohanan. It was quite a common proceeding in the Old Testament for a child to be named after its uncle as in England to-day. We find that Jehoshaphat had a son Azariah and a grandson of the same name, 2 Ch 21<sup>2</sup> and 22<sup>6</sup>. Similarly Athaliah, daughter of Ahab, named her son Ahaziah (2 K 8<sup>26</sup>), after her brother Ahaziah, the son of Ahab (1 K 22<sup>51</sup>).

Thirdly, that Jehohanan had a Temple chamber does not in any way imply that he was high priest. These chambers were used as store chambers for tithe, Neh 10<sup>37</sup>, or for treasure, Ezr 8<sup>29</sup>, as quarters for priests or even temple-singers according to the M.T. in Ezk 40<sup>44-46</sup>, and in Neh 13<sup>5</sup> we even find that Eliashib had let Tobiah the Ammonite occupy one of them.

So then we may assume that in 457 Jehohanan was serving in the Temple in some subordinate

position and occupying the chamber in virtue of that office or of his relationship with Eliashib. This would fit certain facts in the rest of the story that are not often noticed. We find in Neh 13<sup>28</sup> that Nehemiah in the year 432 was contemporary with a full grown and married grandson of Eliashib. 'One of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite: therefore I chased him from me.' That Nehemiah was contemporary with a grandson of Eliashib in 432 exactly fits the view that Ezra was contemporary with a son of the same person twenty-five years before in 457. Incidentally the Chronicler's phrase 'Joiada the son of Eliashib the high priest' suggests that it was Joiada not Eliashib who was then high priest, *i.e.*, that Eliashib had died by 432. For in an exactly parallel phrase 'Joshua the son of Jehozadak the high priest' it is clearly Joshua, not Jehozadak who is high priest.

That the Elephantine Papyri mention a Jehohanan as high priest in 407 B.C. is often quoted as proof of the late date for Ezra. But it is nothing of the kind unless we assume that Jehohanan was high priest in the time of Ezra, and that Jehohanan, the son of Eliashib, is identical with Jonathan, the grandson of Eliashib—both of which assumptions we have seen to be groundless.

(4) It is said that 'None of those named as returning with Ezra (Ezr 8<sup>1-14</sup>), are mentioned as helping Nehemiah to build the walls of Jerusalem (Neh 3).'<sup>4</sup> This is not a serious objection, for of the total of 1496 who returned with Ezra only sixteen are mentioned by name. Moreover the list of builders in Neh 3 is quite obviously not a complete list of all individual builders, but of the leaders of contingents. Furthermore, Meshullam who came with Ezra (Ezr 8<sup>16</sup>) may well be the same person as the Meshullam who built under Nehemiah (Neh 3<sup>4</sup>. 30). And when Ezra arrived he gave his treasure to Meremoth the son of Uriah (Ezr 8<sup>33</sup>) who is mentioned as one of Nehemiah's builders (Neh 3<sup>4</sup>. 21). This in itself puts the 397 date out of the question. Here, again, a second glance reveals that an argument adduced for the late date really supports the early date.

(5) It is pointed out that Neh 12<sup>26</sup> speaks of 'Nehemiah the governor, and of Ezra the priest, the scribe,' in that order. But that proves nothing. It is perfectly possible for someone to speak of people in the reverse of their chronological order, *e.g.*, G. A. Smith held that Ezra came first, but he once referred to Nehemiah and Ezra<sup>5</sup> though elsewhere he has the reverse order.

It would, therefore, appear that the difficulties

<sup>4</sup> H. Wheeler Robinson, *History of Israel*, 151.

<sup>5</sup> *Expositor*, 7th ser., ii. 8.

<sup>1</sup> Oesterley, *op. cit.*, 115 f.

<sup>2</sup> See Swete, *The Apocalypse of St. John*, p. clxxi.

<sup>3</sup> Oesterley (*op. cit.*, 122) doubts whether Eliashib of Neh 13<sup>4</sup> is the same person as Eliashib of Neh 3<sup>1</sup>. Jehohanan is a far commoner name than Eliashib and so is far more likely to refer to several persons.



alleged to belong to the Chronicler's account disappear on closer inspection. Therefore there seems to be no good reason for refusing to accept this our only available evidence.

#### *Positive Considerations.*

(1) Ezra brought a law but took no steps to enforce it except in the matter of mixed marriages. Nehemiah introduced no new law: he enforced standards that were apparently already accepted but widely ignored. Moreover the standards that he enforced were exactly those introduced by Ezra. We find (Neh 13) that on his second visit Nehemiah carried out the following programme: (1) He turned Tobiah a foreigner out of the Temple chamber which he was occupying. (2) He saw that the Levites got their tithes. (3) He stopped Sabbath trade. (4) He dealt with mixed marriages and ejected a priest who had contracted such a marriage with a daughter of Sanballat. (5) He arranged for a wood offering for the Temple. All but the first of these are enacted with minor differences of detail in the terms of the covenant imposed by Ezra in Neh 10 after the introduction of his law. Or conversely of the seven clauses of that covenant five were enforced by Nehemiah. So marked is the correspondence that Torrey (*Ezra Studies*, 248) declares that the Nehemiah of Neh 13 is 'simply Ezra (*i.e.* the Chronicler) under another name.' Batten replies quite rightly that 'there is, indeed, enough resemblance to lend colour to such a view. But the differences are too marked to make it tenable' (*I.C.C.*, 46). Others (including Batten, *I.C.C.*, 373), say that the covenant of Neh 10 should really be ascribed to Nehemiah and placed after Neh 13. But there seems to be no evidence for this change which is merely required to evade the difficulties created by accepting the priority of Nehemiah. Ezra evidently appeared on the scene as the purveyor of an unknown law. Only so could he arouse the curiosity described in Neh 8 which made the people demand to hear what its terms were. This curiosity before the reading and the deep impression afterwards would be quite unthinkable if Ezra was merely enacting things which Nehemiah had enforced only thirty-five years before without pleading any special authority. Nor is it easy to see what authority Nehemiah could plead for his reforms if there were no existing law which authorized them. But once grant the priority of Ezra and you have a perfectly intelligible sequence. Ezra the scribe and theorist arrived in 457 and introduced a law, but was not able to enforce it. Nehemiah arrived fourteen years later, and being a man of action and an administrator he was able to enforce the law already introduced, or as much of it as he thought practicable.

(2) The question of mixed marriages is sometimes mentioned as if it were evidence for the priority of Nehemiah. In fact, it is quite the reverse. Batten, *e.g.*, says 'Nehemiah . . . was the first to discover mixed marriages and to apply a sharp remedy. Such a condition would not arise naturally after the wholesale dissolution as described in Ezr 9 f.'<sup>1</sup> This is no argument. Batten can only say that Nehemiah was the first to discover mixed marriages by assuming the truth which he is trying to prove, *i.e.*, the priority of Nehemiah. If Nehemiah came first we must assume that his handling of the question was a failure and that Ezra had to take more drastic steps to meet the case by insisting on the actual divorce of foreign wives instead of Nehemiah's more humane policy of merely requiring parents to take an oath not to allow their children to intermarry. In fact Ezra would have been completing that which Nehemiah tried in vain to achieve. If, however, Ezra came first, then clearly his efforts in the matter were a failure because they were too drastic, and that, surely, is the inherently likely result of such an effort to break up a number of already established marriages. So Nehemiah had to replace these measures, which had completely broken down, and in their place he put a more reasonable scheme which aimed at prevention rather than cure. But if Ezra had actually been the crown and completion in this matter, as the Chronicler thought he was in other matters, surely the Chronicler would have stressed it. By putting him first he makes him a failure. Therefore, it is not likely that anything but hard facts would have caused him to do so. That the work of Ezra was such that it could be represented as a failure is suggested by the list of Israel's heroes in Sir 49 which devotes four lines to Nehemiah but passes over Ezra in silence.

(3) How are we to explain the utter absence of Samaritan opposition to Ezra in strong contrast to the opposition that Nehemiah encountered from the very beginning? The most reasonable explanation is that some one had preceded Nehemiah and stirred up the trouble that was awaiting him. On the other hand, since Ezra was not opposed, it would seem to follow that he came into a situation that was peaceable. There is little weight in the plea that Nehemiah's quarrel was personal and political, not religious, and that therefore Ezra, whose work was religious, not political, would not be a victim of the hatred stirred up by Nehemiah if he followed him. Politics and religion were too closely connected to allow such a dichotomy. It is impossible to explain the lack of opposition encountered by Ezra if he comes in the period

<sup>1</sup> *I.C.C.*, 28.

when the bitterness left by Nehemiah's actions was leading up to the Samaritan schism.

(4) The Samaritan Pentateuch must also be taken into consideration. The Samaritans must have got it from the Jews sometime between its completion, which can hardly have been before Ezra, and the Samaritan schism, probably c. 330. For they would not have accepted a totally new book after the schism. The 397 date for Ezra creates serious difficulties here. It would mean that the Samaritans accepted as *the* authoritative book of their faith a work which came from those who had stirred their religious and political passions in 444 over the building of the wall, in 432 through Nehemiah's treatment (on his second visit) of the son-in-law of Sanballat their governor, and again in 397. These difficulties become even greater if we hold with L. E. Browne (*op. cit.*, ch. 10) that Ezra's law was D. For then P has to be introduced and the whole Pentateuch edited between 397 and 330. We must also remember that Nehemiah's efforts were specifically directed against the Samaritans, that by being made governor of Samaria he interfered with their governor Sanballat's ambitions and that he insulted him by ejecting his son-in-law. We have seen that the plea that the opposition is purely personal and political is not valid. Moreover, whenever the Temple on Mt. Gerizim was actually built the schism seems ultimately to have been due to the ejection of the grandson of Eliashib who had married Sanballat's daughter. It is therefore extremely improbable that the Samaritans would have taken as their authoritative revelation a book introduced after this event and owing much to a man whose attitude was even more uncompromising than Nehemiah's. But it is quite natural that they should have taken it from Ezra before they realized in which direction things were going.

(5) Certain considerations suggest that the Chronicler is more reliable on the period of Ezra and Nehemiah than in the Books of Chronicles. He possesses genuine memoirs of Nehemiah and probably of Ezra. For Torrey's view, that what appear to be memoirs of Ezra are really the

Chronicler's fiction, does not seem to be supported by the evidence. For the Ezra of the memoirs, though the Chronicler's hero, is not the figure the Chronicler would have invented for himself. He would have created more of a priestly figure. The pages of the Chronicles abound with references to priests (103 times) while scribes are little mentioned. But the Ezra of the memoirs though a priest is primarily a scribe, in fact far less a priestly figure than Jeshua the son of Jozadak. Again the Chronicler's work shows little Deuteronomic influence, while such influence is strong in the Ezra memoirs—so strong indeed that Welch (*Post-Exilic Judaism*) would ascribe part of them to an earlier N. Israelite source while L. E. Browne holds that Ezra based his work on D. Or, again, opponents of the theory that Ezra and Nehemiah are the work of the Chronicler have shown that in various details the ritual described in Ezra and Nehemiah is less advanced than that of his Chronicles. This does not necessarily disprove common authorship. But it does suggest that while on the earlier periods the Chronicler was able to paint history by the light of doctrine, he is here limited by a more accurate knowledge of the facts. Indeed he may well have lived little more than half-a-century after the proposed late date for Ezra.<sup>1</sup> At so brief an interval he is very unlikely to have been ignorant whether Ezra was only fifty years before his day and came after Nehemiah or whether he was over a century before his day and before Nehemiah.

It would seem then that the Chronicler's original account (preserved at this point in 1 Es) gives us a clear and consistent view of the dates and relations of Ezra and Nehemiah, based in part on contemporary memoirs.

The objections to his dating of Ezra and Nehemiah will not bear detailed examination while it is supported by a number of considerations, and should therefore be accepted unless fresh evidence is forthcoming.

<sup>1</sup> Oesterley, *Introduction to the Books of the Old Testament* (p. 112), dates the Chronicler to 'the second half of the fourth century,' others even earlier. See *Record and Revelation*, 85-87.

## In the Study.

### *Virginitus Puerisque.*

#### The Eye on My Shoulder.

BY THE REVEREND D. H. WHITEFORD, B.D., C.F.,  
2ND BATTALION SCOTS GUARDS.

'Thou God seest me.'—Gn 16<sup>13</sup>.

ON the shoulder of my battle-dress blouse I wear an 'eye.' A silver 'eye' on a blue shield bordered

by a red line. It is the sign worn by every soldier serving in the Guards' Division. Most boys and girls, I think, know that each Division in the Army has its own particular sign. The men from the Highland Division, for example, were marked by a blue square on the shoulder with the letters HD woven on it in red. The soldiers who fought in the 15th Scottish Division were proud to wear on their sleeve the red Lion Rampant of Scotland.



You could always tell a man who came from the Lowland Division because on his shoulder you would find a small blue shield with the cross of Saint Andrew cutting across it.

These three Divisions, at least, all chose as their distinguishing and distinctive signs a lion, or a cross, or some lettering that linked them visibly and unquestionably with the part of the country from which they came, and of which they were proud. The Guards' Division, however, chose an 'eye.' When you come to think of it, that is surely a very strange sign to adopt. One might have thought that since the Guards' Regiments are in a very special sense the King's Troops, they would wear a crown or a sceptre or a sign of some kind showing their connexion with the Royal Household. But no! They wear a plain 'eye.' Why?

If you were to ask any of the men who wear the 'eye' what tradition and explanation lie behind their sign, they would tell you a story something like this:

During the First World War the Guards' Division was called upon to perform a very sticky piece of fighting. So vital and crucial was the operation allotted to it that the Divisional Commander issued to his men a special Order of the Day. In it he asked them to uphold the very high traditions of the Brigade of Guards; he reminded them that they were the King's Troops; and he impressed upon them that when they joined battle on the morrow the eyes of the whole world would be upon them. The Brigade of Guards never forgot that sentence. It stuck. That is the standard that they wished to keep. A high standard, that the eyes of the whole world can watch them and be proud of them. And that is the reason why to-day they wear an 'eye.' They are the King's Troops, and his eye is upon them; but they are watched also by the eyes of the whole world.

Now, I thought, when I first heard that tale, that it contains a lesson we would all do well to learn. For whether we are soldiers or citizens or schoolboys, because we are Christians, then, surely we are in the truest sense of all, the King's men. Christ's eye is upon us; and because we are His men, then, the eyes of the world are glued upon us also. They watch to see whether we are true to Him or not. They watch to pick out the faults in us. These eyes are quick to notice where we fail, and they are quick, also, because of our conduct, to throw mud at the name of our King. Do we bring credit or disrepute to the name of Christ?

Often the eye of the world is upon us when we are least aware of it watching us, when we think that it is asleep. But whether the eye of the world watches us and notes what we do and how we behave or not, the important thing to remember is that God sees us. For we are Christ's boys and girls. We are His soldiers. Samuel Rutherford of Anwoth, one of the great men of the Scottish Church, many years ago summed up all that I have been trying to say in a letter which he wrote to Lord Lowden. This is what he wrote. 'The

eye of Christ is upon you. . . . Be valiant for your royal King. Contend for Him.'

### Passing It On.

BY THE REVEREND S. GREER, M.A., AYR.

'He passed by.'—Lk 10<sup>31</sup>.

Three children had each of them seen it that morning as they came downstairs—the unfastened stair-rod. Billy was first. 'Ah-ha!' he said. 'Somebody will trip over that loose runner if that rod isn't fastened.' But Billy had a great deal to do so he carefully stepped over it, and then forgot all about it. Anne, too, noticed it, but she was already late for school, and hadn't a moment to spare. So she also stepped very carefully over the dangerous bit, and so downstairs. Michael, the youngest, shook his head wisely, saying that really Billy and Anne should not have left that stair-rod the way it was, and, so reflecting, went off to school. Ten minutes later Father came downstairs. He *didn't* notice the loose rod, or the slack runner, and he descended much faster than he had intended. Then, when Father had said all he had to say about people who left stair-rods unfastened, Mother went up and fixed the rod as it should be.

Each of these young folk was just passing on to somebody else a job they ought themselves to have tackled. They were busy, or hurried, or, thinking it was somebody else's business, didn't see why they should do it. It was just like what happened in Jesus' story of the Good Samaritan. They 'passed by.' We are often guilty of that sort of thing, and shirk our responsibilities, leaving it to the other person.

Don't just pass it on. The world would have been saved a lot of sorrow, and many wrong things would have been righted, if everybody had faced his duty and accepted his responsibility. Don't ever try to escape by saying, 'Why should I?' Say instead, 'Here am I on the spot: it's up to me.'

There's another kind of passing-on, however, which is to be commended. Going into the Public Library lately, somebody held the swing-door open for me. 'Thanks,' I said, and smiled. At that moment a lady approached from the other side, so I held the door open for her. 'Thanks,' she said, and smiled. I paused a moment, and saw a third person entering the Library. The lady held the door open for him, whereupon he said 'Thanks,' and smiled. I didn't wait longer, but I wondered how long they kept it up—passing on the kindness they had received. How far that smile might have gone, travelling from face to face, if each of these people had made a Chain of Kindness, all of them doing something kind because somebody had been kind to them! What a long line of kindnesses! Why, the man who started it might even have met it again long years afterwards, and never guessed it was he who first set it in motion!

It must have been so with Jesus. You could trace His progress through the Holy Land by the light on the faces of the people He had met, and

blessed, and healed, and forgiven. And the gladness spread, for no one could keep it to themselves. They passed it on.

God meant that we should not keep to ourselves the kindnesses we receive. They don't really altogether belong to us. Keep them in circulation. Let that smile pass down the line. Let that kindness speed on its cheering way. Where will they end? Why should they ever end? You may help, by passing them on, to make a brighter, happier world.

## The Christian Year.

SIXTH SUNDAY AFTER TRINITY.

### Security.

BY THE REVEREND ROLF GLEDHILL, M.A., B.D.,  
ST. GERMAIN'S VICARAGE, EDGBASTON, BIRMINGHAM.

'Everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand.'—Mt 7<sup>26</sup> (Moffatt).

The general impression still seems to be that 'Reported Missing' is the most accurate description. Many have a vague feeling that 'Believed Killed' is incorrect. He is missing. He is no longer present. He is numbered among the war-time casualties.

The One to whom I refer is God. So many people by their life and actions report that He is missing. God is not a living reality. He is not present guiding and controlling people's lives. So, first of all, worship slackens. Then morality slumps. First comes the inner collapse—then the outward failure, seen in discord, dishonesty, strife, greed, war, brutality, mass-extirmination. Many turn back from the horror, and cry out for peace. Peace, peace! There will be no real peace in the outer world, and no real peace between the nations, until there is peace in the hearts of men and women. Peace can only be built on the real inner foundations. There is a forgotten, neglected side of our being. Those who are conscious of failure and frustration try to escape. But in all their efforts they are trying to run away from themselves—from those forgotten, unloved parts of themselves that clamour for attention. Our greatest need in these days is to recapture the sense of the nearness of God. We need to realize more and more fully that without Him our lives are broken and incomplete. He alone is the Rock, and gives us security.

Jesus gave a stern warning to those who neglect His way. He compared it to the folly of building one's house on the sand. There is only one possible end. When the storm comes, the house will collapse. This picture, and this warning, were based on personal experience. The Carpenter of Nazareth knew that some people chose the easy way, and decided to build a house on the sandy river bed. But as soon as the winter rains caused a flood that house would be doomed. No house is stronger than the foundation on which it is built.

Some years ago Winchester Cathedral was in

danger of collapse; and so the foundations had to be examined. It was found that the original building had been erected on marshy soil; and so only by underpinning the foundations with concrete could the Cathedral be saved. No house is stronger than the foundations on which it is built.

Building a house, building a cathedral—or building a character, it is all the same. Everything depends on the foundation. Nominally, we in this country build on the Christian foundation. But we have not to look far to find how many prefer building on the sand. Some choose the quicksands of pleasure; others the shifting sands of 'do-as-you-please.' But for all who build life, or home, or character on the sand, the inevitable end is collapse.

Of course, it is so much easier to turn our eyes away from ourselves, and from the foundations on which we build our life, and to see the cause of all our troubles in some one else—some other person or some other nation. This attitude was once challenged by a writer in these words: 'You complain of the aggression of foreign enemies; yet, if the foreign enemy were to cease from troubling would Englishman really live at peace with Englishman? If the external danger by armed barbarians were to be stamped out, should we not be exposed to a fiercer and heavier civil bombardment on the home-front, in the shape of calumnies, and injuries, inflicted by the powerful upon their weaker fellow-citizens? You complain of crop-failures and famine; yet the greatest famines are made not by drought but by greed, and the most flagrant distress springs from profiteering.'

Does this sound modern? It was written over one thousand five hundred years ago by Cyprian. It was a warning against this tendency to look outside and elsewhere for our enemy. It was a warning against building on the sand. It was a warning against neglecting the real inner foundation which is the only guarantee of stability. One alteration was made in that quotation. The word 'Roman' was changed to 'Englishman.' But the same message applies to us. The great Roman Empire fell. History repeats itself. The civilizations that build on sand are foredoomed to extinction. Arnold Toynbee in his *Study of History* has told of twenty-one civilizations. Many are buried in the dust of oblivion, but all have perished for the same reason. They all died from within—because they had built on the sand. Never once in the records of history can it be found that a civilization disappeared because of plague, or famine, or foes. All died from within—from internal moral weakness. Man's biggest enemy is himself.

So we need to turn from the busy world with its many calls on our time and attention to consider our own interior life. Is it being built on a rock, on a firm foundation? Is there something we ought to be doing because we have accepted the Christian standard as the moral foundation of our life? There is very clearly a call for action. So many thinkers and writers have sensed the great



need. One of the last articles by Stephen Leacock, the famous American economist and humorist, was called 'I'm going to be a New Man.' 'Just now,' he wrote, 'we are all filled with the idea of post-war reconstruction, rebuilding the railways, recharting the air, shovelling up the cities. I propose as a first need for the post-war world THAT YOU RECONSTRUCT YOURSELF A LITTLE. . . . How trivial are the things we fuss about. . . . I've seen friends drift apart over golf—just because one could play better, but the other counted better. . . . I'll tell you why I want this reconstruction. I don't believe we can mend our broken world without it. Treaties and compacts, legislation and pledges, are worthless without the heart and spirit of the people. . . . I'm going to start anyway. I'm going to pretend I'm the kindest, friendliest fellow . . . AND YOU START TOO. Don't wait for the rebuilding and the recharting . . . and all the things you talk about. YOU BEGIN.'

Begin? Where? On real solid foundations. These pillars of security are easy for us to find. As Paul wrote to his friends at Corinth: 'the foundation is laid.' 'The foundation is laid, namely Jesus Christ, and no one can lay any other.' It is for us, by prayer and worship, by thought and deed, to seek to build our life upon this Rock.

#### SEVENTH SUNDAY AFTER TRINITY.

#### The Inescapable Tensions of Life.

'In a strait betwixt two.'—Ph 1<sup>28</sup>.

The new psychology has added several words to our working vocabulary, and one of them is the word 'integration.' The psychologist tells us that the fundamental evil of our human nature is its state of interior warfare, the disturbing pressures and upthrusts of subconscious forces which are not in line with the chosen purposes of the conscious will. The ideal of spiritual health which the psychologist sets up in contrast to this is the ideal of 'integrated' personality. I think he would whole-heartedly accept Sir William Watson's lines:

'Tis human fortune's happiest height, to be  
A spirit melodious, lucid, poised, and whole.

No one will presumably be concerned to deny the validity of this ideal, or fail to be grateful to the thinkers who have expounded it so forcibly to our generation.

But when this has been accepted as sound and helpful insight, two important questions remain to be answered. The first is this: how is this integration to be attained? And the second is this: supposing it to be attainable, are we at liberty to hope that by its attainment every element of strain and tension will be eliminated from our souls? About the former question we say nothing but this. The new psychology has already proved itself to be a valuable ally to religion, but no substitute for it. When one can drive an electric motor by a diagram instead of a dynamo, it will

be time to turn to Freud for salvation instead of to Christ. It is about the latter question we wish to speak, and to say in answer to it that in the measure in which a man does achieve unity of personality—which means, according to the Christian way of thinking, in the measure in which he attains to the knowledge and love of God revealed in His Son Jesus Christ—in that very measure he will find himself exposed to certain tensions from which he will not wish to escape. Let us consider three of these inescapable tensions.

First, the Christian recognizes the contradiction between Nature and Supernature, and willingly accepts the tension which is set up within the soul, since it belongs to both realms. We belong to this natural world with all its familiar, homely, and so far manageable claims and experiences. But in the very midst of all our human happiness and business we belong to a supernatural order and feel its thrust and impact upon our souls. Nowhere perhaps is this contradiction more piercingly felt than in our highest experiences of beauty, in which an element of pain always strangely mingles.

Just when we are safest, there's a sunset-touch,  
A fancy from a flower-bell, some one's death, . . .  
And that's enough for fifty hopes and fears  
As old and new at once as nature's self,  
To rap and knock and enter in our soul.

Now the danger is that men should seek to find their soul's harmony on one side or the other of this contradiction between Nature and Supernature. Some immerse themselves in the life of the natural order, dutifully in a self-forgetting attempt to serve the world. An illustration of this kind of spirit is afforded in a letter which Dale of Birmingham once wrote, although the letter does imperfect justice to the total character of Dale. A good old lady had sent him a little book of devotions at a time when he was absorbed in political activities, urging him to take more time to look after his own soul. Dale replied, 'I have forgotten that I have a soul. I can trust Christ to look after my soul while I am busy in the work of His Kingdom.' Others attempt the solution of the contradiction by withdrawing themselves as much as possible from the claims of the natural order into a life of cloistered spirituality. You remember the famous words of Newman: 'Sublime, unlooked-for doctrine, but most true. To every one of us there are but two beings in the whole world, himself and God: for, as to this outward scene, its pleasures and pursuits, its honours and cares, its contrivances, its personages, its kingdoms, its multitudes of busy slaves, what are they to us?—nothing, no more than a show.' But both these types of outlook and action, even when they are nobly exemplified as in the instances given, inevitably fail to satisfy. For, as some one has said, 'If we occupy ourselves exclusively with the world, even for the purpose of serving it, we become worldly, superficial, unreal, and ineffective.' And, on the other hand, 'a fugitive and cloistered virtue' can only exist and flourish on the basis of the labours of the multitude

of busy slaves, and must therefore be condemned as parasitic if at no point it endures the dust and heat of life's race. No, we must continually endure within our souls the contradiction between Nature and Supernature, taking our part in all the homely joys and pressing duties of the one order, but retiring of set purpose and according to a regular plan into the other in order there to lay our souls open to the infinite claim of God which alone can save us from triviality, and to His divine encouragement which alone can save us from defeat and despair.

Secondly, there is the struggle between good and evil. There is indeed a type of ostensible Christianity which shirks the combat. Do we not all know a kind of domestic Christianity which, regarded in abstraction, is seen to be sincere and admirable enough—the Christianity of the home full of affection and gentleness, but all too apt to shut out behind close-drawn curtains the sight and sound of the world's pain? Do not we all know a type of congregational life within the Church of Christ which, regarded by itself, is no despicable example of human association, being distinguished within its own limits by brotherly feeling and mutual service, but which, nevertheless can be strangely and stubbornly deaf to the manifold calls of our time for eager and resolute fighters in the cause of God?

Too much and too often the Church has sought its own peace in the secluded safety and comforts of what are so aptly called 'Church circles'—circles of which, no doubt, the centre is Jesus Christ in a real sense, but of which the circumference is often drawn narrowly and for the very purpose, as it would almost appear in some cases, of excluding the trying strains and pressures of the world's evils. No wonder that this kind of Church, evading Gethsemane, has not saved the world from Gehenna. For the symbol of Christianity is never a circle returning upon itself and secluding good from evil within a safe and calculated boundary, but always and only a cross. On the other hand, we see those who do not shirk the combat with the world's evils; but the battle-cries upon their lips are sometimes strident and bitter, and their bearing gives no hint that they themselves know anything of a peace which passes understanding. Alas, for all their force and fire, lives like these often only increase the world's confusion. The crying need of our time is for a new race of men and women who have received from Jesus Christ His own gift of peace and joy, and who for that very reason are able and willing to grapple with the evil that is in the world. Such men and women will be strong enough to stand 'in a strait betwixt two,' between the peace of God and the malignant evils of the world. God forgive us when we either reject the Cross and try to find our peace within some comfortable circle, or take up our cross in the name of righteousness and use it as a weapon of offence.

Lastly, the Christian, living in the world of time, feels already upon his life the impact of eternity. The first Christian preachers were nobly sure that the destiny which was theirs in Christ would only

be fully opened out to them on the other side of death. Sometimes this persuasion breaks out in majestic music, as when St. Peter, preparing the Church to face impending persecution, utters his great doxology: 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation. . . .' Sometimes it tolls like a solemn warning-bell, as when St. Paul says: 'For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. . . .' Sometimes, as in the text we started from, it sings a song, an old man's song of longing and expectation: 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. . . . For to me to live is Christ, and to die is gain. . . .' Everywhere this persuasion of the glory of the life to come, this stretching out of the horizons of human destiny, is the very condition of the strength, patience, and effectiveness of these first heroic believers and pioneers of the Church. If we are to live in any deep sense fruitfully and strongly, our horizons must include the life to come, and our souls feel the impact of those realms beyond sense and time towards which we move.<sup>1</sup>

#### EIGHTH SUNDAY AFTER TRINITY.

#### Deeds, not Words.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY,  
D.D., GLASGOW.

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'—Mt 7<sup>21</sup>.

In that book which is a purification to read—Dean Church's *History of the Oxford Movement*—one is struck with a certain quality of spirit which is continually being stressed and underlined. Of the leaders, men like Keble, Newman, Hurrell Froude, and Isaac Williams, phrases like these constantly recur, 'They hated show and mistrusted excitement,' 'Men were challenged to examine the meaning of their words,' 'They had a horror of flashy sentiment and fine talking,' 'They scorned anything that seemed like display, or the desire of applause or of immediate effect.' Words like these are after Christ's own heart. They illumine the austere warning of the text 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'

Here, in the first place, is set before us *Christ the Realist*.

It were 'bark and tonic' for the mind to accompany Christ through the pages of the New Testament and see this realism at work. Again and again we see His insistence on *reality* in religion,

<sup>1</sup> A. C. Craig, *University Sermons*, 124.



the necessity of harnessing exulting emotion instantaneously to hard, clamant duty. The disciples would fain have lingered amid the ecstasies of the Mount of Transfiguration, but Jesus hastens to lead them down the mountainside to confront them with a case of desperate human need. Repeatedly, we see Jesus 'challenging men to examine the meaning of their words.' Three men come to Him, one after the other, with exuberant expressions of devotion but He turns them all down. Each was hampered by a proviso—'Lord, I will follow thee, but'—'Lord let me first.' Better these men should face reality at the outset than afterwards disappoint both their master and themselves. Again the goodness and severity of Jesus are most strikingly evinced in His treatment of the Rich Young Ruler. We read that 'He looked upon him and loved him.' Nevertheless, even for such a promising recruit, Jesus refused to whittle down His terms. To his high-wrought emotions He applied the acid test. 'Sell all that thou hast, and give to the poor, and come, follow me.' Speaking one day in the open air, as was His wont, Jesus has deeply moved the hearts of His listeners. From the edge of the crowd comes the warm, motherly exclamation of a woman, 'Blessed is the womb that bare thee.' Quickly, almost peremptorily, Jesus replies, 'Yea, rather, blessed are they that hear the word of God, and keep it.' Then there is the parable of the man in a state of warm emotion, faced with the challenge to work in the vineyard, who exclaims, 'I go, sir'—and went not. By inference, Jesus commends the man whose zeal took time to kindle—'but afterwards, repented and went.' All this insistence is summed up in the realism of the text—'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' And to precept Christ added example. Once stern duty is to be faced, His word is 'Rise, let us be going'—'He set his face steadfastly towards Jerusalem.'

On each glance of thought

Decision followed, as the thunderbolt

Pursues the flash.

Teaching and example like this have nothing cryptic about them. He that runs may read. There is a double Nemesis that follows all failure to add to swelling emotion the ardent deed. In the first place it softens the will, and deceives the conscience, so that weak sentimentalism can end in cold inhumanity. Witness the famous case of the lady in Tolstoy's story, emerging from the theatre with the tears streaming down her face to find her waiting driver frozen to death in his sledge!

With these warnings before us let us see to it that 'the firstlings of our hearts become the firstlings of our hands.' Let there be no yawning gulf between the kindled vision and the prompt obedience. Otherwise there follow the continual corrosions of conscience and the neglected duties that render our high-flying pietism unreal and farcical.

The other corollary will be obvious. Such inconsistency is rare sport for the Philistines. Let us give no cynical outsider fuel for his cynicism as he notes the glaring discrepancy between promise and performance.

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' These words have a further implication. *They emphasize the vital connexion between intellectual certainty and practical well-doing.* Every one of us has moods of honesty and insight; when, becoming surgical, we probe to the roots of our unbelief and depression. Prompted by Christ the Realist, we discover that most of our hesitation and uncertainty results from *failing to act up to the light we have.* Not more light but more will is what we need. To put this in another way. Moods of realism like these question our *right* to many of our 'doubts.' It were more honest to call them by their real names—rebellions, compromises, hidden faithlessnesses and treacheries known only to ourselves and God. The Old Testament and the New echo each other here. 'Commit thy *works* unto the Lord, and thy *thoughts* shall be established.' 'He that *doeth the will* shall know of the doctrine.' As James Martineau has it: 'There is nothing true in heaven and earth, if it be not the law of God that holy deed shall end in holy thought and holy love.' We, in our self-ignorance, tend to reverse this order. We say to ourselves so speciously: 'If only I were certain of the will of God how I would leap to perform it.' *Would we?* The late Dr. John Hutton had salutary words to rebut this kind of loose thinking, 'People wish for what they call "dead certainty" in religion. With many people who do not know themselves that is just what it would be—"a dead certainty." Not till the pious word becomes the completed deed does it become a *living certainty*.' Let us heed the warning. One fervid 'costing' deed of sacrificial love will give us clearer light on the mind and will of God than a hundred speculations that lead nowhere. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'

Lastly, *these words are a scathing commentary on an unbalanced devotionalism.*

Moffatt's translation has a word in season here. The first verse in the fourteenth chapter of First Corinthians—immediately following on the imperishable Hymn to Love—reads, 'Make love your aim, and *then* set your heart on the spiritual gifts.' Which of us but needs the implied warning? The very urge towards spirituality may become a snare and a delusion. It may become a most unattractive kind of self-centredness. Lately I came across this shrewd comment on the great Apostle. 'St. Paul had not a *hypersensitive interest in his own character*.' Too many of us, I fear, just have! In our very earnestness we seek to batter and bruise ourselves into spirituality. We retire from the uninviting duty into our cloistered room. We take our spiritual temperatures. We assess our veering moods, and it all defeats itself! Our prayers are

clogged with self-centred anxieties and 'miserable aims that end in self'—my sins, my work, my career, my responsibility, my ambitions even towards spirituality. Who shall deliver us from this bondage? *Christ the Realist*. His was never the danger of 'prayer for prayer's sake.' That way lies phantasy and day-dreaming and soft pietism. For Him prayer was never a luxuriating in emotion. It was putting on the armour for battle, girding the loins for the journey, trimming the lamp for the darkness.

So we return to the Apostle's word, 'Make love your aim—fill your life with the memory of hard duty faced, kind deeds accomplished—and let your "spirituality" take care of itself.' It will have nothing of the hothouse clinging to it. It will be infiltrated by the winds of heaven, 'the winds austere and pure.'

One often returns to the awe-inspiring vision of the last judgment narrated in the twenty-fifth chapter of Matthew's Gospel. Note the beautiful *unconsciousness* of the blessed. 'When saw we thee an hungered, or naked, or in prison?' Such unconsciousness is the fine bloom on a truly Christian character. And whence is it derived? Not by running away from life and shutting oneself up within a library of devotional books, but by being down among men and human need and human sin and spending oneself in practical, sacrificial service—among hunger, and thirst and sickness and amid the prisoners.

Faith's meanest deed more favour bears,

Where hearts and wills are weighed,

Than brightest transports, choicest prayers

Which bloom their hour and fade.

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'

#### NINTH SUNDAY AFTER TRINITY.

##### The Attainment of Wisdom.

By THE REVEREND ARTHUR A. COWAN, D.D.,  
EDINBURGH.

'Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil.'—I K 3<sup>9</sup> (R.V.).

The aged David had said to Solomon, 'Do therefore according to thy wisdom, for thou art a wise man'—the fine tribute of a father to his son! Then why did Solomon pray for wisdom when he was already reputed to be wise? The reason was that wisdom does not come to us ready made, sound judgment is not acquired all at once, but has to be constantly considered and reconsidered in the light of God. Here was a man who wished to keep his mind open to impressions and persuasions from God in changing times. What if he should fail to grasp the significance of what he was passing through and be merely aggrieved at it as hard lines or elated at it as good luck, should miss the rebuke, the challenge, or the promise in the panorama of events, and be none the wiser? Dorothy Sayers distinguishes between an event

and an experience: an *event* is something that happens to you—you do not see its meaning or notice any truth signalling behind it, and she quotes the young man in T. S. Eliot's play, *Family Reunion*, who says to his relatives:

You are all people  
To whom nothing has happened, at most the  
continual impact  
Of eternal events. . . .

but an *experience* is an event which you interpret and express to your own mind, and understand for yourselves. It is a discovery of the clue to the problem, hitting the right trail, and exploring new ranges of reality. Solomon prayed that he might remain so sensitive to God's guidance as to assess the altering situation accurately. 'Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil.'

When Solomon came to power, he began with a public recognition of God in the main sanctuary of the realm, and it was amid the sacred memories and hopes of the place of worship that he gave wisdom priority over any glittering prizes of the moment, and prayed for it as the highest good. What do we ask for in church at the beginning of a new era? What is our major concern? Solomon asked for sound judgment when a new epoch was opening. His dominant desire was for wisdom, insight into human motives, knowledge of the human heart, which would enable him to handle the situation justly and adequately. What he preferred to any profit or glamour was that he should be kept from mistaken choices and should learn to do the right thing as he went along. He selected from a number of seductive alternatives what was most desirable, necessary, and rewarding, and would equip him to cope effectively with whatever predicament might arise. 'Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil.'

Augustine prayed, 'Lord, help me to know myself in my relations to Thee,' and Lincoln said, 'Faith in God is indispensable to successful statesmanship.' We cannot know ourselves or others unless we know God, we cannot have any insight into the springs of human action or understand our own nature and destiny and the nature and destiny of people in general unless we have confidence in the Divine character and purpose. The truth of things is in Him, and we must rely on Him and be taught by Him. Otherwise life becomes unintelligible and unmanageable, a crazy muddle, a pointless episode which does not make sense, and of which one can only exclaim, 'A mad world, my masters!' Solomon saw that it was only in dependence on God that his vision could be clarified and amplified. When Corot began his silver-grey landscapes, he started with the sky, because it is the sky that determines the lighting and the colour tone of the picture. So God must receive our first attention, because it is only when we look up in worship that we see the direction of the light and the quality of the light, and



perceive what is important and what is inconsiderable in the scene, what makes it an ordered harmony. It is the sky that gives us our scale of values; it is our view of God that creates our discrimination. Solomon began to govern by looking to heaven, and his dream in the place of worship showed him the pre-eminence of wisdom, and pulled his fragmentary impressions together into a unity. He attained wisdom because he went to God for it. You and I must do the same.

What was the wisdom attained? A sample of it was his proposal to settle the dispute between two women, who claimed to be the mother of a baby boy, by cutting the child in two and giving a half to each claimant. The real mother was discovered in the woman who felt so tenderly for the little fellow that she would rather part with him and let him belong to her rival than see him killed. This was mother-love coming out and revealed the rightful maternity of the child. 'A very clever trick!' some one may aver, but it was much more than a clever trick. It was shrewd, subtle, penetrating, and showed a real knowledge of the human heart and how to move it, in two ways. *Firstly*, a Government is worthy of respect only when it has a detective wisdom which can get behind the façade of imposture and foul play and find out the wrong and vindicate the right. No administration can win popular confidence unless it tracks down the guilty and brings them to justice, and the Crown loses some of its lustre, the judicature is suspect, the police are criticized, if miscreants are not traced and brought to book. The king satisfied the public conscience when he got to the truth of the matter and exposed the heart-breaking fraud and gave fair play to the innocent in this case. The populace hailed his judgment as the wisdom of God. *Secondly*, good government appeals to the best in sinful, erring human nature. What could the ruling power make of two women of easy virtue? Solomon sought to touch their hearts, awaken their finer feelings, evoke the mother-instinct in them. The great ruler is he who can so stir the higher impulses in his subjects that they are lifted to new heights of thought and action. True, only one woman rose to self-sacrifice in response to his appeal, while the other woman remained an impenitent cheat; his use of his authority to tap whatever was decent and trustworthy in human creatures had only a fifty per cent success; but the response of the one woman was a memorable example of what a true mother should be—ready to suffer rather than let her child perish, and it would be long recited at the camp-fire and the fireside. Good government adopts methods which appeal to the best in people and elicit their latent goodness. True statesmanship does not pander to selfish and mercenary motives, but stimulates the moral sense of the nation and rouses its soul. This was what Solomon did, and his subjects rejoiced in his judgment as the wisdom of God. Such was the wisdom he attained, and it combined an investigating justice with an inspiring suggestion.

His wisdom brought commercial and cultural prosperity to the nation and enhanced his prestige

with the neighbouring powers of Egypt and Tyre. But, alas! it was a limited wisdom, and it diminished with time as he lost touch with God. His policy degenerated as his religion dissolved. His knowledge of the human heart waned as his worship of God dwindled, he underrated men when he underrated God, till he became so harsh and oppressive that he left behind an ugly temper of popular discontent which later disrupted the nation. Thus people become wrong-headed when they lose their spiritual urge. Human society is perverse, irresponsible, and unworkable, if there is a widespread departure from the vision and ideals which once captured the heart in the place of worship. In an address at St. Martin's Church, Birmingham, on 11th May, Sir Stafford Cripps said: 'I believe most profoundly that what we are lacking to-day in our productive effort in this country is a Christian approach—a Christian background. Our industrial morale is low because a merely materialistic, self-centred outlook on our work cannot give us a high morale.'

But, listen! If we have lost our way by secularism, we can find it again by a vital religion. Seekers after wisdom, anxious inquirers, can be sure of an answer to their prayers for a misguided world, because 'God is rich in mercy to all who call upon Him.' It is a tonic to know that we need not grope and fumble in vain, because God is generous in sharing His mind with us, and He offers to give us sufficient moral intelligence for our task. In *Romola*, Tito is described as having 'an innate love of reticence, a talent for it'; he was secretive. But the supreme characteristic of God is not mystery: it is self-revelation, a passion to make Himself known. He proved how communicative, self-imparting, and redeeming He is in Christ and His cross. It is not the Divine purpose that poor, struggling humans should remain blundering and futile, but that they should have the insight and the impetus to arrive. 'Give thy servant therefore an understanding heart.' An answer to that prayer is guaranteed by the character of God, who is the rewarder of them that diligently seek Him, and the attainment of wisdom is assured to those who make it their preference.

#### TENTH SUNDAY AFTER TRINITY.

#### The Glory of the Lord.

BY PROFESSOR THE REVEREND JOHN FOSTER, D.D.,  
SEELY OAK COLLEGES.

'We beheld his glory.'—Jn 14.

One of the memorable events of last year was Dorothy Sayers' play, *The Just Vengeance*, at the Lichfield Cathedral festival. It was daring. We not only saw something of the Passion of our Lord, we saw the glory of God being laid aside when He became man. I was not shocked by the attempt. But I was impressed again with the impossibility of the portrayal. The mediæval monk tried, and his pictures in our eyes are childish and crude. Men have tried in painted windows, and the

failure is greatest in the mock-mediæval. This attempt in the Cathedral, most reverently done, left me with the impression of tinsel gilt. The Bible uses vivid imagery with which to describe it, but once you try to translate those images into visual expression, the verdict is 'The glory of God is not like that.' Of the Carpenter of Nazareth, John writes, 'We beheld his glory.'

The writer was a Jew. When a Jew used the word 'glory' he would have in mind its special scriptural meaning. 'The cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle,' the *Shekinah*, the light in the storm-cloud marking Jehovah's presence with His people. The opening verses of the Fourth Gospel have the beginning of Genesis in mind: 'In the beginning God created . . . God said . . . light from the darkness'; 'In the beginning was the Word . . . all things were made by him . . . the light shineth in the darkness.' The writer has in mind not only these first words of the Old Testament but an account typical of Old Testament belief concerning God's glory: 'Moses used to take the tent and to pitch it without the camp, afar off from the camp . . . when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: . . . And all the people saw it. . . . And Moses said . . . Shew me, I pray thee, thy glory. . . . And he said, Thou canst not see my face: for man shall not see me and live.'

'The Word became flesh, and pitched his tent among us, and we beheld his glory. . . . No man hath seen God at any time. The only begotten Son . . . hath declared him. . . . For the law was given by Moses; grace and truth came by Jesus Christ.'

That is what is summed up in this text: 'We saw the glory—saw again the light on the storm-cloud—in Him.'

The earliest Christian thought about the glory of Jesus, in the sermons in Acts and 1 Peter, may be represented by the words, 'the sufferings of Christ, and the glories that should follow them.' St. Paul goes further, adding to the doctrine of the Exaltation that of the Humiliation: 'He was rich, yet for your sakes he became poor.' 'Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men . . . he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name.' The pre-existent Lord in glory; the Man Jesus, poor, empty, humbled; the risen Christ exalted to more abundant glory.

The writer to the Hebrews writes similarly of the Incarnation as a leaving of glory. He was 'made a little lower than the angels' who before had 'inherited a more excellent name than they,' and then 'because of the suffering of death crowned with glory' again.

Two passages are worthy of special note. He <sup>13</sup> speaks of Jesus as 'the effulgence of God's glory,' the *Shekinah*'s concentrated blaze. But the writer is thinking of the pre-existent Lord. 2 Co 4<sup>6</sup> says,

'God . . . shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' Paul, too, says he has seen the *Shekinah* in Jesus, but is he not thinking of the blinding light which shone on the Damascus road?

John is different from them all. What Peter sees in the risen Christ, John had seen already in the earthly Jesus. What Paul and 'Hebrews' think of Jesus as leaving behind in heaven, John says Jesus showed men on earth. Peter might have joined with us in singing, 'The head that once was crowned with thorns is crowned with glory now.' John saw the glory through the thorns. Paul's words lie behind our hymn, 'He laid his glory by, He wrapped him in our clay.' These are the words of John, 'He became flesh, and we beheld his glory.' There is nothing like it in the whole of Scripture. The Old Testament glory was one of separation. When the light on the storm-cloud appeared over the Tabernacle each poor tribesman fell down beside his tent door and worshipped. When a prophet 'looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing continually, and a brightness round about it,' we can imagine his awe as he prostrated himself. His eyes had seen the glory and he was afraid. In the New Testament the feeling of separation is still strong: Christ had to leave His glory to come amongst us; now that He is in glory we must await His coming again, this time bringing His glory with Him. It is John who sweeps all this aside and says, 'He lived among us and we saw in Him the glory of God.'

What pictures are in his mind? A first suggestion may well be the Transfiguration, with the definite allusion in that passage (Mt 17<sup>2-8</sup>) to the *Shekinah* and to the Tabernacle. John's Gospel contains no reference to this incident. That vision on the mountain top must have been a crystallization, a flashing conclusion to thoughts and wonderings about their Lord. Was He Elijah, one of the prophets (the promised one 'like unto Moses' of Dt 17<sup>1</sup>), or more than a prophet? When 'lifting up their eyes they saw Jesus only,' they were disappointed. Practical Peter had wanted to build a tabernacle to keep the *Shekinah*. John kept it. He had seen the light on the storm-cloud before; he was to see it again and again.

When? Perhaps it was the first thing he ever saw of Jesus. Andrew and he, disciples in those days of the Baptist, had heard him say, 'Behold the Lamb of God,' and followed Jesus. When Jesus turned and asked what they wanted, they were confused and muttered something about 'where was He staying?' Jesus had said, 'Come and ye shall see.' John adds, 'They came and saw'—and stops. What did he see? The poor little house where Jesus was lodging, the group reclining for the evening meal, Jesus taking the bread and breaking it. The flickering lamplight catches His face—and John the dreamer sees the glory his fathers saw in the storm-cloud.

We have something more than conjecture. Notice how often 'glory' and the verb 'glorify'



appear towards the end of John's Gospel. Sometimes the reference is to His pre-existent or risen glory. But there is something else about it even here. The most striking passage is 13<sup>31</sup> where Jesus uses the word twice, with the verb in different tenses. I am told that we should read, 'Now has the Son of Man just been glorified, and God has just been glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him.' It means, 'You have just seen God's glory and you are just going to see more.' What had they just seen? Judas had eaten the sop and gone out—no glory there, nor any brightness; John says 'and it was night.' Before that, Jesus had laid aside His garments, girded Himself with a towel, taken the place of the slave. As He bent over John's feet His face was in the shadow. When He raised His head and looked at John, John saw the glory which his fathers had seen in the storm-cloud. 'And you are just going to see more.' What were they to see? A dark chill morning; a naked body writhing in the pains of death; vile leering faces all around; the glare of soldiers' torches lighting everything as with the flames of hell. Flames of hell?—As John looked back he saw the lights all change, change to the

light in the storm-cloud over the Tabernacle of God.

In reviewing 'glory' in the New Testament we left out the Book of the Revelation. Here we keep finding similarities of thought which make us call it Johannine in spite of its so different style. Here are angels and archangels, living creatures and a blinding light about the throne—a wealth of piled-up imagery which no artist could paint. It baffles you when you try to think through it visually. But what is the crowning glory of heaven? Listen: 'And I saw in the midst of the throne . . . a Lamb standing, as though it had been slain.'

Some one has said that it is the poorest play which needs the biggest stage and the most varied scenery. Shakespeare needs none of the costumes and lighting effects that you give to a pantomime. He goes on, 'I recall that God gave us His greatest effects on a very small stage, just a strip of eastern country, and a squalid eastern village; and with few properties, only a towel and basin, broken bread and poor wine, four nails and a crown of thorns.'

And yet . . . we did behold His glory.

## Recent Foreign Theology.

**Swedish Biblical Studies.** From Sweden there flows a broad stream of studies in the Biblical field. In that happy land conditions of publication must be far easier than they are in this country, but beyond that there is a zeal that commands warm admiration. Ten of these studies lie before the reviewer. They are for the most part short, but some would justify a fuller notice than can be given here.

There are four studies in the series *Symbolæ Biblicæ Upsalienses*.<sup>1</sup> The first contains a series of short notes on four verses in the Epistle to the Romans, by M. Dibelius, and a most valuable bibliography of publications on both Old and New Testaments during the War years up to the date of its appearance, compiled by Bo Reicke.<sup>2</sup> The verses dealt with by Dibelius are Ro 5<sup>5</sup>, 12<sup>8</sup> 10 and 9<sup>30f</sup>, to the exegesis of which the writer offers contributions. In the bibliography there are inevitably some gaps, particularly where British and American work is concerned, but the reviewer

acknowledges with gratitude its great help to himself in renewing contact with Continental work after the break of the War years. It is simply a list of titles, without indication of the contents, point of view, or quality of the works listed.<sup>3</sup>

The second and longest of these studies is by E. Lohmeyer, and has for its title *Servant of God and Son of David*.<sup>4</sup> It studies the passages in the New Testament and in the Didache and 1 Clement where our Lord is called Servant, and then reviews the Gospel traditions in which this concept is enshrined, even where the explicit term is not used. It next turns to the title Son of David, after which it considers the relations between the concept of Servant and that of Messiah and Son of Man. Lohmeyer does not appear to consider the view that the Son of Man in some of the Gospel passages stands for the Kingdom of God, and in general his work leaves out of account the views

<sup>1</sup> This is a series of Supplementary Studies published separately in connexion with the *Svensk Exegetisk Årsbok*.

<sup>2</sup> M. Dibelius, *Vier Worte des Römerbriefs*; and Bo Reicke, *Ouvrages de science biblique publiés pendant les années 1940-44*. Together these form No. 3 of the series, dated 1944 (Wretman, Upsala. [Number 4 of the series has not reached the reviewer]).

<sup>3</sup> For books on the Old Testament issued during the War years a fuller and annotated list appears in the Book List of the Society for Old Testament Study, 1946 issue, obtainable from Professor G. H. Davies, 3 The Dell, Westbury-on-Trym, Bristol, price 3s. Many titles in Reicke's list do not appear here, however, and Reicke's list also covers the New Testament.

<sup>4</sup> *Gottesknecht und Davidsohn* (1945). No. 5 of the series (Ekblad, Västervik, or Munksgaard, Copenhagen).

of others and confines itself to the presentation of his own examination of the evidence. Despite his recognition of the fact that in the Gospels Jesus is never called Son of Man save by Himself, he holds that in the early Christian community the three concepts of Servant, Son of Man, and Messiah continued to exist after the Crucifixion side by side, until the terms Christ and Lord displaced all others. The only passage where Jesus is called Son of Man in the New Testament outside the Gospels is Ac 7<sup>56</sup>, and there is little evidence that this term was ever much used in the Christian community. At the same time the reviewer would stress more than Lohmeyer does that the ideas that were associated with the term Son of Man continued to live in the Early Church, and particularly in connexion with the thought of the Second Coming.

The remaining studies of this series are by Bo Reicke, on *The Jewish 'Damascus Documents', and the New Testament*<sup>1</sup> and by I. Engnell on *Israel and the Law*.<sup>2</sup> The former consists mainly of a full collection of parallels to the New Testament in the texts best known in this country—though with doubtful appropriateness—as the Zadokite Work. While these parallels have been referred to before, they have nowhere been so carefully collected and indexed as in this brief study. The author does not discuss the date of the texts, save to indicate his rejection of the view that they have anything to do with the followers of John the Baptist,<sup>3</sup> and his inclination to a date in the second century B.C. Engnell's study consists of a long and thoroughgoing review of Östborn's *Tora in the Old Testament*, and Danell's *Studies in the Name Israel in the Old Testament*. The review is very critical and it shows that within what is sometimes referred to as the 'Upsala School' there are real differences, and that Swedish scholars are more individual than this term would suggest.

There are three studies published by the New Testament Seminary of Upsala. The first<sup>4</sup> contains some linguistic and textual studies in the New Testament field. Two of these are by H. Riesenfeld, who examines the combination of contradictory terms in the New Testament to express universality, and the word ἀπλώς in Ja 1<sup>5</sup>. R. Höistad adduces a parallel to 2 Co 6<sup>3ff.</sup> from Dio Chrysostom. The editor, A. Fridrichsen, adduces a parallel to 2 Co 4<sup>8f.</sup> from the Corpus Plutarcheum, a note on ἐν δέ in Ph 3<sup>13</sup>, and another on the word ἀσύνθετος; while G. Rudberg offers a study of the word εὐθὺς in Marcan usage. All of these will repay the study of New Testament scholars. The first paper of Riesenfeld's is in French,

occupying nearly half the issue, while the others are all in German. The second issue of this series<sup>5</sup> contains a brief note on 1 Co 13 by H. Riesenfeld, a Bibliography of the writings of M. Goguel, and a complete index of the first ten issues of the series *Coniectanea Neotestamentica*. The note on 1 Co 13 concerns itself merely with the expression 'men and angels,' and the point of the reference to 'sounding brass' and 'tinkling cymbal.' The third of the publications of the Seminary is a much longer work, by Helge Almquist, on *Plutarch and the New Testament*.<sup>6</sup> This contains 329 passages from Plutarch, arranged according to the New Testament order of the passages to which they are parallel, with a symbol prefixed to each to indicate the nature of the parallel suggested. Some of these are stylistic and lexical, while others are in the realm of ideas. There is no attempt to prove any influence of the one on the other, and no claim that Plutarch was acquainted with Christianity. He was contemporary with the writers of the New Testament, however, and while his subject was quite other than theirs, his reflection of the language, ideas, and style of the contemporary Greek world might be expected to illustrate New Testament texts. The study is undertaken as a contribution to a *Corpus Hellenisticum Novi Testamenti*.

The remaining studies are all by Gillis Gerleman, and lie in the Old Testament field. They are also all written in English. The first deals with *Contributions to the Old Testament Terminology of the Chase*.<sup>7</sup> It notes that in Israel hunting does not appear to have been a sport, but a means of obtaining food, and then examines some of the methods employed. It argues that מוקש was a clap-net, operated by concealed fowlers who closed the net by pulling ropes on a given signal, while פח was an automatic trap operated by the prey. In addition the author finds some indication in the Old Testament of the employment of the 'battue' type of hunting, whereby the prey were driven into enclosures. His other two studies are both in the field of the Septuagint, and deal with Job and Chronicles.<sup>8</sup> These are of high value, and represent a labour out of all proportion to their length. The former examines the style of the translator and his treatment of difficult passages and of passages which offend his sense of propriety, and concludes that the rendering was made before the middle of the second century B.C. for Alexandrian readers by one who was familiar with Greek mythology. There is a chapter on the daughter version in Ethiopic, which modifies the thought of the Greek for theological reasons, and

<sup>5</sup> *Coniectanea Neotestamentica* X (1946).

<sup>6</sup> *Plutarch und das Neue Testament: Ein Beitrag zum Corpus Hellenisticum Novi Testamenti* (1946). Acta Seminarii Neotestamentici Upsaliensis, xv. Appelberg, Upsala.

<sup>7</sup> Published in 1946, as *K. Humanistiska Vetenskapssamfundets i Lund Arsberättelse* [1945-6] IV. (Gleerup, Lund).

<sup>8</sup> *Studies in the Septuagint: I. Book of Job* [1946]; *II. Chronicles* [1946]. (Lund Universitets Årsskrift, N.F. Avd. 1, xliii. Nos. 2 and 3. Gleerup, Lund.)

<sup>1</sup> Written in English. No. 6 of the series (Wretman, Upsala).

<sup>2</sup> Also in English. No. 7 of the series. Both this and the preceding study are dated 1946.

<sup>3</sup> Cf. Schousboe's *La secte juive de l'Alliance Nouvelle au pays de Damas et le christianisme naissant*, reviewed in THE EXPOSITORY TIMES, lviii. [1946-7], 54.

<sup>4</sup> *Coniectanea Neotestamentica* IX (1944). Seminarium Neotestamenticum Upsaliense, Geijersgatan 18, Upsala.



especially in the passages that concern the next life. In the study of Chronicles Gerleman rejects the view, first propounded by Grotius and in modern times championed by Torrey, that the Greek version of the book is Theodotion's, and argues that it dates from the second century B.C.

and has an unmistakably Egyptian colouring. He studies in detail its relation to the Greek Penta-teuch and to the parallel texts in the four books of the Reigns. The volume on Job is furnished with an excellent Index.

H. H. ROWLEY.

*Manchester.*

## Contributions and Comments.

### Erodis, Prophet and West Africa.

It has often been noticed that the comparison of the two passages Ex 4<sup>14-17</sup> and Ex 7<sup>1</sup> throws light on the function of the prophet. In the first passage, Aaron is described as the mouth of Moses. In the second, the relationship is described as that of God and Prophet, Moses being the god, Aaron the prophet. Thus the prophet is the 'mouth' of God.

It may not be so well known that a similar relationship is found in West Africa. Soon after I first came out here twenty years ago, I had a private visit from a chief. We talked through one of our catechists who acted as interpreter. Shortly afterwards I went to his village about some land allotted to our mission, and on this occasion I was surprised to find that the chief had his interpreter as I had mine. The chief spoke, the 'interpreter' repeated what actually we had all heard, and my catechist turned what he said into French. My replies had to travel the same way. The chief's interpreter did not speak directly to me, nor mine to the chief. This was an official matter and dignities had to be preserved. The chief and I were the important persons, and our words had to be carried in each case by a subordinate who was the mouth. I soon found that this was a common practice. The first idea apparently to the African mind was not the usefulness of an interpreter as such, but as indicating the dignity of the speaker.

Dr. E. W. Smith in his *Aggrey of Africa* tells us that Aggrey's father was hereditary 'Kyiamé' which meant Spokesman or Mouthpiece of the chief. He quotes J. B. Danguah's *Akan Laws and Customs*, pp. 42 ff.: 'The word means he that makes perfect for me. The Kyiamé repeats and perfects what the Chief, who cannot always be an eloquent speaker, may have to say in public.' (This is almost a commentary on Ex 4<sup>10-17</sup>.) 'He is a confidential officer whose place is at the Chief's right hand; in the Council and the Court of Judicature it is he who sums up and declares the Chief's will. . . . When he rises to speak in public he leans upon the gold cane or staff of his office, or a subordinate holds it in front of him. He may be sent by the Chief as a plenipotentiary or legate. What he says binds the Chief. . . .'

The 'interpreter' may be important in some ways, but his subordinate position is emphasized

in various ways. In some places he has to prostrate himself before his chief before he speaks. In others, he may only appear before his chief naked from the waist upwards. Recently the subordinate position of an interpreter was shown here in a rather striking fashion. A missionary from Nigeria wished to speak to one of our African ministers, who was formerly one of my students. The missionary could not speak French, and the African could not speak English, so naturally I interpreted. For a few sentences all went well, but suddenly the African stammered and seemed covered with confusion. I asked what was the matter, and he replied that it was not at all right, but shameful that his former professor should act as interpreter to him. He felt that our positions had been wrongly reversed, and he had been given the more important rôle.

I have been asked whether the 'interpreter' had any part in the fetish cults. While in a sense all custom was fetish, yet I am told that the 'interpreter' never had a rôle in purely religious ceremonies.

The mention of the official staff makes one wonder if a staff was not a part of the insignia of a prophet. It figures in the story of Aaron, and Elisha sent his staff by his servant Gehazi to the child of the Shunammite (2 K 4<sup>29</sup>). It did not work, but evidently Elisha had thought it would. What did Hosea mean when he said that the erring children of Israel sought counsel of wood and their staff declares? It is difficult to draw the line between 'mouth' and messenger, and there is a widespread use of a staff as the sign of a messenger. In the old kingdom of Dahomey, no messenger was accepted as genuine unless he had his staff with him, a staff given by the king.

Again, it may be a coincidence that the most famous 'prophet' of West Africa, Wadé Harris of Liberia who in 1914 went through the Ivory Coast and part of the Gold Coast, carried always a staff. It is true that by tying a small cross-piece at the upper end it took the form of a much elongated cross, but it was definitely a staff. A candidate for baptism knelt and grasped it with both hands. Often converts asked for the staff, and he gave it at once, though he could have shown them that they could make similar ones, for as soon as he had given one away he went into the bush and cut another long cane or stick. He also carried a calabash for baptisms, but I have not heard of any one who asked for that. It was

the cross or staff that the converts wished to keep.

These illustrations are not given as proof of anything in the Old Testament, but as interesting comparisons. There is little or nothing to show that the negro was in the same religious or cultural milieu as the nations of the Old Testament. Anything which Africans say about connexion with Egypt may be dismissed as fancies due to knowledge obtained via Europe. The negro had customs which were handed down, but no historical traditions, at best a memory going back a few generations, not centuries or millennia. He has kept no memory of Egypt, or of being 'a son of Ham'; which of course he isn't. Some anthropologists hold that the negro entered Africa by the north-east and the Bantu by the south-east, but even if that is true, it does not say that the negroes were in the same regions at the same time as the nations of the Old Testament. Negroes were known to the ancient Egyptians and to the Minoans of Crete, but again that does not say that they all had the same remote common culture pattern.

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### 1 Corinthians xiii. 12<sup>a</sup>: βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι.

TRANSLATED IN R.V., 'For now we see in a mirror darkly,' and by Dr. Moffatt, 'At present we only see the baffling reflections in a mirror,' this sentence is usually explained by the supposed fact that mirrors in the ancient world gave but a distorted reflection. May it not be better understood as an allusion by St. Paul to Plato's famous allegory of the cave (*Republic*, Book VII.)? In this passage Plato likens the ordinary life of men in the world to that of a number of persons chained from their birth in a subterranean cavern, with their backs to the entrance of the cavern, and a fire behind them between which and the prisoners runs a roadway, flanked by a wall high enough to conceal the persons who pass along the road, while it allows the shadows of things which they carry upon their heads to be thrown by the fire upon the wall of the cavern facing the prisoners. For these prisoners shadows, vague and fleeting, constitute their nearest approach to reality. They see only 'baffling reflections in a mirror,' and the real nature of things as they are in themselves is hidden from their sight. Should one of the prisoners be released from his chains and turned to the light, *i.e.* towards the objects themselves, he will then see them 'face to face'; he will realize also the truth about life on earth of which, up till now, he has been largely ignorant.

If St. Paul had this analogy in mind, the generally accepted interpretation of this verse is not altered; but it is, I suggest, made more obvious. Like the cave-dwellers in their gloomy prison, we can have on earth only an inkling of

ultimate reality, hints and suggestions 'like in pattern to the time.' Not until we pass from this life into the clearer light of the life beyond, shall we begin to apprehend truth as it is or understand the nature and purpose of our earthly existence.

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### A Papyrus Fragment of the *Acta Pauli*.

SINCE the Michigan papyrus fragment P. Mich. Inv. 3788 was published in 1943 by H. A. Sanders in *The Harvard Theological Review* (vol. xxxvi.), where it is described as of 'an homiletic or interpretive character,' it has been the subject of two notes in *The Journal of Theological Studies* (vol. xlvii, pp. 56-7 and pp. 196-9). In the more recent of these notes the text on the recto of the papyrus has been identified as part of the *Acta Pauli*, but 'the text on the verso,' the writers, G. D. Kilpatrick and C. H. Roberts, add, 'is not extant in any MS. of the *Acta*.'

The verso text consists of some nine lines, all in a very fragmentary condition, but the last four lines afford a clue for the identification of the passage. The lines, with some restorations suggested by the editors, are:

θαν[μα]ζε[τε] ο[τι]  
νεκρο[υ]ς ποιω ανα[σ]τηναι  
λεπ[ρο]υ[ς] καθ[α]ριζω  
] παραλυτου[ς] θεραπευω.

This passage is absent from the Coptic version as edited from the Heidelberg papyrus by Carl Schmidt in his *Acta Pauli* (2nd ed., Leipzig, 1905), but on a folio of his manuscript which Schmidt regarded as a fragment of an uncanonical Gospel and therefore printed separately (text, pp. 55\*-6\*; tr., pp. 237-8) we may identify the text of the Coptic corresponding to the Greek of our papyrus fragment. This is evident from the following translation of the Coptic. The rendering adopted is that of M. R. James (*Apocryphal New Testament*, p. 31), who follows Schmidt in regarding the leaf as a Gospel fragment; words which are editorial restorations have been indicated by italics.

Why marvel ye that I raise  
the dead, or that I make the lame  
to go, or that I cleanse the lepers  
or raise up the sick, or that I have  
healed the palsied . . . ?

This identification, with Schmidt's observation (*A. P.*, p. 236) that the script and language are uniform throughout the manuscript, enables us to restore the text of the folio to the Coptic *Acta Pauli*. And it throws light on the question of the interpretation of the Michigan fragment, for the words, in the Coptic version, are put into the mouth of Jesus, which makes it very probable that He, and not Paul, is the speaker in the Greek.

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*Oxford.*



## Entre Nous.

### Colonial Failure.

A quite extraordinarily frank, and very serious, criticism of the whole administrative policy, and the condition of the people, in our Province of Nigeria is made in a book entitled, *Have We Failed in Nigeria?* (Lutterworth Press; 6s. net). The author is Dr. Walter R. Miller, who has served for forty years in the Province as doctor, missionary, and teacher. He has occupied a highly honourable place in the community, and his book is introduced with approval by the well-known administrator and educationist, A. G. Fraser, a weighty commendation for any book.

The entire life of the Province is passed in review, and the strictures he passes on it are so severe and so far-reaching that the authorities at home are bound to take notice of them. It will be sufficient for the purpose of this short review to quote some of Dr. Miller's own words.

'The failure of the Administration—in which every European and every educated African is involved—has been great. In education, in the application of medical science, in agriculture, in the rule of the people, in the use of the great resources of the country, in the practical stamping out of diseases, due to parasites and dirt in village and town, and in raising the social and economic life of the people: upon all these honest criticism, while giving credit where due, must nevertheless to-day give a verdict of almost entire failure.'

'An administrator in Nigeria, who arrived almost at the top of the political tree, told me that if you kept the country quiet and stirred up no dust, wrote a good annual report of the condition of the Province which you administered, however bad it might have been, and concluded with the formula, "The relationship between the Government and the Native Administration has been all that could be desired," then you were sure of promotion.'

'In the life of Nigeria to-day is seen a reproduction of competition on the European pattern—combines and cartels grow and strangle the community. Debt, bribery, and corruption are almost universal. Even soldiers' wives have had to pay to get their allotment cards, or money, or even letters from their husbands.'

'Side by side with a local press of varying standards of ability, truth, and decency, will be found Courts of Justice (or injustice) which would make the worst records of bribery and corruption blush. . . . The poor in the towns, the villages, and in the agricultural community suffer most in this way. . . . When a plaintiff does not bribe well his case is liable to be held up interminably. If his case has been directed against a rich or powerful personage the poor man will have little chance.'

'Within a mile of where I am writing there is a small town-police force totally inadequate to the large district which they have to control. The town itself is usually in a filthy condition, and during the rains is positively pestilential. The

town chief has lately been congratulated, decorated, and had his status and pay increased. Here are crowded together, with no drainage system, no decent water, and little sanitary precaution, a small number of respectable tailors, traders, artisans, etc., doing a hard day's work for very poor pay. In addition there are pagan and "Christian" (!) prostitutes in crowds drawn from all the eastern parts of Nigeria to what has been a recruiting centre for soldiers. There are men here who know nothing of trades like carpentry or masonry but call themselves "contractors," which is a euphemism for "swindlers,"

These extracts are taken from different parts of Dr. Miller's book. Similar denunciations are directed against education administration, the Church and medical care. It must not be supposed that Dr. Miller is blind to the good achieved. He makes handsome acknowledgment of what has been done that is positively beneficial. But the picture suggested by the extracts given above is painted again and again in every sphere. Is there an answer to these scathing strictures? If so, it is important that it should be given. Dr. Miller is no mere tourist, but a man who has given his powers to the country and loves the people and is loved by them. He cannot be ignored.

F. J. RAE.

### A Nature-Book.

'The Song of Songs is the one originally secular book in the Old Testament, and fortunately it is also a Nature-book. Its anthology of love-lyrics is partly set in descriptions of natural scenery. It names a score of plants or trees and a dozen animals. The erotic use of some of these references to Nature accompanies a real appreciation of natural beauty, such as the coming of the flowers and the singing of the birds in the spring, the dove in the clefts of the rock or by pools of water, the sheaf of yellow wheat in its circle of henna flowers, and the red hyacinth against a background of thistles, the flock of goats streaming down the mountain-side, the shorn and newly washed sheep in their white freshness, the young gazelles pasturing among the hyacinths, the spring of water in the garden, the waving fronds of the palm tree, the horizontal foliage of the cedars of Lebanon, the blossom of the pomegranate, the scented apples and the pleasant shade of the apple-tree, the greenness of the nut-garden, the budding of the vines and their full clusters, the glory of the dawn and the beauty of the moon, the sky-line of Carmel, the grace and beauty of the human body in man and woman.'

<sup>1</sup> H. Wheeler Robinson, *Inspiration and Revelation in the Old Testament*, 4 f.

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

MR. C. S. LEWIS's book, *Miracles*,<sup>1</sup> is called 'A Preliminary Study,' because the question whether miracles occur can never be answered either by experience or by history. By experience, because our senses are not infallible; by history, because history never provides mathematically demonstrative evidence. Experience and history depend on the kind of philosophy we bring to them. It is no use consulting either until we have some idea about the possibility or probability of the miraculous. And it is with this preliminary question the book is concerned.

We naturally, therefore, begin with the issue between Naturalism and Supernaturalism. The Naturalist believes that the ultimate fact, the thing you can't go behind, is a vast process in space and time which *is going on of its own accord*. Inside that total system every particular event happens because some other event has happened; in the long-run because the Total Event is happening. All the things and events are so completely interlocked that no one of them can claim the slightest independence from 'the whole show.' And, of course, no thoroughgoing Naturalist believes in free-will. Spontaneity, action 'on its own,' is a privilege reserved for 'the whole show,' which he calls Nature.

The Supernaturalist agrees with the Naturalist that there must be something which exists in its own right; some basic Fact whose existence it would be nonsensical to try to explain because the Fact is itself the ground or starting-point of all explanations. But he does not identify this Fact with 'the whole show.' He thinks that things fall into two classes. In the first class we find either things or (more probably) One Thing which is basic and original, which exists on its own. In the second we find things which are merely derivative from that One Thing. The

one basic thing has caused all other things to be. It exists on its own; they exist because it exists.

What undermines Naturalism is this, that all possible knowledge depends on the validity of reasoning, and that no thought is valid if it can be fully explained as the result of irrational causes. Now it would clearly be preposterous to apply this rule to each particular thought as we come to it and yet not to apply it to all thoughts taken collectively, that is, to human reason as a whole. Each particular thought is valueless if it is the result of irrational causes. Obviously, then, the whole process of human thought, what we call Reason, is equally valueless if it is the result of irrational causes. Hence every theory of the universe which makes the human mind a result of irrational causes is inadmissible.

But Naturalism is precisely a theory of that sort. The mind, like every other particular thing or event, is supposed to be simply the product of the Total System. It is supposed to be that and nothing more, to have no power whatever of 'going on of its own accord.' And the Total System is not supposed to be rational. All thoughts whatever are therefore the results of irrational causes, and nothing more than that. The finest piece of scientific reasoning is caused in just the same irrational way as the thoughts a man has because a bit of bone is pressing on his brain.

If this argument is sound, rational thought or Reason is not interlocked with the great interlocking system of irrational events which we call Nature. When we are asked to believe in Reason coming from non-reason we must cry Halt, for, if we don't, all thought is discredited. It is therefore obvious that sooner or later you must admit a Reason which exists absolutely on its own. Can you or I be this self-existent Reason? Obviously, no, for a Reason that exists on its

<sup>1</sup> Geoffrey Bles; 10s. 6d. net.



own must have existed from all eternity. Human minds are supernatural entities in the strictest sense, but they are not the only supernatural entities that exist. Each has come into Nature from Supernature and has its tap-root in an eternal, self-existent, rational Being.

If the Supernaturalist is right, still that does not prove that miracles occur. We have to find a criterion of probability to make them acceptable. Now the objections to miracle are of two kinds, one from the side of Nature, the other from the side of the Supernature. The first is, of course, the idea that miracle breaks the laws of Nature. But, so far is this from being true, Nature accepts and 'digests' the miracle with perfect ease and harmonizes it in a twinkling with all other events. It is one bit of raw material for the laws to apply to. One event has been thrown into the general cataract of events, and it finds itself at home there and conforms to all other events.

The other objection to the miraculous is from the side of the Supernatural. God would not go 'out of His way' to work a miracle. It is not in His nature. It would be unworthy of Him. He would not commit irregularities. But this objection only applies to the popular vague conception of God as the Principle in things, a spiritual force pervading all things, a 'pool of generalized spirituality.' It does not apply to the Christian faith in a God who does things, a concrete, choosing, commanding, prohibiting God with a determinate character. The popular, pantheistic religion excludes miracles because it excludes the living God and holds by a God who would not do miracles or indeed anything else.

This brief summary of an argument that is often intricate, sometimes a trifle difficult but always absorbing and frequently beautifully illustrated, must conclude with some indication of what Mr. LEWIS has to say of 'the Grand Miracle,' which, of course, is the Incarnation.

'In science,' writes Professor Whitehead, 'we sometimes have convictions which we cherish but cannot justify; we are influenced by some innate sense of the fitness of things.' Mr. LEWIS quotes this and has it much in his mind in the fine chapter about the central miracle. We cannot conceive how the Divine Spirit dwelled with the created and human spirit of Jesus; but neither can we conceive how His human spirit, or that of any man, dwells within his natural organism. What we can understand, if the Christian doctrine is true, is that our own composite existence is not the sheer anomaly it might seem to be, but a

faint image of the Divine Incarnation itself—the same theme in a very minor key.

We can understand that if God so descends into a human spirit, and human spirit so descends into Nature, and our thoughts into our senses, and if adult minds (but only the best of them) can descend into sympathy with children, and men into sympathy with beasts, then everything hangs together and the total reality, both natural and supernatural, in which we are living is more multifariously and subtly harmonious than we had suspected. We catch sight of a new principle—the power of the Higher, just in so far as it is truly Higher, to come down, the power of the greater to include the less. Everywhere the great enters the little—its power to do so is almost the test of its greatness.

In the Christian story God descends to re-ascend. He goes down to come up again and bring the whole ruined world up with Him. One has the picture of a strong man stooping lower and lower to get himself underneath some great complicated burden. He must stoop in order to lift, he must almost disappear under the load before he incredibly straightens his back and marches off with the whole mass swaying on his shoulders. In this descent and re-ascent we recognize a familiar pattern, a thing written all over the life of the world. Through this bottle-neck, this belittlement, the high-road nearly always lies.

Enough will have been written to show that this is a remarkable book. Mr. LEWIS is always terribly clever, and in nothing more so than in the brilliance of his illustrations. But in this book there is a pervading seriousness befitting the greatness of his theme. It is a book that will repay (and need) re-reading.

The Rev. John Stewart LAWTON, M.A., B.D., in a thesis accepted for the degree of B.D. at the University of Oxford, has offered a Study of British and American Christology, from 1889–1914—*Conflict in Christology*.<sup>1</sup> By Christology he understands (and it is the strict meaning of the term) the relation of the Deity and humanity in Christ. The period he has selected for treatment is from the publication of 'Lux Mundi' to the outbreak of the first World War. It is the period that may come to be known as the 'liberal' era of English theology.

The 'liberals' did not all see eye to eye with each other. They might be broadly divided into

<sup>1</sup> S.P.C.K.; 2os. net.

the two groups of the 'moderates' and the 'radicals.' These were at one in being opposed to the 'conservatives.' And the 'conflict' between 'liberals' and conservatives' was maintained throughout the period under review. As it was ushered in from the 'liberal' side by 'Lux Mundi,' so also was it from the 'conservative' side, and in the same year, 1889, by W. G. Shedd's 'Dogmatic Theology.'

Mr. LAWTON's aim in these pages is not to assess the value of liberal theology as compared with conservative theology, but rather to contrast it with conservative theology in order to bring out its characteristics. In a word, his aim is historical and descriptive. While one would have welcomed a full critical discussion of the issues involved in the conflict under review, one realizes that the essayist's self-imposed limits are in keeping with his purpose of submitting the study as an academical thesis. None the less a critical attitude distinctly leaning towards 'conservatism' makes its appearance now and again in the course of the study.

In a rapid survey of ancient Christology the essayist notes that the liberal theologians of the English-speaking world took as the two foundations of their Christology the basic interests of each of the two Patristic schools. With the Antiochenes they insisted upon Christ's true and complete humanity; like the Alexandrians, upon His personal unity. He even claims that in the period of which he treats the two principles of true humanity and personal unity were brought into proximity by the same school of thought for the first time in the history of Christian doctrine. The result was, however, not a new and adequate Christology but a crisis of great moment.

The crisis was provoked by one particular symptom of Christ's humanity, namely, His limited knowledge, which the higher criticism had brought home to the minds of Biblical students. It was to account for His limited knowledge that the Kenotic theory was put forward. This theory, in Britain and America as well as in Germany, was a movement within orthodoxy. Among the English Kenoticists of whom the essayist gives an account are James Macpherson, A. M. Fairbairn, Charles Gore, P. T. Forsyth, and H. R. Mackintosh.

When once the discussion of Christ's mind had been opened up, it was not to be expected that the debate would be concerned merely with the

limitation of His knowledge. There arose a new study of the growth and contents of His consciousness, and much stress was laid on the value of the 'psychological approach.' This tended to put a severe strain on the Kenotic theory, and the tendency was further increased when the critical picture of Jesus became more and more severed from the traditional theology. For the Kenotic theory, as the essayist says, attempted to combine elements from two totally different worlds of thought—ancient reason and modern rationalism.

The essayist makes a brave effort to classify the 'liberal' Christologies. But the usefulness of his book lies not so much in the classifications as in the accounts he gives of the Christological ideas of individual theologians. He rightly says that James Martineau and all who, like him, delineate a purely humanitarian Jesus are not Christologists in the proper sense. So he passes from them and dwells rather on writers like A. E. Garvie with his Ritschlian standpoint, George Tyrrell with his 'eschatologism,' R. J. Campbell with his 'immanentism,' and Edward Caird with his interpretation of Christ in idealistic terms.

From the more radical types of liberal Christology, in which the central figure is little related to the Christ of traditional Christian belief, the essayist turns to writers who sought to preserve the classic doctrine of Christ's Divinity, while facing the difficulty of it for modern thought. Frank Weston, operating with the modern idealistic concept of personality, gives a 'theocentric' solution, in which the centre of the consciousness and personality of the Incarnate Lord is represented as the Divine ego. William Sanday, operating with the idea of the subliminal consciousness, gives an 'anthropocentric' solution, in which the subliminal consciousness is represented as the *locus* for Divine activity in the human soul. John Caird gives a 'neo-Antiochene' solution on Hegelian lines, believing that the Divinity of Christ was a Divinity that was capable of being expressed in a human life and through a human personality.

The essayist's own 'conservatism' seems to be adumbrated in his closing remark that those who do not begin with the fundamental Christian assumption, 'The Word was made flesh,' but with the postulate that Christ was a complete man, cannot but end in some such 'speculation' as John Caird's, that is, if they attempt to show how such a complete man as they suppose Christ to have been was united to God.



# The Unity of the New Testament.

## New Testament Ethics.

BY PROFESSOR T. W. MANSON, D.D., F.B.A., THE UNIVERSITY, MANCHESTER.

WE are all familiar with the statement in print or conversation that if only the principles of the Sermon on the Mount were applied to human affairs the Golden Age would arrive. And we all think we know the answer. We declare, quite rightly, that the Christian Faith and the Christian Ethic are inseparable. 'No simplification of the early Christian Faith into the ethics of benevolence, cheerfulness, and pacifism will easily satisfy a conscience concerned to deal fairly with historical evidence.'<sup>1</sup> And the historical evidence presents us with God in Christ reconciling the world to Himself as a logical prius to any new demands. 'Neither do I condemn thee' precedes 'Go . . . henceforth sin no more.' The *kerygma*, the proclamation of what God has done, leads up to the *didache*, the instruction in the Christian way of life. All this is eminently true; and we have only ourselves to thank that it is not better known. Too long we have been trying to purvey a diluted Faith and a doctrinaire Ethic to the outside world. Too long it has been understood by the average man that an enlightened presentation of Christianity means a vague idea of the Fatherhood of God and the leadership of Jesus coupled with the notion that if we would all accept the Sermon on the Mount, the world would be made safe for democracy. A minimum of doctrine and a maximum of 'practical Christianity' would usher in the millennium. There are a number of obvious comments to be made on this programme.

(1) There is a certain artlessness, not to say *naïveté*, in the supposition that a world that finds the Ten Commandments intolerably irksome will rush to take upon itself the much more searching and exacting requirements of the Sermon on the Mount.

(2) It is equally artless to suppose that any one can even begin to tackle the Sermon on the Mount without the maximum help of Divine grace, which, if it is to be seriously sought, requires something more lively in the way of faith than a willingness to allow for the sake of argument that there may be a God, and that the word 'Father' may be a fairly apt description of Him.

(3) There is a certain lack of realism in the attempt to isolate the Christian Ethic, not only from the Christian Faith, but also from the

Christian Society, the Body of Christ. The sad truth that the Church has not always been conspicuously successful in putting the Christian Ethic into practice, and has on occasion conspicuously failed, does not alter the fact that the Christian Ethic is the ideal set up in the Church for the Church, and that like charity it must begin at home. Jesus said to His disciples (Mk 10<sup>42</sup> f.): 'Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you.' That is fundamental to Christian Ethics: what is or is not done among Christians. And it is a matter of historic fact that the Christian Ethic has been, and still is, effective on the world from within the Christian community. At the present day there is no lack of high ideals and fine speeches on the subject, for example, of health services and the relief of physical suffering; and in India not less than elsewhere. Yet at a recent meeting on medical work in India we were told that when it comes to putting noble ideals into practice in the often disagreeable, sometimes dangerous, and always arduous work of nursing, eighty per cent. of the recruits come from the Christian Church, and ninety per cent. are trained in Christian institutions. That is to say the Christian Ethic expresses itself not primarily in hypothetical sentences of the form 'If only they would . . . then there would be . . .', but in categorical imperatives which are all variations on the one theme, 'Follow me.' The Christian Ethic is the way of life of those who are disciples of Jesus, citizens of the Kingdom of God. It is a life lived under grace. Its results in action are fruits of the Spirit that has been bestowed by God. At the same time they are acts of obedience to the law of Christ and tokens of His disciples' love to Him and to one another.

'Follow me'; 'Bear ye one another's burdens, and so fulfil the law of Christ'; 'If ye love me, keep my commandments'; 'Let us run with patience the race that is set before us, looking unto Jesus.' In all these, and many more sayings from the New Testament, the underlying idea is that the vocation, motive, and pattern of Christian living are to be found in Christ Himself. So that the revelation of Deity and the mould of humanity may be expressed in the one word Christlikeness,

<sup>1</sup> G. O. Griffith, *Racialism and World Faith*, 150.

Now historically the most significant fact about Jesus Christ is the unanimity with which believers and unbelievers, friends and enemies, have accepted the word 'Ministry' as the word to describe His public career. When we talk about 'the Ministry,' with a capital M, everybody knows what we have in mind: the Ministry that sets the standard and pattern for all true service of God and our neighbour. Theologically it is equally significant that it pleased God to effect our salvation in Christ and through His ministry. Historically the most significant thing about the life of Christians is the degree to which people who cross our path are compelled to call our life a ministry. Theologically the most significant thing about the life-ministries of Christians is the fact that God is pleased to use them to continue the work of Christ in the Church which is His Body.

Accordingly Christian Ethics is primarily the Imitation of Christ in the sense that Christ is the master-craftsman of the whole art and mystery of living as a man among men, and His disciples are His apprentices who learn to live by living with Him and under His direction. It follows that, however important and instructive particular sayings or collections of sayings of Jesus may be, they are not themselves the last word. They are elements in a total which is made up of all our historical information about Jesus together with the continuing guidance and illumination of His Spirit in the individual lives of believers and in the common life of the Christian community. It is this total that is in fact the light and power of Christian behaviour throughout the centuries. The hard facts of the Gospel record are there to check the inveterate tendency to regard our own inclinations as the 'mind of Christ'; and the day-to-day gift of the Spirit is there to save us from turning such things as the Sermon on the Mount into a legal bondage more intolerable than that from which St. Paul broke loose.

The Imitation of Christ, then, is nothing less than entering into the continuing Ministry of Christ, first by being the object of it and then by sharing in its tasks. This is expressed in another way in the Synoptic Gospels by saying that the Kingdom of God has drawn near to men or has reached them, and calling upon men to enter it. In the one case the Kingdom brings gifts to men, in the other it makes demands upon them. The primary function of a 'disciple' is to receive from the Master; that of an 'apostle' is to give out of what he has received to others. Here lies the paradox of Christian Ethics, that the Christian in his life-ministry can have only one Master, yet must be the servant of all. He can have only one obedience yet must be at the service of all. This ideal of unconditional loyalty and

obedience coupled with free service has its primary realization in the Christian community, the Body of Christ. In that body all the members share the same single loyalty and are committed to the same free service of the brethren. It is a real classless society where all differences are overcome, not by levelling down, but by levelling up. 'One is your Master and you are all brethren.' Men receive 'the glorious liberty of the children of God'—and, it may be added, the glorious equality and the glorious fraternity of the children of God. Now it will hardly be denied that the unconditional obedience to the One, coupled with free and sacrificial service of the many, is characteristic of the Ministry of Jesus as recorded in the Synoptic tradition. We see it most clearly at the supreme point of the Ministry, the Passion: 'The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many'; and 'Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.' It is also clear that this is perceived to be the essential thing about the Ministry by the New Testament writers.

St. Paul sets the Christian ideal of behaviour before the Philippians by inviting them to have the mind that was also in Christ Jesus, and the characteristic features of that mind are willing obedience to God's will and loving service of men, both carried out to the death, even the death of the Cross (Ph 2<sup>5-11</sup>; cf. Ro 15<sup>1-3</sup>). The Epistle to the Hebrews finds the secret of Christ's Ministry in His obedience to God (5<sup>6-10</sup> 10<sup>5-7</sup>) and in His sympathy with men (3<sup>17</sup> 4<sup>15</sup> 5<sup>8</sup>). Similarly in the Johannine tradition Jesus declares 'My meat is to do the will of him that sent me, and to finish his work' (Jn 4<sup>34</sup>), and 'I seek not mine own will, but the will of the Father which hath sent me' (5<sup>30</sup>; cf. 6<sup>38</sup> 8<sup>29</sup> 12<sup>50</sup> 15<sup>10</sup>, with application to the disciples). So in His relation to men the essential thing is love which knows no limit to its self-giving (Jn 10<sup>11. 15. 17. 18</sup> 13<sup>37. 38</sup> 15<sup>13</sup>, 1 Jn 3<sup>16</sup>). The thought is already found in Paul (Gal 2<sup>20</sup>), and has its roots in the Synoptic tradition (Mk 10<sup>45</sup>). The New Testament writers with one accord show themselves awed by the perfect devotion of Jesus to God and fascinated by His perfect devotion to men. In the Ministry, above all in the Passion, they find the *mysterium tremendum et fascians*, the mystery of the Kingdom of God.

As already indicated, the pursuit of this ideal is not a solitary excursion: it is a sharing in 'the common life in the Body of Christ.' And it becomes increasingly evident that this was part of the intention of Jesus. The Church was not, in my judgment, the unforeseen after-effect of the Ministry: it was conceived as an integral part of



the Ministry. Jesus deliberately set out to create a new kind of social organism of which He Himself was the nucleus. The Church began with the Ministry. It began as a Church of one member. It began to grow with the call of the first disciples : and the moment that two or three were gathered round Jesus the understanding of what was done or not done in that group began. The fuller implications were drawn out as the Ministry progressed towards its inevitable consummation. They were not accepted without protest by the disciples ; and they were not abated by Jesus. It became increasingly clear that, in the words of Professor J. W. Bowman, ' Jesus Himself is the new Torah in His own person.'<sup>1</sup> He Himself is the way, the truth, and the life. Christian Ethics is the life of Christ : in the first instance the life lived in the early decades of the first century in Galilee and Judæa ; and then the continuing life lived in the Church which He created and in which He carries on His ministry.

At this point the problem of Christian Ethics becomes twofold. There is first the question of standards of behaviour within the Christian community, and, second, the relation of the community and its members to the non-Christian environment. Within the Church there should be no problem : for the Church is the society within which the law of Christ is the law ; where the members are so intimately bound together in the common life that what injures one is felt as an injury by all, and what benefits one is felt as a benefit by all. Within this community the whole writ of the Sermon on the Mount runs. The whole life of the Church is to be an exegesis of the word ' Christ,' just as the life of Christ is an exegesis of the word ' God ' (cf. Jn 1<sup>18</sup> and Sir 43<sup>31</sup>). Consequently things which appear normal and just in other social groupings have no place in this community. For example, in Lk 12<sup>13-14</sup> we have the blank refusal of Jesus to arbitrate in a dispute between two brothers regarding an inheritance. It is clear that He does not begin to ask what is the correct decision in the case : He demands to know what right the case has to exist at all. Some twenty years later a similar situation arises in the Corinthian Church and we see St. Paul taking a similar stand (1 Co 6<sup>1-11</sup>). In his case the matter is complicated by the fact that the disputants are taking the case to the secular court. The Apostle is indignant that this should even be contemplated. It is certainly a disgrace that nobody can be found in the Church to adjudicate. But that is not all. The real tragedy of the whole business is that between brethren there should be the kind of quarrel that calls for arbitration at all, Christian or pagan. On this and many another thing the

<sup>1</sup> *The Intention of Jesus*, 201.

last word is the Word of Jesus. ' It is not so among you ' ; and in detail appeal can be made to the example or precept of the Master. In other cases, where there is no express guidance from the past, Christians must do their best to be receptive and obedient to the prompting of the Spirit. This we can see happening in the very next chapter of 1 Corinthians (7<sup>39-41</sup>), where the question is the re-marriage of Christian widows. St. Paul gives his own opinion, adding : ' And I think also that I have the Spirit of God.' The content of the Christian Ethic is thus not a fixed code, but a living, growing body of practice containing traditional elements and constantly adding new ones as the result of facing life's challenges in the Spirit of Christ.

The second and more complex problem is the relation of the community and its members to the non-Christian world. That complete spiritual isolationism was not a possible policy was early perceived (1 Co 5<sup>9-13</sup>). For one thing the mere business of living at all in the world involves the Church and its members in all kinds of relations with other people and institutions. And, what is even more important, the Church has an Apostolic ministry to the world, which cannot be exercised by issuing communiqués from a Christian enclave set in the midst of, but carefully sequestered from, its non-Christian surroundings. A single example is the case of Church and State. In the days of the earthly Ministry the problem obtruded itself in more ways than one : it found one expression in the question : ' Is it lawful to give tribute unto Cæsar or not ? ' Concerning our Lord's reply it is correct to say that He refuses to arbitrate between Jewish nationalism and Roman imperialism, much less to take sides with one or the other. But that is not the whole story. The injunction to render to Cæsar the things that are Cæsar's and to God the things that are God's recognizes that there is a real problem to be solved, and that the claims of Cæsar are real claims, which are made not less but more real by being subordinated to those of God. For subordination implies some kind of recognition. The rest of the New Testament, with one exception, follows the line laid down in this saying of Jesus. Typical is the teaching of St. Paul in Ro 13<sup>1-7</sup>. Here we have the idea of a Church whose members, by their very church membership, are made more loyal citizens, more enlightened in their understanding of the State and its task in the world, more sensitive to the great issues of justice and social order. Hence the Christian in the Empire must be loyal to the Empire. Common prudence would counsel this ; for, as Edwyn Bevan justly remarked, ' At the time when St. Paul wrote Rom. xiii., the only alternative to the Imperial Roman Government was

anarchy.'<sup>1</sup> But the real reason for loyalty is that the State is under God and established by God, and the civil ruler in the discharge of his proper tasks is performing a service to God. His proper tasks are the encouragement of good and the suppression of evil conduct, in other words the maintenance of order and justice. Government is a Divine service, and therefore the Christian citizen has a duty to the Government as the Government has to God. He must pay rates and taxes and he must give due respect and honour to those whose place in the order of society entitles them to these things.

With the positions laid down in Ro 13 we may compare 2 Th 2<sup>3-8</sup>, 1 Ti 2<sup>1-4</sup>, Tit 3<sup>1a</sup>, 1 P 2<sup>13-17</sup>. The First Epistle of Clement contains a prayer for the Government (lx. f.). Polycarp in his Letter to the Philippians commends prayer for the Emperors and other rulers (xii. 3); and at his trial he speaks of the Christian teaching that honour should be paid to the authorities appointed by God (*Mart. Pol.*, x. 2). Similar statements may be found in Justin Martyr's first *Apology* (xvii.), and even in the truculent Tertullian (*ad Scapulam*, 2; *Apol.*, 30). In sharp contrast to all this is the attitude found in the Apocalypse, where Rome is the harlot drunk with the blood of the saints, and the Emperor is the Beast demanding worship from men. This violent change from the teaching of Jesus and Paul may perhaps best be explained by two circumstances: (a) the fact that Jewish Messianism survives here, baptized indeed, but not fully converted to Christianity; and (b) that the author was scandalized and outraged by the growth of the Imperial cult. All this is quite understandable, yet it remains true that the attitude taken up in the Apocalypse is exceptional.

I have discussed the Church-and-State issue at some length, partly because it is typical, partly because it is still a very live issue. There are, of course, others. The question of the relation of the Church and the church-member to the Family arises in the Ministry of Jesus and in the Apostolic

<sup>1</sup> In *The Kingdom of God and History*, 66.

Age; and it must be said that, while the Family as an institution is given its full value, it is kept in its place. 'Render to the Family the things that are the Family's and to God the things that are God's' might well be the word here. And, once more, by making *patria potestas* or the like subordinate to God its true virtue is recognized in the very act that deprives it of its arbitrariness.<sup>2</sup> We could go on to consider other forms of social grouping, each of which has its task to do, under God and in the service of God, each of which has to discover the best way of performing its task. None of these institutions is an end in itself. All are under God and all are for the service of men. The Church is in idea the most comprehensive of all, and is allotted the largest and most exacting task of all—that of continuing the Ministry of Jesus. That task is being done when the Church makes converts; deepens and strengthens her own inner life and unity; and breeds men and women whose influence as citizens makes justice more effective and freedom more real, whose life as members of families makes family life purer and happier, who, in short, are such that men behold their good works and glorify their Father who is in heaven.

To sum up. New Testament Ethics is the Ethics of a saved community. It is the discovery and the doing of the perfect will of God by sharing in the life of Christ. It is apprenticeship to the Master of all good life. It is the achievement of love which is the bond of perfection in the community which is the Body of Christ. It is the Apostolic offering of what has been won in the Church for the welfare of all human souls and for the strengthening of every institution that, under God, serves that welfare. The full nature of its task and of the methods to be used is found in the doing of it: the Spirit in which it was begun and must be continued is the Spirit of Jesus.

<sup>2</sup> On Jesus and the Family I may refer to the excellent discussion by Professor E. F. Scott, in *Man and Society in the New Testament*, 73 ff.

## Literature.

### ENGLISH DISSENT.

ENGLISH Nonconformists will not be alone in finding interest in a little book, *English Dissent under the Early Hanoverians* (Epworth Press; 6s. net), by Duncan Coomer, M.A. It starts off with a rapid account of the three principal denominations of those days—the Presbyterians, the Independents, and the Baptists—enabling us to see their life and worship, the doctrinal controversies

by which they were faced and sometimes shaken, their relationship to the State and much else—all graphic, helpful, and informing. And, finally, there is a chapter, as useful as any, on the Impact of Methodism on Dissent. 'It may come as a surprise to learn that the Methodist Revival of the eighteenth century was at first greeted with almost complete hostility by Dissent. Yet such was the case.' Great names are summoned as witnesses to this; and their evidence is conclusive.



The Presbyterians, with their training for, and ordination to, the ministry, looked askance at lay preachers. The Baptists felt that these newcomers were poaching in their own preserves, the labouring classes. The Independents saw in Methodism a needless rival in their own type of religion. All alike disliked the autocracy of Wesley; and, even more, the man himself. And the Wesleys had certainly asked for it. 'We are not Seceders, nor do we bear any resemblance to them. The Seceders laid the foundation of their work in judging others; we laid the foundation of our work in judging and condemning ourselves.' So John. While Charles once told a man, 'Rather than see thee a Dissenting minister I wish to see thee smiling in thy coffin.' All which, to us looking back at it, is small and painful.

Or, again, what an egregious muddle the English Presbyterians made of their enormous possibilities and chances. At one time they seemed well upon the way to become the Church of England. And to-day they have dwindled to a little sect, meagre indeed in point of numbers. And even this is a real revival from an even lowlier state. Why this debacle? For one thing, they were not wisely led. And, inexplicably enough, they were largely submerged, at one time, by a wave of Arianism of all things. Hence a most distinguished history teacher of this generation used to define a Presbyterian to her classes as one who did not believe in the divinity of Christ—a statement as libellous as it was ignorant. Though Newman wrote complacently, 'Had I been born an English Presbyterian, perhaps I should never have known our Lord's divinity.' But then every one agrees how limited was Newman's knowledge. But, to a Presbyterian looking on from outside, it looks as if the English mind had not enough church sense to be able to understand and practise Presbyterianism. Such of that nation as adopted it ran up a crude makeshift utility affair, but little likely to succeed; and not the system as one sees it, say, in Ireland or Scotland. Yet even that went further than the average Englishman of those days cared to go. He was contented with his Parish Church, or with his Congregational Chapel, and did not seem to feel the thrill of the Church Catholic, which is inbred in every Presbyterian by the very system—sessions, presbyteries, synods, General Assembly—leading his mind out and out. And unmistakably the average man of those days showed his preference, as he had every right to do.

A. J. GOSSIP.

#### OUR DEBT TO ANTIQUITY.

*The Legacy of the Ancient World*, by W. G. de Burgh, M.A., late Professor Emeritus of Philosophy in the University of Reading, Fellow of the British Academy (MacDonald and Evans; 21s. net).

If Dr. Collis is right in his contention (in his recent book 'Straight On') that the salvation of Europe is to be found in a fresh discovery of our oneness in the culture not only of Christendom but of Rome and Greece, this book of Professor de Burgh ought to exercise a wholesome and unifying

influence on our sadly divided Continent. For it traces with consummate skill the contribution of each of the great systems, Israel, Greece, and Rome, to our civilization and shows how the separate strands have been woven together into a real unity. 'Each created and bequeathed to after ages one of the essentials in the idea of a complete civilization. The Greeks were the first to realize the worth of individual liberty as the soil wherein alone man's imagination and intellect can flourish and bear fruit. But man is called upon to act, and the effective realization of his purposes . . . can be accomplished only by aid of external authority and government. This disciplinary function in the history of civilization was fulfilled by Rome. But alike in the field of thought and action the spirit of man is doomed to waste in anarchy or bondage unless inspired by the knowledge of its ideal goal. "Where there is no vision the people perish." The Hebrews had seen the vision, and they transmitted it, through a faith that had its roots in the spiritual life of Israel, to the Aryan peoples of the West. Freedom, Law, and the Kingdom of God: these form the threefold legacy of antiquity to the modern world.'

So Professor de Burgh summarizes his theme, as he sets out on the long journey from far behind the Christian era to the present day. And towards the end of the journey he pauses to reflect on how Christianity has absorbed the three earlier systems in its own construction. In Christ ideal and actuality, value and fact, were one. All the happenings in this transitory world, the whole course of history, were but an episode in the unfolding of the Divine purpose, which included all mankind and all their activities. The Kingdom of God is the one permanent reality.

Professor de Burgh begins with the early civilizations of the East, and then proceeds to the Religion of Israel, the Rise of Hellenism, the Greatness of Athens, the Roman Republic and Empire, Christianity, and the Legacy of the Middle Ages. These are all subjects that fascinate any cultured mind. And it is delightful to read the writer's exposition of the great eras of thought and discovery; of the great fifth century B.C., for example, splendid with the noblest names of antiquity—Themistocles and Pericles, Aeschylus, Sophocles and Euripides, Aristophanes, Pindar, Herodotus and Thucydides, Socrates and Plato. Was there ever a century that produced such a splendid company of inspired seers, poets, artists, and philosophers? Professor de Burgh dwells with obvious delight on the wonderful phenomenon of Greek thought and its influence on mankind, on the birth of science under its ægis, of philosophy and of humanism, and insists on the penetrating influence of Hellenism through Neo-Platonism on Christian theology. One of the most remarkable passages in a brilliant survey is the relation of Greek thought to the metaphysical doctrine of the Trinity. His well-balanced mind recognizes that the Trinitarian formula was not the result of speculation but of religious experience. Nevertheless, he insists that Christian thought was vitally assisted by the contention of the Greeks (like that of Hegel) that

reality was constituted by a synthesis of unity and plurality. Hellenism believed that a bare unity of being is inconceivable, and Christian theologians followed this belief in their interpretation of the Divine nature.

But it is impossible to discuss, or even to mention, many of the enlightening points in this remarkable survey of European and Near-European thought. The book is a history of that great evolution of human thought upon the problems of existence which has flowed on in a great and ever enriched stream until the present day. It is a book for which to be devoutly thankful. And it will, in this enlarged edition, afford both pleasure and profit to many, as it has from the first page to the last to one reader. F. J. RAE.

### PURITAN ARCHITECTURE.

Architecture has a special future at the present time, and those who have adopted the profession have a unique opportunity for exploring its possibilities. Nor can there be many wider fields than the planning and elevation of Non-conformist churches, for this is particularly the time for shaking off the fetters of that traditional severity of style which has produced so many formless buildings. Such, at any rate, is the opinion of Mr. Martin S. Briggs, F.R.I.B.A., who, in his book, *Puritan Architecture and its Future* (Lutterworth Press: 8s. 6d. net), puts forward a strong case for the erection of Non-conformist churches in a style more worthy of their ancestry and more fully expressive of their convictions.

He first reviews the history of the Puritan tradition of building churches which have been satirized as 'machines to worship in.' Then he deals in a practical manner with the architecture of the future. He deprecates the erection of large churches and suggests that a seating capacity of five to six hundred should be the maximum, arguing that when larger congregations are found, it is due to the ephemeral influence of a popular preacher, who, when he has gone, leaves a legacy of a large empty church which is too expensive to maintain. He favours the simple oblong plan of building, with or without an apsidal 'East' end; having two pulpits, one on each side, for the lessons and sermon respectively. He would place the Communion Table centrally against the 'East' wall, and the organ and choir in a small gallery at the 'West' end. There is nothing new in this plan. It was one of the earliest forms of the Church in Rome.

Most of the many excellent illustrations show a marked advance in architectural achievement, notably Immanuel Congregational Church, Southbourne, Hants; the Congregational Church at Oxted, Surrey, and the Methodist Church at Timperley, Cheshire. These are fine examples of departure from traditional lines while keeping that feeling of a church which is sometimes lost in modern architecture. Among these illustrations room might have been found for examples of modern Gothic, for, as Liverpool Cathedral demon-

strates, the Gothic spirit is still very much alive and can be expressed in many new ways.

Mr. Briggs' book is to be warmly recommended, especially to those facing a building programme. It is well printed and contains a large number of half-tone photographs and some woodcuts.

CHAS. W. BUDDEN.

### OLD SOLDIERS NEVER DIE.

Thirty years ago Principal P. T. Forsyth was, through his pulpit and professorial work and his copious literary output, one of the outstanding influences on English religious thought. Like Denney and Mackintosh, he combined a fearless appreciation of the new insights gained by modern scholarship and criticism with a passionate faith in the gospel. The demand for his books has of late been growing, and it is a tribute to their value that the Independent Press, after a generation has passed, should be re-issuing five out of his twenty-five volumes, two of which, *This Life and the Next* (5s. net) and *The Person and Place of Jesus Christ* (10s. 6d. net) have now appeared.

Forsyth was a fluent and zestful writer, though admiration for his forceful style may occasionally be clouded by a doubt whether the words do not run away with the argument and the satisfaction lie in the climax of the literary period rather than in the precise yield of truth. He loved phrasing, such as 'the cruciality of the cross,' 'the egoism of God,' 'the fructification of failure,' 'time is sacramental of eternity,' 'art can make our noisy lives seem moments in the energy of the eternal silence.' But all that criticism might say may be gathered from the fact that he himself is pleased to say in one place 'I hope the atmosphere has been luminous even if every thought is not lucid.'

The reader is always aware of the wide theological and philosophical and literary background of the author's thinking and it is remarkable how often he anticipates many of the trends of thought prevailing to-day. From the larger volume here is one sentence: 'We are in a world that has been redeemed, not in one that is being redeemed at a pace varying with the world's thought and progress or with the Church's thought and work.' And the smaller and perhaps finer book—his last—abounds in noble and memorable passages such as this: 'We were created of God not out of His poverty or need of company but out of His overflowing wealth of love and His passion to multiply joy.'

R. W. STEWART.

*What Churches of Christ Stand For* (Berean Press, Birmingham; 1s. net), by Principal William Robinson, M.A., D.D., of Overdale College, is the somewhat misleading title of a booklet first published in 1926, and issued last year in a third edition, which describes the origin, growth, and message of a nineteenth-century religious movement that began both in America and in Britain much about the same time. The common ground of the founders of 'Churches of Christ' was 'a passion for the unity of the Body of Christ, an



abhorrence of sectarianism and all party spirit, and a deep conviction that no unity could be achieved until the life, faith, and order of the New Testament Church were restored.' The first reason for the present work was to make the movement intelligible to this generation, the second to remedy the lack of 'church consciousness' felt amongst 'Churches of Christ.' The booklet must have already achieved success under both counts.

*The Gathered Community* (Carey Press; 7s. 6d. net), by the Rev. Robert C. Walton, is yet another volume symptomatic of the growing 'Church-consciousness' of the 'Free' denominations. It is the outcome of study and discussion by a group of younger Baptist ministers, but Mr. Walton is responsible for the final form and shape in which it has appeared. The book offers in the first part a useful conspectus of the 'witness of the past,' dealing with the evidence of the New Testament for the Baptist doctrine of the Church and with the life and thought of the early (seventeenth-century) Baptists. In the second part it seeks to enlist interest in a 'renewal of life,' examining present-day Baptist Church organization and practice, under the headings of the Community of the Church, the Ministry, and the Sacraments, and suggesting the lines of future progress and the part Baptists may play in the World Church. It is confessedly a limitation of the book that the story of the Baptist Church is confined to the seventeenth century, though we are referred to the Rev. E. A. Payne's 'Fellowship of Believers' for the eighteenth and nineteenth centuries. But it is a very competent production both on the historical side (within the aforesaid limits) and on the side of reconstruction; and its irenical note is to be welcomed. While, however, it advocates 'full and unreserved partnership in the Ecumenical Movement,' it is careful to maintain (and many will sympathize with the sentiment) that 'diversity of experience, which, when formulated intellectually, means a diversity of theology with all the tension that involves, is the very lifeblood of the Church.'

The Islington Conference which met for the hundred and thirteenth time last January is the sounding-board of the Evangelical party in the Church of England. Its Report, *Evangelical Essentials* (Church Book Room; 2s. 6d. net), is a reminder that there is a vigorous body of opinion in the Anglican Church which is not infected by the notion that Christianity, if not identical with, at least owes a great debt to Anglicanism, and which stands by the Reformation doctrine that brings everything under the self-authenticating authority of the living Word of God.

It is interesting to note the frank acceptance of the position of being a distinct party within the Church of England, and also the endeavour to profit by the criticism frequently made that Evangelicals tend to undervalue sacramental worship and church fellowship and to treat 'evangelical' and 'low-church' as synonyms.

The finest pages are perhaps the noble vindica-

tion of preaching by the Vicar of Christ Church, Cloughton.

Jewish mediæval folk-lore is not only a closed book to Christians, it is in danger of becoming so even for the Jews themselves. At the end of last century a Russian rabbi, Israel Benjamin Levner, wrote a compendious work on Jewish legend. Part of this, under the title, *The Legends of Israel*, volume I. *From the Creation to the Death of Joseph*, has been translated from the Hebrew by Joel Snowman (James Clarke; 10s. 6d. net). The stories are adaptations of originals in the Talmud and Midrashim and similar sources, and they give a vivid and attractive picture of Jewish ethical ideals in the post-Old Testament period. Here is a reverence for humanity, piety, justice, mercy, and righteousness, which is in distinct contrast to the brutality and exaltation of violence that mark so much of the folk-lore of other peoples. Many of the details in the stories are based upon rabbinical exegesis, which was often extremely fanciful. But if Sarah is a very gracious lady, and not the shrew she sometimes appears in the text of Genesis, it is because passages like the concluding chapter of Proverbs have gone to transform her so. It says much for Jewish piety that stories like these could be told by a people who were often so cruelly persecuted.

*Prophecy and the Church*, by Dr. Oswald T. Allis (James Clarke; 15s. net), is concerned with a controversy between Fundamentalists, mainly American. It bears the sub-title: 'An Examination of the claim of Dispensationalists that the Christian Church is a mystery parenthesis which interrupts the fulfilment to Israel of the Kingdom prophecies of the Old Testament.' Dispensationalism, for which the 'Scofield Reference Bible' is 'practically a text-book,' can be traced back to the Plymouth Brethren movement of the early nineteenth century. According to it, the Old Testament prophecies relating to Israel were not consummated in the Christian Church; they are to be literally fulfilled. The presence of the Church in the world is a hindrance to the fulfilment of God's promises concerning Israel. The Church, therefore, will be 'raptured,' and this rapture may take place 'at any time.' The salvation of Israel and of 'the enormous majority of mankind' will follow the removal of the Church. It is easy to see that in the present state of the Jewish question these ideas would have important political consequences if they became widely accepted. Dr. Allis has no difficulty in proving—at least to the satisfaction of the unprejudiced—that 'the writings of the Dispensationalists furnish many examples of hair-splitting distinctions and of arbitrary assertions which have little if any basis in fact or rest upon a partial and inadequate induction of the available facts.' The text which he quotes on his title-page is really sufficient to settle his controversy with the Dispensationalists: 'Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days' (Ac 3<sup>24</sup>).

*New Testament Prophecy*, by the Rev. H. A. Guy, B.A., B.D. (Epworth Press; 12s. 6d. net), is a learned and comprehensive review of the material which presents the work of John the Baptist and Jesus and early Christian leaders as prophetic, and the publishers are to be congratulated on its fine production. The author seeks to establish the existence of a special movement or impulse in religion that is to be designated prophetism, and to use this conception as a clue to interpretation. But the attempt to give a precise definition to prophetism has to proceed by using all the material for the proper evaluation of which the resulting definition is afterwards offered as a criterion; and so the argument seems a little like first winding and then unwinding the same ball of thread.

While it is therefore doubtful whether the author arrives at any new or commanding view-point there are valuable and suggestive comments. Jesus' saying in Mt 11<sup>27</sup>—'No man knoweth the Father . . . '—is shown to be closely in line with the self-consciousness of Old Testament prophets. The notion that any reference to mystery religions should be looked for in Jesus' phrase, 'the mystery of the kingdom of God' (Mk 4<sup>11</sup>) is rebutted by insisting that it is prophetic rather than didactic in tone. And the fact that the mystic element in the Fourth Gospel is unlike anything in Old Testament prophecy is regarded as an argument for referring it to the writer of the Gospel rather than to Jesus.

The value of this scholarly and painstaking investigation would have been enhanced by a more vigorous summary of whatever operative conclusions it reaches.

*Prophetic Prayer*, by the Rev. H. Trevor Hughes, M.A., Vice-Principal of Westminster Training College (Epworth Press; 7s. 6d. net), is 'A History of the Christian Doctrine of Prayer to the Reformation.' There are many books on the meaning and methods of prayer, but this is something different. It is an attempt to trace from earliest times the attitude of different people within the Church to various aspects of prayer. Curiously enough, Mr. Hughes has received the impression (partly from his work as chaplain to the Forces) that, for many (indeed 'the vast majority') of the people inside as well as outside the Church, prayer has little relevance to ordinary life. And he has written this book under the deep conviction that all life should be linked to God. The whole of life should be regarded as lived in the eye of God and as a consecration to Him. And he has tested this conviction in the various ages of faith. His subjects are Prayer in the Old Testament, in the New Testament, in the Early Church, in Monasticism, in the Eastern Church, in Augustine and Thomas Aquinas and the Reformers. This is an interesting line, and Mr. Hughes has carried out his aim with faithfulness and genuine scholarship.

*The New Bible Handbook*, edited by the Rev. G. T. Manley, M.A., assisted by the Rev. G. C. Robinson, B.A., B.D., and the Rev. A. M. Stibbs,

M.A. (Inter-Varsity Fellowship), will no doubt serve a useful purpose for those for whom it is intended, but it is too full of prejudice against 'rationalistic' criticism to have a wider appeal. Its standpoint, especially in the sections dealing with the Old Testament, is that of an unyielding fundamentalism. It is true that many of the earlier critics were rationalistic in their presuppositions, and that the Wellhausen pattern of Old Testament history was too much in bondage to the nineteenth-century theory of evolutionary progress. But to define the issue as one between belief in miracles, and disbelief in them, is to over-simplify it, especially when we are asked to take the stories of Balaam's ass and Jonah as literal history. In order to maintain their positions, the writers in the *Handbook* are reduced to much faulty logic, as when it is said that because in both the Old and New Testaments the figure of the bridegroom-bride relationship between God and man is used, 'We therefore cannot but apply this book'—the Song of Solomon (it was written by Solomon)—'in a similar sense.' The chapters on the New Testament are much more fairly written than those on the Old; for example, sympathetic treatment is given to the Synoptic problem and even to form-criticism, and it is not claimed that Matthew wrote any more of the First Gospel than those sections which are taken from Q.

The second issue of *Youth Organizations of Great Britain* (Jordan and Sons; 8s. 6d. net) has appeared, under the general editorship of Mr. Douglas Cooke, M.C., M.A. It contains accounts of all the youth bodies in the kingdom, and all factual information has been brought up to date. A number of articles are also included dealing with youth activities of evening institutes, youth and radio, and the training for youth leadership. It also contains a summary of the facilities available throughout the country for training at universities and university colleges. Whatever information you may want about organized youth interests will be found here, and if your organization is not mentioned, the publishers invite you to send them information which will be included in a later issue.

*The Story of Israel Throughout the Bible*, by W. W. Lucas, M.A., LL.M. (Marshall, Morgan & Scott; 8s. 6d. net), is written fluently by one who believes in what he describes as 'the plenary inspiration' of the Bible. It includes an odd 'addendum' in which the author, intrigued by the complications of Jacob's marital experiences, plumps for Leah as a true spiritual heroine and finds a token of Jacob's compunction for his treatment of her and a Divine recompense in the fact that she was buried beside Abraham, Sarah, Isaac, and Rebecca!

What really amounts to the application of a sound teaching method to discussions by a group is the basis of a series of books with the title *Unto a Full-Grown Man*, five volumes of which have already been published. The sixth volume has just appeared under the title *The Word of*



*God*, by the Rev. E. R. Wickham (S.P.C.K.; 3s. net). The 'method' in this case is a process under four heads: Prepare (7 minutes), Picture (10 minutes), Ponder (20 minutes to a maximum of an hour), and Pray and Promise (10 minutes). Careful directions are given under each head so that any group of young people (or adults) can use the method without confusion. There are seven chapters in this volume dealing with The Word of God, God in History, The Religion of the Bible, and cognate topics. In each chapter the subject is expounded according to the plan indicated above, so that the whole method is illustrated in detail and the subject is 'cut and dried.'

'*The Volume of the Book*' (Psalm 40<sup>7</sup>), by W. L. Thompson (Stockwell; 7s. 6d. net), is one of those tantalizing titles which give no indication of an author's intention. The book appears to be a collection of imaginary conversations between Adam and Eve, Joseph and Levi, Phineas and Caleb, and Solomon and the Queen of Sheba. The author in his Foreword declares that the experiences rehearsed by the participants were so thrilling to him 'that he often forgot all else, returning to earth only when physical needs pressed so hard that they had to be attended to.' It is hard to imagine Solomon saying to the Queen of Sheba: 'Consciousness without life is one of those absurdities which exist in the human mind only: then only so long as the *individual human* is ignorant of the real issues of Life.' For those who enjoy reading unintelligible nonsense this book is the last word.

There is evidence on all sides of a growing interest in Old Testament theology as distinct from the history of Old Testament religion. The latest writer to voice this conviction is an American, Professor G. Ernest Wright of McCormick Theological Seminary, in a little volume entitled *The Challenge of Israel's Faith* (S.C.M.; 6s. net). His plea is that 'historicism' is not enough. The tendency for any student of a historical and progressive revelation is to assume that, when he has examined a truth in its historical setting, his task is finished. Dr. Wright insists that it has scarcely begun. As he sees it, the historian dwells in the past, while the theologian constructs his theology on philosophical principles, and sees in the Bible, especially in the Old Testament, little more than illustrations of his theses, which he may take or leave as he pleases. Not that texts are to be regulative for doctrine simply because they are in the Bible; but, urges Dr. Wright, if only we would humble ourselves, and let the prophets speak to us, we should find their message as relevant to our contemporary situation as it was when they first uttered it. Surely he is right. The Old Testament is of much more than antiquarian interest; the primary articles of Israel's faith are fundamental to modern Christian thought and life. This book is as challenging as its title intends it to be.

The discovery of the Lachish ostraka in 1935 was at once recognized as perhaps the most important ever made in the field of Palestinian archaeology. First enthusiasms saw in the ostraka a detailed confirmation of the story of the fugitive prophet Uriah in Jer 26<sup>20-23</sup>. By others 'the prophet' who is mentioned in the documents was thought to be no less a person than Jeremiah himself. '*The Prophet in the Lachish Ostraka*', by Professor D. Winton Thomas, M.A. (Tyndale Press; 2s. 6d. net), will come as a cold douche to many. But it is an entirely salutary one. Professor Thomas shows that there is only one passage in the ostraka which indubitably mentions a prophet, and a dispassionate examination has convinced him that 'our only safe conclusion is that we have to do here with a prophet whose name we do not know any more than we know the names of the numerous anonymous prophets who meet us in the Old Testament.' The cardinal error, he thinks, in the theories that would identify 'the prophet' with a known individual, is the assumption that all the ostraka belong to an interrelated group, originating from one and the same sender, and dealing with one and the same theme. Does his 'sober caution' lessen the value of the ostraka? By no means. They teach us much about Hebrew writing, pronunciation, grammar, and vocabulary (including proper names), in the time of Jeremiah. But if their contacts with the Bible are indirect, not direct, they are none the less valuable. That is true of nearly all archaeological discoveries, when once first enthusiasms have been corrected.

It is now more than fifty years since the Belgian scholar, Van Hoonacker, first suggested that Nehemiah preceded Ezra. In the meantime this view has come to be generally accepted in England and America, though German scholars have been less enthusiastic about it. The issue is not a partisan one, and a substitution of Artaxerxes II. for Artaxerxes I. in the story of Ezra, so making the date of Ezra's mission 397 B.C. instead of 456, has always seemed too simple a piece of surgery to effect a final solution of the problem. The Rev. J. Stafford Wright, M.A., Senior Tutor at Oak Hill Theological College, in *The Date of Ezra's Coming to Jerusalem* (Tyndale Press; 2s. 6d. net), makes a strong plea for keeping to the traditional Biblical order Ezra-Nehemiah. It has generally been assumed that the Chronicler reversed the historical order Nehemiah-Ezra in order to magnify the priest-scribe at the expense of the layman. This is not exactly obvious from his story, and Mr. Wright thinks that historical memory was not so short as the modern theory requires us to assume. He believes that the difficulties that have led to the modern theory of the priority of Nehemiah can be satisfactorily explained, and he adduces, from the Bible narrative, some positive details in favour of the traditional order. It is safe to say that this short but important pamphlet will have to be seriously reckoned with by all who write on the subject henceforth.

## Matthew and Paul.<sup>1</sup>

By C. H. DODD, D.D., NORRIS-HULSE PROFESSOR OF DIVINITY IN THE UNIVERSITY OF CAMBRIDGE.

'MATTHEW,' says Papias, 'composed the Logia in the Hebrew language.' Some moderns have surmised that he is alluding to a document now lost, which may have served as a source to the First Evangelist. The ancient Church did not so understand him. 'Matthew,' says Irenæus, 'among the Hebrews, in their own language, brought out a written Gospel (γραφὴν εὐαγγελίου).' From that time it has been a fixed point in the tradition that our First Gospel in comparison with the others has in some special sense a Jewish character. As a rough generalization it will serve, though not without qualifications which I need not detail. It is at least apparent that those scholars who in recent years have so greatly enriched our understanding of the Jewish background of the Gospels generally find this Gospel exceptionally apt to their purpose. Modern critics, who recognize diverse sources behind our canonical Matthew, have pointed out that in certain portions of the Gospel we seem to find a more emphatic Jewish colouring than in others; and not only a Jewish colouring, but even a certain anti-Gentile bias, and along with it an antagonism to Paul, the Apostle of the Gentiles.

This anti-Pauline bias, if such it is, is not to be equally recognized in all parts of the Gospel. The judgment of the old Tübingen school provides a formula which accounts for many of the facts: that the Gospel according to Matthew represents a first approach from the Jewish-Christian side to the Catholicism which was to provide the Hegelian synthesis between the primitive Judaic Christianity in which that Gospel is rooted and the Gentile Christianity of Paul. In any case, the presumed sources of this Gospel and the process of its composition, so far as criticism is able to reconstruct it, would seem to belong to a *milieu* remote from that of Paul. It is, indeed, rarely plausible to infer any considerable degree of direct Pauline influence in any of the Gospels, but in Matthew traces of such influence are indeed difficult to find; and that Paul had read Matthew is plainly impossible. We may be tolerably sure that we have before us two writers independent of one another.

It is therefore of all the more interest to compare the treatment of certain Christian themes by these two writers, who in immediate background, angle of approach, and turn of mind appear to have so

little in common. It is to such a comparison that I now turn.

I. I propose to start with the eschatological framework of the Christian Gospel, which in its main lines is common to all parts of the New Testament. It has often been observed that the Epistles of Paul show a progressive diminution of interest in eschatology, while Matthew appears to have a place in a series which shows an ascending curve of interest. So far the two writers would seem to represent opposed tendencies. It has not, however, been so often observed that in one respect the two show a rather striking agreement. They both assign a special place in the eschatological scheme to the Kingdom of Christ, as in some sense distinct from the Kingdom of God.

Paul has left us a brief sketch of the eschatological sequence in 1 Co 15. There are three cardinal points: the Resurrection of Christ, His Advent, and τὸ τέλος. So he says, succinctly, in vv.<sup>23, 24</sup>. The τέλος, he adds, is the point at which Christ surrenders the βασιλεία to God the Father. He then explains that according to Scripture Christ must continue to reign (δεῖ βασιλεύειν) until He has put all His enemies beneath His feet, including the last enemy, Death. When this final conquest is complete, 'then the Son also will be subjected to Him who subjected all else to Him, that God may be all in all.' Such, we may take it, is the Kingdom of God in its final consummation. The Kingdom of Christ is in some sort a stage towards that consummation. At which point His reign is held to begin is not quite clear. It is certainly in being between the παρουσία and the τέλος. It is not however stated that it begins at the παρουσία. It may be legitimate to adduce here a passage in Colossians—1<sup>12-14</sup>. Here we are told that God the Father 'has made us capable of a share in the inheritance of the saints in light'—the inheritance being still future, but the act by which we are made capable of it already past (for the verb is aorist). In other words, He 'rescued us out of the dominion of darkness and transferred us into the Kingdom of the Son of His love, in whom we already enjoy the liberation which is the forgiveness of sins.' This seems clear enough. The divine act of redemption by which our sins are forgiven has already admitted us to the Kingdom of Christ, while it has also rendered us capable of entering hereafter into the eternal light which is the Kingdom of God in its fullness, which,

<sup>1</sup> A paper communicated to the Cambridge Theological Society, 20th February, 1947.



as we are told in 1 Co 15<sup>50</sup>, flesh and blood cannot inherit. It seems therefore that we are to think of the Kingdom of Christ as inaugurated by His Resurrection; to be manifested at His Advent; and finally to pass into the consummated Kingdom of God.

The Gospel according to Matthew twice speaks of the Kingdom of Christ in Marcan contexts where Mark does not give the expression (16<sup>28</sup> 20<sup>21</sup>). But the two passages which are significant for our present purpose are peculiar to Matthew: the interpretation of the Parable of the Tares in 13<sup>37-43</sup>, and the Judgment Scene of 25<sup>31-46</sup>. In the former passage we read that at the *συντέλεια τοῦ αἰῶνος* 'the Son of Man will send His angels, and they will gather out of His Kingdom all scandals and those who act lawlessly, and cast them' (to resume the imagery of the Parable) 'into the furnace of fire. Then the righteous will shine like the sun in the Kingdom of their Father.' In this climax we recognize once again the Kingdom of God in its consummation—'the inheritance of the saints in light,' according to Col 1<sup>12</sup>. Before the righteous enter unto this final state, there has been a prior stage which is called here, as by Paul, the Kingdom of Christ—more precisely, of the Son of Man. This Kingdom still contains righteous and unrighteous indistinguishably. It is the final Judgment which ends this provisional state, and leads to the consummation.

In 25<sup>31-46</sup> this Judgment is depicted in a dramatic scene. The Son of Man comes in glory attended by angels, and takes His throne. All nations are gathered before Him for judgment. As King, He pronounces sentence. The selfish and callous are dismissed to the eternal fire. To those who have served the King in the person of His 'brethren' He says, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world'; and thereupon they enter into eternal life. It is not here said that the kingdom they inherit (=eternal life) is the Kingdom of God, but we need hardly hesitate to make the identification. Those for whom the Kingdom has been prepared are the *υἱοὶ τῆς βασιλείας* of 13<sup>38</sup>.

The parallel with Paul is close. For Matthew, as for Paul, the Kingdom of Christ exists in this world during historical time, under our familiar conditions with their confused mixture of evil and good. At what point, then, are we to suppose that Christ's reign begins? It is at the Advent, according to 25<sup>31</sup>, that He takes His throne, and the expressions, 'in his kingdom,' 'in thy kingdom,' in 16<sup>28</sup> and 20<sup>21</sup>, clearly refer to the same Advent. Yet in the closing verses of the Gospel the Risen Christ affirms that He is already invested with *ἐξουσία*; by virtue of that authority

He commissions His apostles to promulgate His commandments among all nations; and at the same time He promises that He will be with them during the period still to elapse before the *συντέλεια τοῦ αἰῶνος*—which for Matthew is synchronous with the *παρουσία*. This Matthaean Christophany, in fact, as Professor Lightfoot has pointed out, is a kind of proleptic *παρουσία*, in sharp contrast to the Christophanies of Luke. The Resurrection is for Matthew the moment at which Christ is invested with His Messianic kingship, and the promise of His continued presence with His followers indicates that they (His 'brethren') form the community within which that kingship is effectively exercised. This is very close to the Pauline view. Both again agree that at Christ's advent His kingship will become effective over all mankind, in a final judgment to which, according to Matthew, 'all nations' are exposed; cf. Ro 2<sup>12-16</sup>.

It is tempting to say, the Kingdom of Christ is the Church; but the simple equation of the two is perhaps not justified. In Matthew the field in which wheat and tares grow together is the world where righteous and unrighteous are mingled until the King whose subjects they all are separates them; and in the Judgment Scene we learn that over and above the 'brethren' of the King—who are, in the first intention at least, members of the Church—there are many others who never knew Christ, and yet are, in the language of ch. 13, *υἱοὶ τῆς βασιλείας*. Similarly, in Ro 1<sup>12-16</sup>, on the day when God judges men through Christ, there will be Gentiles who knew not the Law, but did by nature the things of the Law, and who summon their consciences to witness before the throne. Are not they, we may ask, in some sense subjects of the Kingdom of Christ? In neither case is it quite clear that we may absolutely identify the Kingdom of Christ with the Church, though the relation between the two concepts is very intimate.

II. This leads to a consideration of passages which deal directly with the Church. Matthew, alone of the Evangelists, uses the term *ἐκκλησία*. He uses it in the two senses which have been distinguished in Paul. In Mt 18<sup>17</sup> *ἡ ἐκκλησία* means, *prima facie*, a local congregation; in Mt 16<sup>18</sup> *ἡ ἐκκλησία μου* is the Catholic Church, the new Israel. It may, however, be usefully recalled that there was at one time a local congregation which was also the whole congregation of Christian people in the world—the Church of Jerusalem. It appears (if we may follow the Acts) that the use of the term *ἡ ἐκκλησία*, absolutely, for the Church of Jerusalem survived long after it had ceased to correspond with the facts (for example, Ac 18<sup>22</sup>). Christians elsewhere in Judæa, and later in Galilee and Samaria (Ac 8<sup>1</sup> 9<sup>31</sup>), were

recorded as non-resident members of ἡ ἐκκλησία, to wit, the Church of Jerusalem (while Paul spoke of αἱ ἐκκλησίαι τῆς Ἰουδαίας [Gal 1<sup>22</sup>]). It may be, then, that we should read Mt 18<sup>17</sup>, which ostensibly refers to a local congregation, with the idea of the Catholic Church, or the new Israel, as an unexpressed extension of meaning. I believe that the passage as a whole, 18<sup>15-20</sup>, which is a kind of rudimentary 'Church Order,' demands such an extension.

It is, at any rate, here that we must start our comparison with Paul, for in view of the relations known to have existed between Peter and Paul, we shall hardly expect the epistles of the latter Apostle to contain any echo of the statements of Mt 16<sup>18, 19</sup> that Peter holds the keys, and that he is the rock upon which the Church is founded. If Ephesians is Pauline, then Paul is prepared to speak of the apostolic body as a whole, together with the prophets, as the foundation of the Church (Eph 2<sup>20</sup>); but elsewhere Christ is the Church's one foundation (1 Co 3<sup>11</sup>); Peter and the others are pillars in the Temple, no more (Gal 2<sup>9</sup>; cf. Rev 3<sup>12</sup>).

If we turn, then, to 18<sup>15-20</sup> we find the ἐκκλησία depicted in the concrete as an organized society with its prescribed methods of discipline. If one member offends, the offended person is to strive for reconciliation, first individually, and if that fails, with the support of one or two others. In the last resort he must refer the matter to the ἐκκλησία. If the offender is still contumacious, he is to be treated as excommunicate—ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης, a form of expression which certainly betrays a Jewish milieu.

Whatever be the original *Sitz im Leben* of these directions, we observe that Paul recommends substantially the same procedure. 'If a brother be overtaken in a fault, restore such an one in the spirit of meekness' (Gal 6<sup>1</sup>). This is no more than a paraphrase of Mt 18<sup>15</sup>. To act so, Paul adds, bearing one another's burdens, is to fulfil the 'law of Christ' (Gal 6<sup>2</sup>). If the effort is successful, according to Matthew, ἐκέρδησας τὸν ἀδελφόν. Κερδαίνειν in this sense is best illustrated by 1 Co 9<sup>19-22</sup>. It is found also in 1 P 3<sup>1</sup>, and may be regarded as a quasi-technical term of early Christianity.

Where the attempt at reconciliation fails, recourse must be had, Paul enjoins, to the Church courts. In no case must a Christian cite a brother Christian before the secular courts (1 Co 6<sup>1-8</sup>). In the long drawn out case of the Corinthian offender (or offenders) we can see the procedure at work. The offender is to be excommunicated by vote of the ἐκκλησία (1 Co 5<sup>1-13</sup>). Apparently, however, this drastic step brought him to his senses, and in the upshot the offending brother was 'gained'

(2 Co 2<sup>5-11</sup> 7<sup>10-13</sup>). The whole episode shows the Matthaean regulations, certainly Jewish-Christian in form, at work in Paul's Gentile Christian churches.

To these disciplinary regulations Matthew has added a saying which empowers the Apostles to 'bind and loose,' that is, to declare and enforce the laws of the Christian community. By implication, we must surely understand that the disciplinary action contemplated in the previous verses is to be carried out under apostolic authority. For Paul the question of apostolic authority is a delicate one, in view of his equivocal position *vis-à-vis* the Twelve. Dr. Knox (*St. Paul and the Church of Jerusalem*, 363 ff.) has shown that Paul's claim to be recognized as an Apostle *in the same sense* as Peter and the rest of the Twelve was far from strong—no one, of course wished to deny him a place in the wider Apostolic circle, with Barnabas, Andronicus and Junia and others—and that he was uncomfortably aware of it. We may perhaps discern a certain discomfort in his references to οἱ ὑπερλίαν ἀπόστολοι, οἱ δοκοῦντες; and the like (2 Co 11<sup>5</sup> 12<sup>11</sup>, Gal 2<sup>1-10</sup>). Yet he had no wish to impugn apostolic authority in itself. His position was that he had received from Christ a commission as direct and as plenary as that of the Twelve, and that he possessed an authority equal to theirs to 'bind and loose' in the name of Christ. 'I am writing,' he says, 'in my absence, in order that I may not have to come and deal summarily according to the authority which the Lord gave me' (2 Co 13<sup>10</sup>). This authority he exercised, for example, in legislating for the conduct of Church assemblies in 1 Co 14: 'If any one,' he adds, (v. 37) 'claims to be a prophet or inspired person, let him recognize that what I write is of the Lord.<sup>1</sup> If he does not recognize it, he is not recognized.' Similarly in the Corinthian case of discipline, while the matter is adjudged by the ἐκκλησία, the sentence of excommunication is passed under Paul's apostolic authority: 'I have already decided,' he writes (ἤδη κέκρικα), 'as if I were present, you and my own spirit being assembled in the name of the Lord Jesus, to hand over the offender to Satan' (1 Co 5<sup>3-5</sup>).

Ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ συναχθέντων ὑμῶν: the expression recurs in the Matthaean passage, to which we now return. 'Where two or three are assembled in My name (συννηγμένοι εἰς τὸ ἔμὸν ὄνομα), there am I in their midst.' This may be understood to state the reason why, whether in the Jewish Christian community to which Mt 18<sup>15-20</sup> is addressed, or in the Gentile Church of Corinth, the assembly of believers has the right to pass judgment on its own members: it is because

<sup>1</sup> ὅτι κυρίου ἐστιν: the ἐντολή, or ἐντολαί, of some MSS. is perhaps an interpolation.



Christ is among them since they are assembled in His name. But the saying in Matthew has also a larger reference. Its form cannot but recall the well-known maxim of *Pirke Aboth*: 'When two sit and there are between them words of Torah, the Shekinah rests between them' (*Pirke Aboth*, iii. 3). It is difficult not to think that there is a connexion between the two sayings. Although *Pirke Aboth*, iii. 3 is attributed to R. Hanina ben Teradion, who was among the victims of the repression of Bar-Cochba's revolt, A.D. 135, and is therefore later than the First Gospel, yet any dependence of the Jewish saying upon the Christian is unlikely.<sup>1</sup> If we may assume that the idea expressed in Hanina's maxim underlies the Gospel saying, there is a twofold substitution: for the Torah as the link between two faithful Jews is substituted the name of Jesus as the principle of unity between two Christians; and for the Shekinah—the divine Presence—is substituted Christ Himself in the midst of His people. This passage, therefore, which appears to set out to give nothing more than a kind of rudimentary Church-order, leads to a profound conception of what constitutes the *ἐκκλησία*: it is the body in which Christ dwells.

This interpretation is confirmed by the observation that a reiterated affirmation of Christ's presence in the Church forms the close and the climax of the whole Gospel (28<sup>20</sup>). After the proclamation of the Kingdom of Christ ('All authority is given to Me') the Apostles are commissioned to promulgate the Law of Christ among all nations—i.e., the commission to 'bind and loose' is given oecumenical scope—and the Gospel ends with the words, 'I am with you perpetually until the consummation of the age.' I should hazard the conjecture that the Evangelist may have written up this conclusion on the basis of the material he had given from an earlier source in ch. 18. However that may be, the Church is clearly conceived as the *locus* of the presence of Christ on earth during the interval between His resurrection and *παρουσία*.

The full significance of this is to be appreciated only when we observe that the Gospel opens with the prophecy of 'Emmanuel, God with us,' just as it closes with the promise of Christ with us. In the view of this Evangelist, the whole Gospel story is the story of how the presence of God came to men, first in the earthly ministry of Jesus, and

then, through His resurrection, in the Church in which He dwells perpetually until the *συντέλεια*. The meaning of the saying in Mt 18<sup>20</sup> becomes clearer when it is read in this context, although even by itself it implies clearly enough that the presence of Christ with His people is equivalent to the Shekinah.

Such is the high Matthaean doctrine of the Church. Its affinity with Paul's doctrine is manifest, even though the forms of expression are widely different. For Paul, the Church is the Body of Christ, in which He dwells by His Spirit. The Spirit of Christ, replacing the *γράμμα* of the Torah (2 Co 3), provides the norm of life within the *ἐκκλησία*; and as being also the Spirit of God, is the fulfilment of the prophetic promise which Matthew, though not Paul, expresses in the word Emmanuel. Within the Body of Christ, the individual member of the Church is in such sort identified with Christ that he can say *Χριστῷ συνεσταύρωμαι*, *ζω δὲ οὐκέτι ἐγὼ ἢ ἡ δὲ ἐν ἐμοὶ Χριστός* (Gal 2<sup>19</sup>), and, again, *ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ* (Col 1<sup>24</sup>). Similarly in Mt 25<sup>40, 45</sup> Christ says 'Inasmuch as ye did it (did it not) to the least of these My brethren, ye did it (did it not) to Me.' We may recall that Dr. Albert Schweitzer found here the link between the historic teaching of Jesus and the Pauline 'Christ-mysticism.' At his conversion Paul heard the Lord saying, 'I am Jesus, whom you are persecuting' (Ac 9<sup>5</sup> 22<sup>8</sup> 26<sup>16</sup>)—in other words, 'Inasmuch as you persecute My brethren, you do it to Me.' The idea of the solidarity of believers with the Lord is present in Paul's conversion experience, and the doctrine of the Body of Christ follows from it; but that idea is already given in the sayings of Jesus as they appear in the Gospel according to Matthew.

III. In the Pauline Epistles and the First Gospel alike, the Christian position is stated in part by way of a polemical criticism of certain aspects of contemporary Judaism. Such criticism is to be found chiefly in the anti-Pharisaic discourse of Mt 23 and in the anti-Jewish diatribe of Ro 2, though other passages in both authors may usefully be compared.

The Matthaean anti-Pharisaic discourse begins in a way which recalls curiously the opening of the Mishnic tractate *Pirke Aboth*. The latter begins: 'Moses received the Torah from Sinai and delivered it to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets delivered it to the men of the Great Synagogue.' From them the succession of teachers is traced through various Rabbis to Hillel and Shammai, Gamaliel, and others, and so to Judah the Prince, the chief compiler of the Mishna. The intention is to assign to contemporary Rabbis the

<sup>1</sup> In the discussion which followed the reading of this paper Dr. David Daube observed that Hanina's maxim should be understood as meeting the peculiarly difficult situation during the Hadrianic persecution, when the Rabbinical schools were suppressed, and regular ordinations to the Rabbinate could not be carried on. He held, however, that Hanina was only re-stating a principle anciently accepted.

authority which is derived by a valid succession from Moses. Similarly the Matthaean discourse begins: 'The scribes and the Pharisees sit in Moses' seat: all therefore that they command you, do and keep.' This introduction conclusively points to a Jewish *milieu* (whether it be the Judaism of the time of Jesus or a Jewish-Christian community). It is only after this entirely orthodox introduction that, by a kind of *paraprosdokian*, the discourse turns to denunciation of these successors of Moses.

To speak broadly, six main charges are brought against them, which we may enumerate as follows:

- (1) Their conduct is inconsistent with their teaching.
- (2) They lay burdens on others which they do not bear themselves.
- (3) They glorify themselves as teachers.
- (4) They refuse to enter the Kingdom of God and prevent others from entering.
- (5) They care for the outward and neglect the inward.
- (6) They repeat the murder of the prophets, while professing to honour them.

The Pauline passage is different in form and manner. Its style is that of the Hellenistic *diatribé*, with its pointed apostrophes and its free use of the rhetorical question. In substance, however, the charges which Paul brings against the Jews in general are similar to those to which the scribes and Pharisees are exposed in Matthew.

The charges numbered 1, 2, 3, and 5 are represented by fairly close parallels in Romans.

(1) Paul charges the Jews whom he has in mind with claiming to know the will of God, to possess the formula of knowledge and truth in the Torah, and to teach its precepts, while acting contrary to them (Ro 2<sup>17-23</sup>). Not the hearers of the Law, he reminds them, but the doers are justified before God (Ro 2<sup>13</sup>; cf. Mt 7<sup>15-21</sup>).

(2) They pronounce judgment on others, while evading it themselves. The wording of Ro 2<sup>1-3</sup> echoes Mt 7<sup>12</sup>, while the development of the charge at length in vv. 21-23 is similar in substance to Matthew's charge of laying on others *φορτία* which they refuse to touch themselves (23<sup>4</sup>). In Gal 6<sup>2-5</sup>, on the contrary, the Law of Christ (by implication) demands that every man shall bear his own *φορτίον*.

(3) As in Mt 23<sup>5-10</sup> the Scribes pride themselves on the title Rabbi (or in Greek *καθηγητής*), so the Jew who is the butt of Paul's attack (Ro 2<sup>19, 20</sup>) professes to be *ὁδηγὸς τυφλῶν* (cf. Mt 15<sup>14</sup> 23<sup>16</sup>), *φῶς τῶν ἐν σκότει* (cf. Mt 5<sup>14-16</sup>) *παιδευτὴς ἀφρόνων, διδάσκαλος νηπίων*.

(5) The charge of caring for externals at the expense of the inward life (Mt 23<sup>25-28</sup>) has its parallel in Ro 2<sup>28, 29</sup>, where *ὁ ἐν τῷ φανερῷ Ἰουδαῖος*

is contrasted with *ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος*. For the terms used, cf. Mt 6<sup>16-18</sup>, where the cognate verb *φανῆναι* and adjective *κρυφαῖος* convey the same meanings.

For the other two charges, those of preventing men from entering the Kingdom of God and of being accessory to the murder of the prophets, we must turn to 1 Th 2<sup>15, 16</sup>, where the Jews are charged with killing the Lord Jesus and the prophets and with preventing the preaching of salvation to the Gentiles. As in Matthew the accumulated guilt of the murder of the righteous in all ages rests upon this generation (23<sup>34-36</sup>), so Paul declares that the Jews have now completed the tale of their sins (*ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας*), and the wrath has come upon them finally (*εἰς τέλος*). Without any verbal resemblance, the inner affinity of the two passages is close.

It appears that behind Paul's polemic there lies a tradition of anti-Judaic, or anti-Pharisaic, propaganda very similar in general purport to that which we find in Matthew. What is particularly remarkable is that both Mt 23 and Ro 2 have the character of criticism of Judaism from a standpoint within Judaism, rather than an attack from without. None of the charges, whether in Matthew or in Paul, presupposes distinctively Christian principles or standards: all of them might have been brought against Jews by a Jew who believed that his nation and his faith were being put to shame by unworthy representatives of them.

IV. To sum up: comparison of certain passages in the First Gospel and in the Pauline Epistles reveals significant agreements between them in eschatological teaching, in the idea of the Church and Church-order, and in the controversy with Pharisaic Judaism. There is nothing to suggest either literary dependence or derivation from a common source; but it would appear that behind both writers there lies some kind of common tradition. It is a tradition notably Jewish-Christian in character, whether we meet it in Matthew or in Paul. We are apt to forget that the Apostle to the Gentiles was himself a Jewish Christian. He was, in fact, precisely what Matthew describes in 13<sup>52</sup>, a Rabbi converted<sup>1</sup> to the Christian religion. Of his early career as a Christian we know singularly little. For several years after his conversion, he tells us, he was unknown by face to the churches of Judæa (Gal 1<sup>22</sup>). That is not to say that he was out of touch with the synagogue or with Christians of Jewish origin.

<sup>1</sup> *Μαθητευθεὶς* is in the Peshitta *metalmād*: *talmēd* is in Syriac writers the technical term for to 'convert' a person to a faith, a philosophy, or a way of life. *Μαθητεύειν* is similarly used in Mt 28<sup>20</sup>: we may fairly conjecture that it represents the expression used in the early Aramaic-speaking Church.



Among his friends, Andronicus and Junia at least were Jews converted to Christianity before Paul himself (Ro 16<sup>7</sup>). Moreover in his sketch of an autobiography in 2 Co 11 he tells us that he was five times beaten by the Jews. He must at that time have been subject to synagogal discipline. It is probable that a great part of his twelve years' ministry (or so) in the κλίματα of Syria and Cilicia (Gal 1<sup>21</sup>) was exercised within the framework of the synagogue. There is no need for the doubts which have been expressed about the statement of Acts that even after the opening of his Gentile mission from Antioch he still started whenever possible in the synagogue. The diatribe of Ro 2 might well be a product of his early years

when the Jewish colouring of the environment in which he worked was still pronounced.

It appears, therefore, that we are being led back to a very early stage in the formation of the Christian tradition, before any marked divergence between the ideas of Jewish and Gentile Christianity had developed. The material we have examined has the character of διδαχή as distinct from κήρυγμα. Both traditional forms, the 'didactic' and the 'kerygmatic,' certainly go back to the earliest times. It may be that we have been tracing one more way of approach to that central and primitive tradition in which we must seek a firm base for the exploration of the life and teaching of Jesus.

## In the Study.

### Virginitibus Puerisque.

#### The Queen's Smile.

BY THE REVEREND C. THORPE, GATOOMA, SOUTH RHODESIA.

'Who loved me, and gave himself up for me.'—Gal 2<sup>20</sup> (R.V.).

WHEN the Royal Family visited Rhodesia recently they arrived from Pretoria by air. What a welcome they were given! They will never forget their visit to Victoria Falls, where the River Zambesi—over a mile wide—plunges over a precipice between three and four hundred feet high. They will never forget the solemn beauty of World's View in the Matopos, where Cecil John Rhodes lies buried. The two Princesses will always cherish the gifts they received, and particularly the two pieces of virgin gold, still embedded in its native quartz, that were presented to them at Gatooma. But what of our memories of them?

There are hundreds of people—pioneers, ex-servicemen, and others—who were formally presented to them; but the King and Queen made a point of talking informally to a great many more. Some of the people to whom they spoke were so overcome that they could hardly get a word out in reply, but in most cases the Queen's smile soon put them at their ease.

The Queen's smile! That is what everybody still talks about, what they will remember to their dying day. There was a cartoon in a Rhodesian newspaper that summed up everybody's thoughts about the visit. In the drawing two aeroplanes (the ones carrying the Royal guests) are seen disappearing in the distance, and two big birds are flying round in the foreground, an expression of delight on both their faces. One says to the other, 'Goodness! Did you see that? She smiled straight at me!'

Talking to people after the King and Queen had

gone, that was what you heard. Every second person was sure that the Queen had smiled at them *personally*. 'She smiled straight at ME!' And that lovely smile from our gracious Queen did more than anyone can ever say to bring goodwill to the peoples of South Africa. It was personal. It was sincere. It was meant for them.

Sometimes when we listen to sermons we smile to ourselves and say, 'I do hope that Mr. So-and-So in the next pew but one is listening. What the preacher is saying exactly describes the sort of thing he is always doing.' Or, 'I daren't turn round, but I'm sure Mrs. Whatsit is blushing now. She's for ever saying the sort of mean thing that the minister is describing.' And we never stop to think that we ourselves should take the message to heart.

In English business offices we read on the doors—PRIVATE. NO ADMITTANCE EXCEPT ON BUSINESS. In America they are not so polite. (Or, shall we say, they are more direct.) They put KEEP OUT. THIS MEANS 'YOU.'

When we read our Bibles we sometimes find sayings of Christ which are stern and severe. 'If thy right hand causeth thee to stumble, cut it off, and cast it from thee.' 'Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven.' 'Resist not him that is evil.' We read these sayings and very often don't take them seriously.

But there are other parts of the Bible that we don't find it easy to believe—the promises of God, for instance, and of Christ. 'He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.' 'Lo, I am with you alway, even unto the end of the world.' 'I am the door: by me if any man enter in, he shall be saved.'

Perhaps if you are allowed to mark your Bibles, you might write in the margin, against some of these texts—'This means ME!'

There is a lovely word of the Apostle Paul's,

who was so certain that Jesus, the Heavenly King, as it were smiled straight at him, and that Jesus had given all He could for him personally, that he could write, 'The Son of God, who loved me, and gave himself up for me.'

But it was not only St. Paul whom the Son of God loved. You can, if you wish, write in the margin of your Bible, against this verse, 'This means ME.'

### The Bias.

BY THE REVEREND S. GREER, M.A., AYR.

'The good that I would I do not: but the evil which I would not, that I do.'—Ro 7<sup>18</sup>.

These summer evenings do you ever watch a company of bowlers on the nice green sward? How smoothly and surely the bowls go on their way, clustering at last round the little white 'jack,' amid cries of encouragement and excitement! It looks so easy. And it's not easy at all. For, inside each bowl—let me tell you a secret—is a little demon. When you send down a perfectly straight bowl (as you think), this little imp draws it to one side, and you don't go where you intend; you go where you never intended. You may find, indeed, that your bowl has gone off and is trying to take part in somebody else's game! The other people, of course, are very kind about it, and quietly send it about its business. Bowlers call that little imp, the bias, and in playing you learn to make allowance for it. You don't aim where you wish to go, but allow for the fact that the bowl travels in a sort of curve, because one side is heavier than the other.

We have all seen that bias in other things and in other people. We talk about people doing something 'wrong,' and that word 'wrong' means something twisted; actually it is the same word as 'wrung'—just as girls wring clothes they have washed, twisting them. Folk often try to do right, but a twist in their nature sends them in directions they wouldn't have chosen if something hadn't been 'wrong.' St. Paul noticed that, and complained, as we all have done, that 'the good that I would I do not: but the evil which I would not, that I do.'

Has it ever happened to you? One day you are sent on an errand and told to 'go straight there and back.' But you met somebody and got talking and—oh, there were some new ships in the harbour; where had they come from? And such interesting things in the toy-shops, you must have just a look at them. And that funny little dog, you must stop and talk to it. It was a very round-about journey 'there and back.' Yes, that bias to idleness is in all of us. Some girls and boys have another very nasty bias; they're not always quite truthful. To tell the whole truth would get them into such a row, so they wriggle out of it with a lie. We've all got a twist of some kind—something 'wrong' in us—and find it easier to go wrong than right. So we must keep watch. What is your particular bias? Laziness?—you can't be bothered? Or do you find envious,

grudging thoughts come so much more easily than generous ones? Or is it selfishness that is always grasping at something for ourselves?

Ask God to help you to overcome it. There was a man, once; his name means Twister, Cheat—Jacob. He told, and acted lies in order to get the better of his brother; he deceived his father. Then one night his lies caught up with him. And, we read, 'an angel wrestled with him' till the daybreak. And God twisted that twister straight; untwisted the 'wrong' thing in him. Whatever the bias may be, God will help us to run straight and stand upright if we ask Him for the dear Saviour's sake to make us true and pure and kind as Jesus was. He will even give us a new bias. For, if we love Him, a love of the things He loves will grow so strong in us that we shall find our heart's affections stretching out to them, and all our life will 'lean to virtue's side.'

### The Christian Year.

ELEVENTH SUNDAY AFTER TRINITY.

#### Man and His Destiny.

BY THE REVEREND ROBERT BROWN, B.A., B.D.,  
EAST KILBRIDE.

'What is man, that thou art mindful of him?'—Ps 84.

This psalm begins like a Nature psalm in which the poet contemplates the glory of God in the majesty and expansiveness of His creation. But a deeper note is sounded when the poet turns to think of man and his place in that setting of great distances and amid the richly varied life of earth and sea and sky. In thus contemplating man within the setting of Nature, the poet steps out of his own age into our own, for I suppose there is no question more topical and more urgent than this question of the nature and destiny of man. The future structure of society will depend upon the answer which our generation gives to this question.

'What is man, that thou art mindful of him?' The Hebrew poet is not so much asking a question about man as making a statement, indeed he is saying something fundamental about man—that God is mindful of him, that God 'visits' him.

Any view of man and of man's destiny which denies this fact is not true to man as he is. The psalmist takes up the prophetic faith that at any moment a man might become God-conscious. Like Jacob at Luz or Isaiah in the Temple he can stumble into the place of God, and his life take on a new dimension. That many people contrive to live without such depth and range of being is no argument against its validity. A soprano singer may use her middle registers, and for years they and they alone may appear to be her natural voice, but with training the lower and higher registers of the natural voice can be explored—and what a totally different 'voice' it is. It is now evident that the merely middle register was not the true natural singing voice, that all the time there had been a range of which that voice



was truly heir, but which had remained unguessed at. Is it not thus with man? Is man *man* unless the height and depths within him are explored, and the potential personality realized and made actual?

There is first the political view of man as a political being—in the sense of *polis*, meaning city. According to this view the chief characteristic of man is his capacity for and need of an ordered social life which will safeguard his physical and mental well-being, and to a degree his religious well-being also. Man as a citizen is thought of as the height of manhood. In the second place, there is the economic view of man. This naturally arose when the city ceased to be primarily a fighting unit and became a centre of trade and commerce. Then the merchant citizen took his place alongside the soldier citizen, and with the change from a mainly agricultural economy to a mainly commercial economy, and then later to industrialism proper, the place of man in the economic system and the place of economics in the life of man, became more pronounced. Thus Dr. John Baillie in his study of Christian Civilization maintains 'that the disturbance caused in the social life of Christendom by the Industrial Revolution is quite as potent a cause of the Church's changed situation as the disturbance caused in its intellectual life by the closely connected and roughly coeval movement known as the Enlightenment.'

The extreme form of this conception of man as an economic being is to be found in certain types of Communism which are inevitably materialistic and collectivist. However brilliantly the picture is painted the final upshot is to reduce man to a unit rather than to regard him as an individual. There is, however, a deeper view of man and his destiny, which, because of its genuine insights, is dangerously attractive. This is the cultural view of man. This more refined conception is, of course, a species of humanism. It seeks to preserve certain values which are independent of the political or economic ordering of society and which have hitherto had little or no place in previous views of man's nature. These æsthetic values and artistic activities are recognized as characteristic of man as man. But, as in all humanism, there is no ultimate standard—and at best, death is the end of all things.

Now it is important to realize that Christianity does not deny these views of man, nor does it seek to combine them together, it fuses them into something higher; it lifts them on to a higher plane than that on which they stand either in isolation or combined. In the words of *The Shorter Catechism*, 'Man's chief end is to glorify God and to enjoy him for ever.' To men who are spiritually homeless, who have no idea where they are going or where they want to go, this is gospel—literally 'Good news.'

The Church acknowledges the need of man politically—it is *Church*. It is essentially a *community*, but a community which points beyond itself to a perfected community beyond time. Thus to man's nature which cries out for a city

to dwell in, the Faith speaks of a city which hath foundations, whose builder and maker is God.

To man's nature which is concerned with the material interests of economic ordering, the Faith ministers in a unique fashion by stressing a concern for the physical well-being of man. Indeed the most amazing thing about Jesus is His common-sense and balanced mind. He never treated people as though they were disembodied souls. He cared for men's bodies and their physical need; He taught a charity to the poor, and warned against the dangers of wealth, but most important of all, He introduced the idea of *stewardship* in a new and revolutionary and creative fashion. The Christian conception of stewardship remains the Church's unique contribution to the life of economic man.

To man's nature in its cultural and æsthetic interests, Christianity has added the absolute and governing idea of spiritual value. To the 'this-worldly' valuations of life it has brought the cleansing of the 'other-worldly' values.

These things Christianity has done because it is the religion of the Incarnation. It sets forth the Word made Flesh. It does not regard man and God as inevitably poles apart, but as essentially kin. Man as he is, with fine and daring realism, the Faith regards as 'Fallen Man,' but that is not the Faith's final word about him—in a deeper sense than the palmist guessed at 'God is mindful of him'—and miracle of miracles, God has visited and redeemed His people. God has acted toward man in Christ Jesus. He has stooped to lift man up—and *God still does*.

In the doctrine of the Holy Spirit the Church sets forth the truth that God is ever present in creation, and in redemption, and in sanctification. The Faith declares that man is made by God, that the warp in man's nature, the evil that distorts the divine in man, is put right by God for man; and that the whole power of God is available for man whereby he can be raised above his present level of moral and spiritual attainment to heights which by his own unaided efforts he could never reach for himself. This Christian doctrine of man is the result of Christian experience. This view of man and his destiny is no idle dream. The saints of the ages differ in outlook and character, but each and all bear the stamp of the Man of Galilee. Wherever and whenever men allow themselves to come under the forgiving and cleansing and inspiring power of God, something of the Man of Galilee is breathed into their lives, and a light that never shone on sea or land shines out from their faces.

One of the first of those heroes who came under the spell of the Crucified, Saul of Tarsus, did not exaggerate when he spoke of the new man in Christ Jesus, and to-day, as yesterday, the gospel is God's open offer to men of that new manhood in which all the many-sided interests of their nature will find full fruition and in which a man can find his peace, his purpose, and know himself to be at home in God.

What is man? Fashioned out of the dust of earth, . . . ? aye, but God has not left him in the

dust. . . . Blessed be the God and Father of our Lord Jesus Christ.

## TWELFTH SUNDAY AFTER TRINITY.

### Which Picture Do You Want?

'So richly has God lavished his grace upon us! He has granted us complete insight and understanding of the open secret of his will, showing us how it was the purpose of his design so to order it in the fulness of the ages that all things in heaven and earth alike should be gathered up in Christ.'—Eph 1<sup>8-10</sup> (Moffatt).

Human life is so torn by disruptive forces that it sometimes looks as if the world were breaking up. In the general tension, old errors have reappeared, ancient heresies, pagan myths, and brutal fallacies have emerged once more, and there are so many views of the right direction to take, so many pictures to look at, that many are bewildered. Is there any reality which will gather up the distracted attention and the scattered energies of man into a unity? The answer of the Apostle is that the centralizing unity which pulls life together is Christ.

One cannot fail to be arrested by the unique experiments of G. O. Chirikov in restoring old icons some years ago, in the National Central Restoration Workshops in Moscow. These icons were small painted panels, done in gold and bright colours, and formerly used as aids to public worship and private devotion. But in the course of centuries they became blackened and obscured by incense smoke in the church, or chimney smoke in the house where they were hung, with the result that they were painted over several times. The great Master of icon painting was Andrey Rüblev in the fifteenth century, but he painted over the work of former artists and later artists painted over his work. The face of the Blessed Virgin hanging in a man's house or in his office might not have brought him much luck; so it was changed to the face of John the Baptist or an Apostle. But G. O. Chirikov has succeeded in taking X-ray photographs of each layer superimposed on the other and, more than that, he has devised a process by which he can transfer each layer of pigment on the icon intact to another panel and present to the public the twelve or so pictures from different hands and different centuries with the inquiry, 'Which picture do you want?' When one examines the variety of work revealed by this marvellous achievement, there is no doubt which picture one would select, as the supremacy of the old Master Rüblev is evident. In the same way, Jesus Christ stands out as the Great Master who eclipses all other claimants to attention, and His pre-eminence should catch the eye and hold the heart as the key to the future.

The Apostle Paul affirmed that Jesus Christ was the master of human destiny, the goal of creation. Christ had such finality that it was God's purpose to gather up in Christ all things in heaven and earth. When St. Paul said that, he was not merely indulging in grandiose speculation, or playing the

oracular doctrinaire, but was speaking from experience of what Christ had been to him.

It was from his own experience of Christ's supremacy that St. Paul ascribed to Christ a vast significance, gave Him a universal setting, and put the picture of the Master in a cosmic frame. Was it too big a frame for the picture of the Saviour to fill? In *The Fate of Homo Sapiens*, H. G. Wells deplors the lack of any World Brain to gather up the technical knowledge and human ecology lying about loose into a harmonized order of scientific humanism, and concludes that for want of this directive unity mankind has staggered past the zenith of its promise, and is now going downhill to extinction. 'There is no creed,' he says, 'no way of living left in the world at all, that really meets the needs of the time.'

But the Apostle gives Christ the central place in the future, and affirms that the fortunes of mankind are not to collapse in chaos and destruction but are to be summed up in Christ. Which picture do you want—H. G. Wells's picture, which is a portrayal of futile secularism, or the Master's picture, which St. Paul put in the vast frame of human destiny? The Christian faith is that the future of mankind is not gathered up in *Homo Sapiens* but in *Jesus Hominum Salvator*. The Apostle describes Jesus Christ as the last word in the fate of man, bigger and deeper than the most obdurate evil. The Divine intention cannot be routed by any crash in human affairs. God is determined that the young Prince of Glory who shed His blood shall win His war against evil, which is a war on a more age-long and cosmic scale than any war we undertake, and that He shall ascend the throne of human hearts and put all things under His feet, and have a name that is above every name.

That is what gives *meaning* to human life, and makes sense of it. Katherine Mansfield wrote in a letter to a friend: 'God is now gone for all of us. Yet we must believe; and not only that—we must carry our weakness, and our sin, and our devilishness to somebody.' She toyed with the idea that love between lovers might take the place of the religious relationship, and then dropped it with the sigh, 'But oh, it is no good!' Here is the wistful picture of a questing spirit which has not come to rest, for the major problem is how to adjust ourselves to the demands of life, and how to deal with our bafflement and sense of need; so it does not satisfy to be aimless and to drift cynically or sadly.

Let us look at that other picture which clears up the tormenting mystery, the picture of the Great Master, Jesus Christ, which St. Paul put in a cosmic frame. Which picture do we want—the one which makes life a hopeless groping or the one that makes life a Divinely conducted and transformed experience? We must choose. We should choose now before the maze of things becomes overwhelming. Here is what the Apostle says, 'So richly has God lavished his grace upon us! He has granted us complete insight and understanding of the open secret of his will,' explained the puzzle of life, revealed its meaning,



laid bare His world-plan. What makes sense of life and pulls its straggling elements together into an intelligent unity which we can face with confidence and zest is that God has a purpose for us. 'I have called thee by thy name, thou art mine.' 'He hath chosen us to be holy and blameless before Him, destining us in love to be His sons through Jesus Christ.' That is where the individual comes in, and personal religion organizes scattered aims and impulses round one centre, Christ.

But this personal experience of God's purpose in Christ is not the 'complete insight and understanding of the open secret of His will.' It is too limited, too detached from tremendous events around us to steady us when the world is going to pieces. What is going to happen to mankind? That is what we want to know. So our view is enlarged, and we discover that God's purpose has a vaster range, a cosmic horizon. When Jesus Christ rose again a new humanity began, which would overcome all forces hostile to Christ, and the nucleus of this new humanity was the Church, which united Jew and Gentile and thus foretold how the barriers of language and nationalism would be dissolved in a widening fellowship of believing hearts. God's purpose would be realized not only individually but also collectively, and 'the complete insight and understanding' of it was not merely personal devotion to Christ but experience of Him as the saving public spirit of the universe and confidence in the vast sweep of His impact on the souls of men. This thing was not done in a corner but will reach into every corner.

But is Jesus Christ the last word? A man may shake his head at that, and argue that the Carpenter of Nazareth, who lived in Palestine nearly 2000 years ago, must have been limited by His age, and there have been such revolutionary changes in the whole structure of life since then that a more comprehensive and up-to-date revelation of God is to be expected. The man is looking for a more final picture. But the finality of Christ is timeless and universal, because it is the finality of perfect character, supreme vision, and victorious self-sacrifice, not for friends but for enemies. 'While we were yet sinners,' triumphant and insolent in our sins, 'Christ died for us.' Such are the spiritual dimensions of Christ, and He is so far from being superseded that no one since has approximated to His height. Further, He is not out-thought and out-lived, but attests Himself as the Master of all times and all races, and His supremacy is proved, not by the strained effort of men to believe in Him in spite of ugly facts, but by His power to impress men, create in them such an unreserved faith in Him from age to age that, when state-systems and thought-systems collapse, men find in Him a fresh value, a new authority, a saving power not recognized before. He is always contemporary. That reveals His finality as the key to the future and the goal of creation. We turn to the picture of the Master to pull life together and give it new promise, and all other pictures are dwarfed by His greatness.

'So richly has God lavished his grace upon us! He has granted us complete insight and understanding of the open secret of his will.' St. Paul's conclusion as to the finality of Christ was not merely a personal discovery, but a Divine revelation, not simply what he had thought out by himself, but what had gripped him by the grace of God and was made known to him in his experience of Christ.<sup>1</sup>

THIRTEENTH SUNDAY AFTER TRINITY.

### Aspiration and Awareness.

BY THE REVEREND PRINCIPAL CHARLES S. DUTHIE,  
B.D., EDINBURGH.

'Blessed are they which do hunger and thirst after righteousness: for they shall be filled.'—Mt 5<sup>e</sup>.

'I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.'—Jn 6<sup>th</sup>.

In a recent broadcast talk Mr. T. S. Eliot gave us an interesting analysis of the work of Charles Williams, the religious writer. What was the secret of the spell that Williams cast upon those who were able to receive his message? It was nothing less, Eliot said, than 'the quality of *spiritual awareness*. And then Eliot went on to make this striking comment. 'There are many good Christians to-day who believe in spiritual reality but have no experience of it; their Christianity is rather an aspiration than an awareness.' These words make a suggestive commentary on the two statements of Jesus which form our text. 'Blessed are they that hunger and thirst after righteousness'—that is aspiration. But aspiration is not intended to end in aspiration. Aspiration alone is like a question without an answer, a preface without a story to follow it. Aspiration finds fulfilment in awareness. Here is the promise of the awareness—'they shall be filled. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.'

I suppose that when we begin to think of spiritual aspiration and awareness our minds turn naturally to those who are not yet within the orbit of the fellowship of the Church. We judge them, as far as the spiritual world is concerned, to be more or less unaware; but at the same time many of them are far from being unaspiring. They sometimes glimpse a higher way than the way they are following and become restless and dissatisfied. Days come when this restlessness is so strong that they begin to wonder whether Christians are not right in describing it as a homesickness for God. A recent writer has said of many such 'Theirs is not an intellectual problem. They cannot be reached by books or arguments. Yet they are hungry, often without knowing it, for what Christianity has to offer.' They may not have come to what Jesus calls hungering and thirsting after righteousness; but their feet are on the road. It is natural and right that we

<sup>1</sup> A. A. Cowan, *Captain of the Storm*, 163.

should think of such folk first; for it is a major part of the task of the Church to turn their vague aspiration into clear and strong awareness, to confront them with the living and life-giving Lord, so that from being utterly dissatisfied with themselves they come to be entirely satisfied with Him.

But I am speaking to those who are within the Church and own allegiance to it. The question I want to ask is this: 'Can we hope to change the outsider's trembling longing for certainty into vital awareness, if we ourselves have not reached that certainty? Can we communicate the glory of possessing Christ unless it glows and burns in our own hearts? Can we convince men that Christ is the Bread of Life if we ourselves look sorry and under-nourished Christians?' I was speaking recently to an ex-Serviceman, full of splendid idealism. Christianity, he was sure, was the only hope for the world. He thought of devoting his life to some special form of Christian ministry. But when we came to talk of the great Christian business of getting the gospel over to people and getting the gospel into people, he confessed himself to be at a loss. He did not know where to start. Further thought made it clear to him that his fundamental lack was the lack of any sense of God as a personal reality, forgiving, renewing, empowering, directing him. He had aspiration but little or no awareness, although in the Providence of God it turned out to be an aspiration that led him to awareness. In that notable Report, *Towards the Conversion of England*, it is stated that the 'paramount spiritual need of the non-worshipping members of the community is the recovery of their consciousness of God.' But it is a paramount need of the worshipping members as well. Only the spiritually aware can help others to become aware. If others are to catch the vision from us we must ourselves have seen that vision. If we are to lead them into living pastures, we must ourselves be feeding on the Bread of Life.

The promise of our Lord is that if we genuinely seek we shall find, if we ask it shall be given us, if we knock the door will be opened, if we hunger we shall be satisfied, if we aspire we shall become aware. How could it be otherwise? God is our Father and loves to reward the quest of His children. But there is another side to the medalion. God means all our aspiration to lead to awareness, but He also looks for our awareness to give rise to stronger and stronger aspiration. When Jesus spoke of being filled He was thinking not of an act that can be completed but of a continuing process. Our spiritual awareness only remains awareness as it is full of intense longing not only for the betterment of our own discipleship but for the coming of God's rule in God's world.

We need, therefore, to ask ourselves 'Is my spiritual awareness an awareness that is full of aspiration? Do I really hunger and thirst for goodness? Can I honestly say with the Psalmist 'As the hart panteth after the water brooks, so panteth my soul after thee, O God?' These words of Jesus about hungering and thirsting

after righteousness are among the most searching in the whole range of the Gospels. Do I want to be good with every fibre of me or only to be thought good? Am I prepared for pain in growing into the likeness of Christ or do I seek a swift and easy passage to Christian character? Our trouble so often is that we are not resolutely and even desperately set on goodness. It has been wisely said that God judges us not so much by what we are as by what we long for. It is an axiom of the Christian life that the only spiritual hunger that is ever satisfied is the spiritual hunger that is never satisfied. 'Brethren,' writes Paul, with his eye on those who were inclined to forget that if the Christian is on the right road it is a road on which he has an infinite distance to travel, who prided themselves on having a kind of spiritual awareness that needed no aspiration to make it complete, 'I count not myself to have apprehended. I haven't arrived. I am still journeying. There is just one thing to do, and I am trying to do it. I am pressing on.' Spiritual awareness? Listen! 'I know whom I have believed. . . . I can do all things through Christ which strengtheneth me. . . . I live; yet not I, but Christ liveth in me.' This is vivid and contagious awareness, but it is always linked with an intense, unwavering aspiration. He wishes himself accursed from Christ for his brethren's sake. He dreams until the end of new lands conquered for Christ in the West. He yearns passionately for that final deliverance from evil which only the might of God can accomplish. Paul's aspiration was always yielding new awareness and his awareness giving birth to fresh and stronger aspiration. This is the authentic mark of the truly Christian life.

Here is a pointer to the twofold task of the Christian Church. That task is to turn aspiration into awareness and to fill awareness with aspiration. It is to satisfy the soul's hunger and to create a new hunger in it. Dr. Theodore Green, writing in *The Christian Answer*, says 'Christianity is faced to-day with a gigantic dual task, that of persuading a sceptical and secular age of the truth and power of the Christian gospel, and that of revitalizing and re-orienting the Christian Church.' The second part of the task he regards as the more urgent, although both must be tackled at the same time. If the salt has lost its savour it must somehow find it again. 'The dire omen for us all,' wrote Bernanos in his noble plea for liberty during his exile from France in the recent World War, 'yes, for us all, believers and unbelievers, is not fewer Christians but the increasing number of mediocre Christians.' Mediocre Christians must be replaced by militant and magnetic Christians if the Church is to present her message with striking power.

And the way to this? We know at least the beginning and the end of it, although much lies between. It is to present Christ Himself, the living Lord, in whom God comes to meet us and to offer us a new life. His love and companionship alone can still our restlessness. The witness of the centuries is that He wholly satisfies the



longing soul; and in satisfying it He gives to it a new and better restlessness, a hunger for God and righteousness, a divine urge to Christian action, a yearning to take this sorry scheme of things entire and mould it nearer to the heart's desire for God. 'I am the bread of life,' He says, 'he that cometh to me shall never hunger; and he that believeth on me shall never thirst.' In fellowship with Him life becomes an awareness and an endless aspiration. We are satisfied and never satisfied. We live by faith and hope until in the unveiled vision of God we shall know even as we have been known and our longing shall be laid to rest in full and unbroken communion with God.

#### FOURTEENTH SUNDAY AFTER TRINITY.

##### The Sacrifice of Thanksgiving.

By THE REVEREND ROBERT MENZIES, D.D., GLASGOW.

'In everything give thanks; for this is the will of God in Christ Jesus to you-ward.'—1 Th 5<sup>18</sup> (R.V.).

One of the most impressive features of Paul's Epistles is the pre-eminent place given to thanksgiving. Paul is always thanking God for His unspeakable gift of the gospel, for his co-workers in the service of the gospel, for the fruits of the gospel in his converts, for the oppositions and sufferings he encountered in the furtherance of the gospel. Even in his most massive arguments in defence of the gospel, from time to time he halts his logic, and breaks into pure thanksgiving. The strain of his spirit furnishes the pattern in which all our lives should be cast.

To begin with, and in the most elementary sense, thanksgiving is *the recognition that is due from a dependent creature to a bountiful Creator*. For whether we acknowledge it or not, we are all pensioners on God's bounty. It is from Him we derive our being, well-being, and all the blessings of this life. Every rightly disposed person ought to feel an irrepressible urge to return thanks for this glorious heritage of life. R. L. Stevenson spent a night among the pines, where he had been hospitably entertained and punctually served in his green caravanserai. 'I felt I was in some one's debt for this ideal entertainment. So it pleased me, in a half-laughing way, to lay pieces of money on the ground, till I had paid my night's lodging.' Katherine Mansfield, a sojourner in Switzerland for her health's sake, an avowed unbeliever, yet as she drank in the tonic air of the mountains, and revelled in the loveliness of the woods, wrote to a friend, 'If only one could make some small grasshopper sound of praise to Someone—some thanks to Someone, but who?' The devout soul, with a clearer recognition of the source of all this largesse, feels constrained to give thanks to God Himself. 'Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.' Good, pleasant, comely, but also right and necessary. For there is no other fitting sacrifice we can offer Him. We cannot enrich His being by any gifts of ours. He already possesses all, and abounds. The one sacrifice which is ours to give, which God desires and which is pleasant in

His sight is the offering of our grateful thanks. 'If I were a nightingale,' said Epictetus, 'I would pour out my soul in song to Him, but, being just an old man, what shall I do but praise and bless Him as I can.' Have we risen as high as this in the scale of grace? If not, by what claim of right do we presume to appropriate God's gifts without even acknowledging the Giver.

We ought further to observe the vital way in which *thanksgiving affects the life of prayer*. It is the soil in which the seeds of prayer germinate and grow. It is significant that the exhortation given here to 'pray without ceasing' is flanked on the one side by the command to 'rejoice evermore' and on the other 'in everything to give thanks.' Those are the two wings on which prayer mounts to God. Halyburton, the Scottish saint, prescribes thankfulness as a specific for dryness of soul. He himself was frequently gruelled by his low spirits and disinclination to prayer. In his *Memoirs* he writes: 'I find a law that always, even when in the lowest depths, I can pull myself back into the sunshine through the duty of thankfulness.' But not only does it dispose us rightly towards God, but it also vitalizes every exercise of prayer. It enriches pure adoration to God by putting positive content into this act of prayer. It makes our confession more poignant and realistic because to sin against a love which should evoke only gratitude, makes our sin infinitely more heinous. It also encourages petition, since we acquire boldness in the presence of one whom we have found in experience to be a giving God. It also aligns us with all our fellow-beings, because the gifts which call forth our gratitude are seen to be not our personal preserve, but the intention of God for all His creatures. That is why we find that in the New Testament thanksgiving and intercession are joined together. 'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.' In ways like these thanksgiving is seen to be the oxygen of prayer, quickening and enlivening all its parts, giving point to Paul's exhortation, 'Maintain your zest for prayer by thanksgiving.'

Once again the prayer of thanksgiving *possesses the virtue of giving us the victory over the disabilities of life*. 'In everything give thanks,' is the counsel of Paul to a persecuted and suffering Church. And that 'everything' includes impoverishments as well as enrichments, shadow as well as light. This is a severe test of character, and only those who possess a faith which thankfully accepts all that comes to them as the will of God can meet it. That is why Paul adds the interpreting clause, 'This is the will of God in Christ Jesus to you-ward,' or as Ronald Knox translates it, 'This is what God expects of you as Christians.' Montaigne expresses his astonishment at the hilarious reactions of the saints to the miseries of life, and adds that, for himself, they only make him curse. Paul shows us the more excellent way. He himself illustrated the counsel he enforced on others. He mastered the secret of giving God thanks in everything. Like the sweet spring water that bubbles up in the sands by the

seashore, and mingles with the salt sea waves, so a fountain of inextinguishable gratitude gushed up in his heart to sweeten the bitter waters of his experience. To be sure, he had his reasons for this gallant response to life's contradictions. There was not a bitter cross he had to bear but carried in its heart some compensating gain. Was he a prisoner in bonds, then his bonds turned out rather to the furtherance of the gospel. Was he broken-hearted at the moral failure of the Corinthian Church, that broken-heartedness invited the rich comfort of Christ, which, when received, made him the distributor of a like comfort to others. Did his plans go awry, his programme become disarranged, and his hopes blighted, he still rejoiced in the assurance 'that all things work together for good to them that love God.' Even if the weight of his sufferings became intolerable he reflected that at their worst they were merely transitory, 'not worthy to be compared with the glory which shall be revealed in us.' A spirit like this that thanks God even for defeat is beyond the reach of defeat. It turns the flank of every opposing force, converts enemies into allies, and leads captivity captive.

Do we possess a faith like this, which produces a spirit of thankfulness under the most depressing circumstances? Trench reminds us that there are some who murmur when in a blue sky one speck of cloud appears. But there are others whose hearts are filled with thankful love if 'but one streak of light, one ray of God's mercy, gilds the darkness of the night.' These are the excellent in all the earth, who have caught the infection of Christ's spirit and that of His great Apostle. A fine example of this is that dramatic scene which Carlyle depicts as taking place at Cromwell's death-bed. The political horizon was dark. The Protector's daughter was dead. The State was disintegrating for lack of leadership. 'Dark hues and bright; immortal light-beams struggled amid the black vapours of death.' And Cromwell suddenly looked up and asks of the mourning group around him, 'Is there none that will come and "praise God"?' 'In everything give thanks.'

Finally, and above and beyond all other causes for thankfulness is *the contemplation of the over-*

*flowing goodness of God in the knowledge-surpassing gift of His Son to the human race.* This is 'the topmost, ineffablest crown' of all God's gifts, in which all others are included. It is the sense of the surpassing value of this gift which fills the New Testament with light and radiance. There is a marked difference between the Old and the New Testament in feeling and outlook. The music of the Old Testament is often set in the minor key. Its song comes fluttering and uncertain. The hearts of its writers are dashed with fears as well as hopes. Their lyrics are frequently mingled with dirges. But the New Testament is set in the major key from beginning to end. Its heroes sing songs at midnight in the innermost prison. They have their problems, but they are certain they have the key to their solution in their hands. Sin abounds, but grace much more abounds. Death reigns but it is swallowed up of life. All the closed roads to God lie wide open, and before them gleams a light 'that shineth more and more unto the perfect day.' It is Jesus who has made all this difference, and the sense of His preciousness fills the souls of His adoring followers with a rapture of thankfulness.

Are our lives pitched in this key? Are we sincerely thankful for the love of God revealed in Jesus Christ our Lord? Are we more grateful to God for the gift of Christ than for our creation, preservation, and all the blessings of this life? Is He to us the Pearl of great price, for the purchase of which we are eager to sell all that we have? Can we sing with the redeemed in heaven, 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever?' This is the acid test of the reality of our Christian faith. Our growth in thankfulness is the measure of our growth in grace.

'In everything give thanks.' Let us begin with something, anything, for which we can sincerely praise God, for if we never thank God for anything in particular we shall never learn to thank Him in everything. And as Christians let us in particular thank God for the gift of His Son, for what He has done, is now doing, and will continue to do for us, in us, and through us.

## Contributions and Comments.

### The Prophets and Sacrifice.

PROFESSOR SNAITH returns to the question of the prophetic attitude to sacrifice in a recent issue of THE EXPOSITORY TIMES,<sup>1</sup> and suggests that the reason for the modern attempts to show that the prophets were not antagonistic to sacrifice is a renewed interest in liturgies and rituals, or a revolt from easy-going and inadequate theories of the

<sup>1</sup> March 1947, p. 152 f., 'The Prophets and Sacrifice and Salvation.'

Atonement. May one who recognizes that the prophets denounced the religiosity and the sacrifices of their own day, but who has had some share in resisting the view that they condemned sacrifices as such, and who, in view of a recent attack on him on this subject in the pages of this magazine,<sup>2</sup> may not be wholly out of Professor Snaith's mind, and may be in the mind of some of his readers, be permitted to say that he belongs to the least

<sup>2</sup> C. J. Cadoux, 'The Religious Value of Sacrifice' [November, 1946, pp. 43-46]. Cf. the reply in the December 1946 issue, p. 69-71.



liturgical and ritualistic of churches, and to the least liturgical and ritualistic section of his church, and that so far from his views on the prophets being dictated by his views on the Atonement, the process in his case has been rather the reverse? There was a time when he publicly accepted the view that the prophets opposed the ritual in itself,<sup>1</sup> and at that time he tacitly ignored all the sacrificial element in the New Testament interpretation of the Cross. Fuller study of the prophets convinced him that they were not so radically opposed to the ritual, and it was only at a later date that he perceived the significance of this for the understanding of the New Testament and returned to let it speak to him with its own voice. Not on *a priori* grounds, but on objective grounds, he declines to make the antithesis between the prophets and Judaism, out of whose womb Christianity emerged, quite so sharp as some would make it. If from either side there is any attempt to see the prophets in our own image, scholarship is sacrificed. It is wiser to try to see them as they were, and to recognize that they were not men of our age and are not to be converted into such.

It is not denied, and cannot be denied, that the pre-exilic canonical prophets condemned the sacrifices of their day; what is denied is that they condemned them because they were sacrifices, and not because they were offered by men who in their hearts and in their lives would have none of the will of God, and who fondly supposed that as mere *opera operata* their sacrifices were powerful. If one to-day should say that no man could be saved by going to church, it would be hard if he should be misrepresented as having said that it was wrong to go to church.

In fact, however, it is hard to see just what Professor Snaith's view is. For despite the forthrightness with which he attacks, in the first part of his article, the views of those who deny that the prophets were implacably opposed to sacrifice as such, he later joins them, and even goes beyond the point where the present writer would rest. He says, 'It is extremely likely that the Prophets were minded to be as faithful as any one else in ritual sacrifices.'<sup>2</sup> This is very doubtful. It is probable that the prophets condemned the sacrifices of their day because they were mere sacrifices, *opera operata* conceived of as having power in themselves whether or no they were the organ of the worship of the offerer. It is wholly unlikely that they contemplated a non-sacrificial religion. But their emphasis on what was lacking in the religion of their day is so strong that they are not likely to have taken any extensive part in the sacrifices of their time.

It is more particularly the earlier part of his article, however, with its less guarded statements, which is challenged here, since the admission to which attention has been called is hardly likely to overturn the impression it has built up.

So far Professor Snaith has been followed in his facile identification of a few of the canonical prophets with 'the Prophets,' and dismissal of the

rest. It must, however, be observed that our study of the prophets must be more *nuancée* than this. Professor Snaith somewhat contemptuously dismisses the post-exilic prophets as men who were growing into apocalypists. Actually the seeds of apocalyptic are to be found in older prophets, and Professor Snaith himself later notes that the messages of the Prophets and of the apocalypists were not wholly unrelated. Moreover, Samuel was a pre-exilic prophet; and Samuel was not opposed to sacrifice as such. Elijah was a prophet, to whose prophetic worth the New Testament bears witness; and Elijah was not opposed to sacrifice as such, despite Professor Snaith's quiet annexation of him for the side of those who had a rooted objection to sacrifice! Again, we must not forget the cultic prophets, to whom attention has been drawn in recent years,<sup>3</sup> who were hardly opposed to sacrifice as such. Not even the pre-exilic prophets can be conveniently fitted into a single mould, and even if the eighth-century prophets and Jeremiah were opposed to sacrifice as such, it would be a false generalization which says 'The Prophets have no word in favour' of sacrifice.<sup>4</sup>

It is too easily forgotten that the great passage in Is 1 includes much more than sacrifice in its condemnation. It equally condemns repair to the Temple, Sabbath observance and prayer. It can hardly be supposed that these were wrong in themselves. Let it be remembered that in the eighth century B.C. there was no synagogue, and the only public expression of religion then known centred in the shrines. There is not the slightest evidence that the prophets organized any alternative expression of corporate worship, while if Isaiah held that prayer was in itself sinful and an offence to God, he must have opposed even private worship as iniquitous. If he really taught such nonsense, he was a poor religious teacher. But in that case let us recognize him as such. Yet where is the evidence? The passage denounces the sacrifice and the Temple-going and the Sabbath-keeping and prayer of men whose hands are filled with blood. If the prophet meant that his word had equal relevance to those whose hands were not filled with blood, why did he mention this completely irrelevant matter? To suppose that he teaches that men who flout the will of God in their lives and reject Him from their hearts nullify their worship, whether it takes the form of sacrifice, repair to the shrine, Sabbath observance or prayer, is not dictated by love of ritual but by common sense, and the simple assumption that the prophet did not idly cloud the issue by dropping in irrelevances, but meant the whole of what he said.

In Is 19<sup>19</sup> there is a prophecy of the day when there should be an altar to the Lord in Egypt. This is commonly denied to Isaiah and ascribed to a much later age. The same verse refers to a pillar (מַצְבֵּה) to the Lord, and those who ascribe

<sup>3</sup> Cf. A. R. Johnson, *The Cultic Prophet in Ancient Israel* [1944], and 'The Prophet in Israelite Worship,' in *THE EXPOSITORY TIMES*, April 1936, pp. 312-319.

<sup>4</sup> *Loc. cit.*, p. 152.

<sup>1</sup> Cf. *The Baptist Quarterly*, January 1932, p. 12.

<sup>2</sup> *Loc. cit.*, p. 152.

the passage to a late post-exilic date are at pains to square this with the Deuteronomic prohibition of the *מִזְבֵּחַ* by arguing that it was here a memorial stele. That it stands in parallelism with the altar sufficiently indicates its religious character and association with the altar, and the verse is more naturally taken as a pre-Deuteronomic passage, precisely as Hos 3<sup>4</sup>, which similarly knows no objection to the *מִזְבֵּחַ*. If it is genuinely Isaianic, it indicates that the Prophet was not opposed to the altar as such, while if it is pre-Deuteronomic, whether it is Isaianic or not, it is relevant to the discussion of the pre-exilic prophets' view of sacrifice.

But whatever be the case with this passage, the case of Hos 3<sup>4</sup> is even clearer. For there the Prophet represents it as a mark of the Divine discipline that Israel shall be temporarily deprived of king and altar. To refer to Hos 6<sup>6</sup> alone for Hosea's attitude to sacrifice is insufficient.

Nor does Professor Snaith face up to the fact that Deuteronomy is generally recognized to rest on the teachings of the eighth-century prophets, and the equally important fact that the prophetic books were edited and collected and treasured in the post-exilic age which he appears to regard as hostile to their fundamental teaching. Deuteronomy does not regard sacrifices as evil in themselves, and if the common view that Jeremiah at first supported the Deuteronomic reform is true, there was a time in his career when Jeremiah did not. On Jer 7<sup>23f</sup> and 6<sup>19f</sup> there is no need to add anything to what was said in an earlier article.<sup>1</sup> Here suffice it to observe that it is improbable that the compilers of Deuteronomy rejected the fundamental teaching of the prophets on whose message they based their work, or that the post-exilic community either misunderstood the message of the pre-exilic prophets or took pains to preserve what they believed to be dangerous error.

One further fact may be mentioned. The New Testament records that our Lord cleansed lepers and told them to present themselves at the Temple and offer the prescribed sacrifices. Either He regarded sacrifices as being in themselves an offence to God or He did not. If He did so regard them,

<sup>1</sup> THE EXPOSITORY TIMES, December 1946, p. 70.

we must suppose that He deliberately encouraged these men to commit such an offence. If He did not so regard them, must we class Him with those post-exilic prophets who were growing into apocalyptists whom Professor Snaith so lightly dismisses, and believe that He was of lesser stature than the pre-exilic prophets who 'have no word in favour' of sacrifice? Or do we run the risk of being labelled ritualists if we prefer a more reasonable course?

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## St. Luke ix. 57-62.

In his sermon to the boys of Malvern College, and re-printed in the January issue of THE EXPOSITORY TIMES, the Rev. W. H. Murray Walton expounds Lk 9<sup>57-62</sup> and takes the popular view that the would-be discipleship of the three followers of Christ did not materialize. While this is, indeed, the popular theory and might quite easily be assumed in the case of No. 2 and No. 3, it is not nearly so evident in the case of No. 1. It is important to notice that he offered himself of his own free will without any invitation by Christ and in the parallel passage in Mt 8<sup>12</sup>, to which Mr. Walton refers, as in St. Luke's account, there is no suggestion that he did not follow up his offer by actual discipleship. Mr. Walton admits that he was evidently a man of sincere intentions and being a scribe was also of some intellectual standing, and it seems quite likely that being well aware of what he was doing and in spite of the stern challenge laid down before him he did follow the Master in full discipleship. At least he might have the benefit of the doubt. The 'but' in his case falls from Christ's lips, not his own. Also, in the case of No. 2 and No. 3, while the 'but' does come from them, there is no plain statement that they too did not in the end accept the challenge of full discipleship. May not these three instances, and especially the first one, be occasions when the 'silence' of the Scriptures speaks volumes. After all, it must be remembered that at the day of Pentecost there were a large number of disciples (Ac 1<sup>15</sup>).

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## Entre Nous.

### Belsen and Auschwitz.

*Straight On*, by Dr. Robert Collis and Miss Han Hogerzeil (Methuen; 10s. 6d. net), is the story of the 'Horror' Camps at Belsen and Auschwitz and of the heroic work of doctors and soldiers in succouring and bringing back to health those of the victims who were capable of restoration. It is a horrible record and an inspiring one. It is horrible to read the description of the condition of the inmates of these Camps, many of whom

were beyond help. Things were so bad that the British soldiers of the liberating army in their fury beat up the Camp officials, made them bury the dead, and fed them on the rations they had given to the Camp inmates. The two chapters describing these vile spots were taken down from the raconteurs, who had gone through their tortures with incredible courage, and carefully checked with the official records. Otherwise it would be difficult to believe the facts stated. Dr. Robert Collis, who writes the story, is a well-known Irish



children's physician and he it was, aided by doctors, medical students, and soldiers of the rescuing army, who brought help and hope and life in what the doctor calls 'the most extraordinary liberation in the history of the world.' To nurse back to health as many as possible of the seventeen thousand persons in Belsen Camp alone was one of the most difficult tasks that have ever been undertaken by a group of medical men. Their devotion, patience, courage, and kindness were beyond conventional praise.

And in this tribute we must include the British common soldier. 'I would like to say one thing,' remarked an observer of these events. 'The greatest asset England has . . . is the British private soldier. I have known him for twenty years in every part of the world. He talks a language of his own; it is not English, but everybody understands him. See him anywhere from Colombo to Malta, see the crowd of people, the children around him, and you know where the greatness of England lies.' And Dr. Collis tells of two incidents that illustrate this verdict. One was at a party given to the convalescents who were slowly recovering strength after their terrible experiences. Some could hardly walk, others looked as if they'd break in two. But every soldier took a girl on his brawny arm. The girls looked so happy, it was hard for onlookers not to smile or cry. 'Never, perhaps,' says Dr. Collis, 'have those British private soldiers done more to make the name of England loved than that evening when these victorious men who had stormed across the Rhine danced with the despised and outcast of the earth.' The other incident was as characteristic. One afternoon a private soldier from an English infantry regiment approached the doctor and handed him a brown-paper parcel. 'It's like this, doctor,' he said, 'Corporal Smith, 'e says to me, 'e says—be sure and give it to the doc.,' 'e says, 'cos it might make the kids sick. You see, Sir, Corporal Smith is a family man like, if you see what I mean.' The doctor could not say he did, but by then he had untied the parcel. It contained the platoon's complete, saved-up chocolate ration for three weeks. The doctor was at the time in charge of the children's hospital.

It is good to have the hideous facts about these Camps put on record, and it is infinitely good to have such a story as this of the almost incredible bravery of some of the inmates and of the loving-kindness and steadfast, resolute, patient courage of the liberators and redeemers. F. J. RAE.

British and the Irish who had not always been friends, the French fathers of the Vatican Mission, the wonderful British, the jolly Belgian medical students, the gallant Dutch, our beloved Swiss doctors, the Czechs, the Poles, the northern Swedish men, and yes, that German surgeon who had saved Olga's life—what was it we had found in common, surmounting our own nationalities? Surely it was a feeling that we all belonged to the same old culture of ancient Christendom, and before that, of Rome and Greece. Europeans, that was what we were. . . . Behind all our thoughts lay the same tradition. Surely we had found there a super-nationality that transcended and yet did not interfere with our own. Surely we had found and formed a brotherhood, the essential principle of which must be the basis of any new world-order. . . . Once this super-nationality was created, it would be possible to rebuild a new Europe. Then the question as to how we should re-educate the Germans would solve itself, for now German re-education would be part of the general re-education when we would start to teach our children, not of their hereditary enemies but of their common heritage handed down to them from Plato, Leonardo, St. John of the Cross, Rembrandt, Shakespeare, Pasteur, Shaw, Tolstoi, and all the rest.<sup>1</sup>

#### Conference on the Christian Ministry.

Under the auspices of the Society for the Equal Ministry of Men and Women in the Church (Interdenominational) a Conference is being held at St. Peter's Hall, Oxford, from 8th to 12th September. The Chairman of the Conference is Professor L. W. Grensted, D.D., and excellent speakers have been secured, including Professor C. E. Raven, Professor S. L. Greenslade, Professor G. D. Henderson, the Rev. Geoffrey Nuttall, Professor Leonard Hodgson, the Rev. Deaconess Dorothea Belfield, and Miss Mildred Cable.

Those who wish to attend the Conference should send a registration fee of 5s. to 'The Secretary, S.E.M.C., Room 44A, 25 Victoria Street, London, S.W.1.'

<sup>1</sup> Robert Collis and Han Hogerzeil, *Straight On*.

#### The Redemption of Europe.

Now I looked down and saw that we were flying over the ruins of Hamburg, the gutted city, . . . and I remembered how we'd toiled together there: Johnston the steadfast Scot, David the brave American, Berger our gentle colleague . . . the

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

WHEN the Bishop of Derby, Dr. A. E. J. RAWLINSON, was asked to read a paper at the first general meeting of the newly founded *Studiorum Novi Testamenti Societas* he chose as his theme 'Christian Initiation in the New Testament,' and the paper is published under the title, *Christian Initiation*.<sup>1</sup> Recent discussion on Confirmation in its relation to Baptism has made the subject a topical one, and this essay is given as a contribution to the further consideration of the problem in its theological and historical aspects. No one is more fitted, by scholarship and the gift of lucidity, to discuss the subject than Dr. RAWLINSON.

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The word 'Initiation' carries with it a suggestion of secret societies and mystery cults. As long ago as 1911 Professor Kirsopp Lake said that Christianity had not borrowed from the Mystery Religions, because it was always, at least in Europe, a Mystery Religion itself. In the sense of secrets jealously guarded and disclosed only to the initiates this judgment is not justified. But if the term 'Mystery Cult' means only a form of religion that admitted converts by means of an entrance rite or an initiating ceremony, the term as applied to Christianity may pass. Men and women were admitted to the Christian fellowship on the basis of a confession with the mouth and a belief in the heart and by means of an initiatory rite or rites compendiously known as the Sacrament of Baptism.

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'Compendiously known as Baptism'—this phrase Dr. RAWLINSON uses in order to leave open the possibility that Christian initiation may, even in New Testament times, have included other ceremonies besides Baptism, for example, unction and the Laying on of Hands. It is probable that practices which were in force by the middle of the second century go back to before the separation of the Church from the Synagogue. Indeed Dom Gregory Dix affirms that the Apostolic practice like the Apostolic doctrine antedates the writing

<sup>1</sup> S.P.C.K.; 1s. net.

of the New Testament by some two or three decades.

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However that may be, if we ask what was the actual *meaning* of Christian initiation, whether from the point of view of what may be loosely called spiritual experience or from the point of view of theology, it is not difficult to reach an answer. Jew and Gentile reached the gate of the 'New Israel' by a slightly different route. But the transition to the new faith and the new fellowship meant the same to both, on the one hand forgiveness of sins and cleansing, and on the other hand the new gift of the Spirit, sonship to God and the entry upon a wholly new kind of life. These benefits are in the New Testament indisputably linked with Baptism, understood as the outward and visible rite, or complex of rites, whereby converts were incorporated into the visible fellowship of the new, redeemed Israel of God.

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Neither the problems raised by the mass baptisms of later times, nor those involved for theology by the slowly developed practice of Infant Baptism, as yet came into the picture. The process, from first to last, was dependent on the gracious initiative of God. It was in no way magical: it was certainly, at its finally decisive stages, sacramental. The Christianity of history is a sacramental religion. The Church, as a visible fellowship, entered by Baptism, was there from the beginning. It is certainly pre-Pauline; it goes back to the earliest days at Jerusalem.

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In modern times much has been made of the contrast between Baptism with water and Baptism with the Spirit. Those who (like the Society of Friends) have discarded or held aloof from the use of visible sacraments have not uncommonly combined with their rejection of outward Baptism with water the claim to be already possessed of the inward Baptism of the Holy Ghost as a direct and unmediated gift from on high. Whatever may be



thought of this claim, it is not one which, from the point of view of any truly historical theology, can be justified in terms of an appeal to the faith and practice of the Church which produced and canonized the New Testament. The full process of Christian initiation included *both* Baptism with water *and also* the reception of what is described as the gift of the Holy Spirit.

So much may be said of the *meaning* of Christian Initiation. As to its *origins*, different views have been held. It has been traced to the Jewish Proselyte-Baptism and also to the Baptism of John. In the Jewish ritual for the reception of proselytes women candidates were ceremoniously baptized; men, after being circumcised, were also baptised in water, by total or partial immersion, and on coming up out of the water were said to be from thenceforward 'in all respects Israelites.' The relation of the Baptist's movement, however, to what Christians regarded as its fulfilment in Christianity was very much closer. But it was not close enough. In the light of a fuller truth it was perceived to have had only the character of a kind of foreshadowing of the true Baptism by which forgiveness and the gift of the Spirit were mediated.

The Church could not forget that the Christ Himself, through whom was to be mediated the coming Baptism 'with the Holy Spirit,' had been baptised with John's Baptism by way of inauguration of His Messianic mission, and as an element in His perfect fulfilment of the 'righteousness' of God. In no way dissociating Himself from those whom He came to redeem, the Messiah accepts on behalf of His own people, as the ideal and representative Israelite, the Baptism of 'repentance unto the remission of sins,' and upon Him, at His Baptism, the Spirit falls, and a voice proclaims Him as the Son of God. . . . Those who were to be joined and united with Him as accepted members of His new Israel must themselves also be 'born of water and Spirit.' That, says Dr. RAWLINSON, is about as far as we can get by way of suggested historical reconstruction.

Upon the origin of the Laying on of Hands, as a rite associated or linked with Baptism, the New Testament throws no light at all. There were, of course, precedents in the Old Testament for the quasi-sacramental use of the Laying on of Hands, whether as a form of blessing (as in Gn 48<sup>14</sup>), or as a means to the bestowal of 'Spirit' (as in the case of Moses' designation of Joshua to succeed him). In the New Testament the rite is used with a variety of intentions—in the healing of the sick, in

the 'ordaining' of missionaries for a specific piece of work, in the setting apart of men for the ministry, as well as, in two notable passages of Acts, a means of invoking the illapse of the Spirit on those who had been baptised; but apparently it is not connected with Baptism directly.

Dr. RAWLINSON sums up the results of his discussion as follows. From the beginning Christian initiation had the effect of bringing believers into the fellowship of the New Israel of which Jesus was Lord and Head. From the beginning it involved, in relation to the past, the free gift of forgiveness and cleansing, and in relation to the future a new life in Christ, characterized by the gift of the Spirit. Its outward sign or symbol was Baptism, a rite which in Christian usage differed from John's Baptism in that it was invariably accompanied by the invocation of the name of the Lord Jesus. Its pattern was the Baptism of Jesus Himself, sacrament and sign of the self-identification of the sinless Christ with a people in need of forgiveness, crowned and endorsed by the descent of the Holy Spirit upon Him.

In a true sense it was a Baptism 'of water and of the Spirit'; yet in itself it afforded no precedent for any external rite accompanying 'water Baptism,' and interpretable by the Church as an appointed means to the bestowal of the Spirit; and there were instances and areas in which (as in the case of our Lord's own Baptism) the gift of the Holy Spirit was regarded as being bestowed without any further ceremony or rite.

The stress of the argument in this whole discussion is on Baptism not on Confirmation. Baptism is the rite of initiation, and is complete in itself. Confirmation is a Sacrament of spiritual growth which confers grace and which strengthens Christians for combat. It is characteristic of Dr. RAWLINSON'S breadth of mind and sympathy that he draws attention at the end of his essay to the deliverance of the Bishops of the Upper Houses of the Convocations of Canterbury and York, to the effect that baptised communicant members of non-Anglican churches might, in temporary circumstances or on special occasions, at the direction of the Bishop of the Diocese, be admitted to Holy Communion in the Church of England without the question of Confirmation being raised.

Mr. H. D. LEWIS, Senior Lecturer in Philosophy, University College of North Wales, Bangor, has

written a timely little book that we commend to the notice of theologians—*Morals and the New Theology*.<sup>1</sup> He deplores, for religion's sake, the cleavage that is forming in our time between the philosopher and the theologian; and he attributes it in large part to the influence of the 'New Theology' of this generation, which is not Liberalism, but Conservatism of the Barthian type. Through the 'New Theology,' to bring the matter that causes him concern to a more definite point, there is being effected an unfortunate and distressing estrangement of religion from morality.

'There appears to me to be no more urgent matter in the field of theological study than to relate the main features of contemporary theology to what we feel bound to believe about the moral life, to bridge what appears at the moment an impassable gulf. Until this is achieved we cannot enter properly on the heritage of religious understanding and awareness which this generation seems otherwise destined to receive as the supreme compensation for the stresses and confusions through which it has passed. Something of the greatest significance and something whose import is finally religious seems to be preparing.'

Such words cannot but awaken a response in the hearts of religious men and women, and they naturally turn to the theologians and ask, What have you to say about them? Religion, worthy of the name, would surely deprecate any lack of co-operation between the moralist and the theologian. And yet here is a young philosopher, whose work in his own field has been attracting favourable notice, who accuses writers like Barth, Brunner, and Niebuhr of flying in the face of ethical principles and the consciousness of ethical realities, of 'crusting over' the ideas of obligation and accountability. He urges that if ethics goes culture fails also, and that in such conditions religion can hardly take root. 'There can be no true religion without morality.'

It is to be observed that our critic is by no means opposed to the idea of revelation. He allows that a large place must be left in religion for revelation, and also that revelation cannot be rationalized. But what he criticizes is the assumption that our thought about religion and the thinking that enters into the religious life itself can do 'any violence it pleases' to normal ethical convictions. Of course, the neo-conservatism of our day would repudiate the phrase, 'any violence it pleases.' But it stands for the gist of the

critic's complaint. To his mind the 'New Theology' flouts elementary moral principles and insights.

Seeking to avoid the error (for so he would appear to regard it) of, in Erasmus' phrase, 'hating Pelagius over much,' he opposes to the notion of a 'collective' responsibility, so much insisted on in the recent Christian view of man, the belief that responsibility is essentially individual. His appeal is in the final analysis to immediate ethical insight, and he is not afraid of being dubbed an individualist, which is a highly ambiguous term. Nor is he ready to allow that members of society are responsible for one another's actions; this opinion he regards as contrary to an immediate assurance of the moral consciousness.

It is not only on the doctrine of man that our critic would join issue with the 'New Theology,' it is also on the doctrine of God. He approves the Barthian emphasis on the transcendent nature of the Divine, though he thinks Otto's viewpoint of much greater permanent importance than the Barthian (by the way, Brunner and Niebuhr would hardly regard themselves as 'satellites' of Karl Barth). But he is persuaded that the relation of a supreme transcendent reality to the course of human experience is hopelessly confused by entanglement with the traditionalist doctrine of the Fall.

'It is one of the main weaknesses of Barthian Theology that little attempt is made to relate the view of man's alienation from God through the Fall to such objections as are made on general grounds to idealism and kindred theories. The upshot of this is a contempt of human powers in general together with such an irresponsible and bewildering indulgence in paradox as to put a veritable premium on sheer unreason.'

Mr. LEWIS turns with hope to the 'liberal alternative,' chiefly because of the stress it lays on the worth and freedom of the individual. He would keep very much to the fore in all discussions of morals and theology a book, 'The Concept of Sin,' written thirty-five years ago by F. R. Tennant. He urges that if Tennant and other liberal thinkers are mistaken, we should be told by the theologians *just where* they are mistaken. To dismiss their books with contempt as 'Pelagian treatises' is, as he says, sheer evasion.

But our critic grants that the 'New Theology' serves to throw into sharp relief two common

<sup>1</sup> Gollancz; 7s. 6d. net.



faults of Liberalism. One is the proneness of liberal thinkers to avert their gaze from the stark reality of sin. The other is their acquiescence in aspects of traditional doctrine which are quite incompatible with liberal principles. If Liberalism will only shake off those faults, then it may play its part in keeping religion in line with the intellectual and cultural advances of our time. It must lay hold firmly on the principle that the individual is responsible only for deliberate betrayal of his

ideals, and must relate this principle to the religious life as a whole.

At the end Mr. LEWIS returns to the points he sought to make in the beginning. He emphasizes his belief in the principles of moral objectivity and autonomy, as not only in themselves important, but also as providing the clue to the new synthesis in religious thinking of which we stand in great need.

## The Unity of the New Testament. The Doctrine of the Church.

BY THE REVEREND A. RAYMOND GEORGE, M.A., WESLEY COLLEGE, HEADINGLEY, LEEDS.

THE doctrine of the Church was comparatively neglected by the Protestant scholarship of the last generation. It has often been remarked that a standard work of systematic theology such as *An Outline of Christian Theology*, by Dr. W. N. Clark (1898), contains only a page or two about the Church. The one thing that seemed certain about the Church was that Jesus did not found it; He spoke often of the Kingdom, rarely of the Church, and that only in passages on which the newly discovered critical methods cast much doubt. The salvation of individuals was logically prior to their association in Christian fellowship; such association was but one among many Christian duties. To some at least of the so-called Social Gospel school, the supreme task was to 'bring in' the Kingdom, conceived as little more than an earthly Utopia; 'the Church and other kindred organizations' would help to bring it in. Its organization was a matter of human convenience, and the picture which the New Testament presents of local churches, separate in organization, yet one in spirit, was held to be a precedent for the existence of the various denominations. The Tractarian Movement had, of course, revived a very different trend in Anglican theology, and individual voices cried elsewhere; but the above summary represents views widely held among scholars and all too eagerly embraced by the man in the street.

A great change has now taken place. It has been said that the doctrine of the Church bids fair to become as much the outstanding theological question of our day as was that of the Person of Christ in the early centuries. The Œcumenical Movement, which began in 1910, has by its very

existence raised theological questions. Then pragmatic considerations suggested schemes of reunion to which theology brought neither objection nor enthusiasm; now it is theology which both provides the motive for reunion and insists on its difficulty. The new stirring in Continental Protestantism associated with Karl Barth has not neglected the Church. *Die christliche Dogmatik* is called in the 1932 edition *Die kirchliche Dogmatik*. The new emphasis on community, which has found exaggerated expression in Fascism and Communism and aroused so much discussion in sociological circles, provides a secular counterpart to the revived interest in this doctrine.

In our own day we have also seen a new stress on the unity of the New Testament. In 1936 Professor C. H. Dodd, in *The Apostolic Preaching and its Developments*, showed that the *kerygma* proclaimed by the early preachers of the gospel was always in essentials the same. A 'synthetic' treatment of the New Testament considers every book in its relation to the *kerygma*. But does the *kerygma* involve the Church? Dr. R. Newton Flew's book, *Jesus and His Church* (1938), showed that it does. Dr. A. M. Hunter's *The Unity of the New Testament* (1943) declared the dominant theme of the New Testament to be the story of salvation (*Heilsgeschichte*), and from this derived three main doctrines: 'the *Heilsgeschichte* treats of a Saviour, a Saved (and saving) People, and the means of Salvation' (p. 9). Such other works as Dr. George Johnston's *The Doctrine of the Church in the New Testament* (1943) point in the same direction. It so happens that none of these writers have been Episcopalians, but meanwhile the works of Fr. L. S. Thornton, Fr. A. G. Hebert,

Fr. E. L. Mascall, Canon W. J. Phythian-Adams, and the writers in *The Apostolic Ministry* have investigated the same subject, mostly from an Anglo-Catholic standpoint; some of them have introduced to this discussion a typological exegesis of the Old Testament, thus raising a question about method which goes far beyond this particular doctrine.

What then, in the light of current scholarship, does the New Testament say about the Church?

### I.

**Acts.** We begin with Ac 2, in many ways the most important chapter in the Bible. It contains three sections.

1. It describes the descent of the Holy Spirit, the last (apart from what the future may bring) of the great historical events in the story of salvation. This event fully constituted the Christian Church. Some would say that Jesus constituted it earlier; others that He simply worked with the Church as His goal; but it will not be denied that until the Spirit had come, something essential to the fullness of the Church's life was lacking.

2. It contains a report (how accurate, we cannot be sure) of the first Christian sermon, the typical *kerygma*. It points back to Jesus, in whom consisted the one theme and the one authority of the early disciples; this implicit claim we shall consider later. This account of Jesus, which is the origin of the second paragraph of the great Creeds, is followed in the *kerygma* by an appeal to repent and be baptized for the remission of sins, together with a promise of the Holy Spirit. That is the origin of the third paragraph of the Creeds, in which an explicit reference to the Church was later inserted. Here it is not explicit, though the mention of baptism might suggest the ordered reception of converts into a society.

3. The chapter also contains an account, no doubt somewhat idealized, of the actual life of the Early Church, though the actual word 'Church' (in the last verse) occurs only in the inferior MSS. V.<sup>42</sup> contains the main characteristics of its life: 'And they devoted themselves to the teaching of the apostles and the fellowship, to the breaking of bread and the prayers.'

Thus, even if we allow for some exaggeration in Acts, it is abundantly clear that from the day of Pentecost there existed a society which had received the Holy Spirit, which preached a message about Jesus, and which received converts into its own ordered life. Now there is no warrant for supposing that either before or after His Resurrection Jesus had given detailed instructions for the life of that society. Yet the unhesitating actions

of the disciples suggest that they did not themselves doubt that they were acting in accordance with the intentions of Jesus. We must turn to the Synoptic Gospels to see whether the records of His teaching and activity support this conviction.

### II.

**Synoptics.** It is true that the Kingdom, not the Church, is the centre of the teaching of Jesus; we must not take the old, easy way of simply identifying the Kingdom and the Church. 'Kingdom' (*basileia*) does not mean a community; it means the 'rule' of God. Jesus taught that this rule had begun (realized eschatology): but a rule thus instituted implies people living under it; *basileia* does not mean a community, but it implies one. Those who enter the Kingdom (a phrase often used in the Gospels) are bound together by a common discipleship; to submit to the rule of a king is to become his subjects. Indeed, we may almost say that the Church is the sphere in which the Kingdom is operative. It is true that Jesus contemplates a future consummation when His Kingdom shall have fully come; but that does not preclude the existence of a community in the interval before that consummation. It must, however, be admitted that we have here hardly more than an inference from the word *basileia*; the explicit references to such a community are slight, and the phrase 'members of the kingdom' is never used.

There is, however, a further argument which throws a fresh light on the whole conception of the Church. The Israelite nation had known themselves to be the covenant-people of Yahweh, but their frequent backslidings had given rise to the further conviction, notably in Isaiah, that the true Israel was to be found in a remnant. One aspect of Israel's failure had been that the people had thought of their election rather as a privilege than as a responsibility; but some of those who conceived the idea of the Remnant thought of it as not only saved but saving. Jesus shared the conviction that the people of Israel was the people of God: the disciples were to go 'to the lost sheep of the house of Israel.'<sup>1</sup> In that sense the Church was founded not by Jesus, but by Abraham. Jesus, by His Baptism, at the risk of being misunderstood, identified Himself with Israel, to which indeed He belonged after the flesh. Thereafter His actions become intelligible if they are regarded as a deliberate purification or reconstitution of Israel. He alone was its true representative, but He gathered to Himself a saved and saving remnant. The choice of twelve as the number of the disciples was most significant.

<sup>1</sup> Mt 10<sup>6</sup>.



They represented the twelve tribes of Israel, and one day would sit on thrones to judge them.<sup>1</sup> His followers are a 'little flock,' to whom the Father will give the Kingdom.<sup>2</sup> The cleansing of the Temple symbolized the Purification of Israel. Jesus spoke of the destruction of the Temple at Jerusalem,<sup>3</sup> by which He probably referred to the actual Temple or the religious system which it represented, and not, as Jn 2<sup>19-21</sup> interprets it, to His body.

The significance of the ethical teaching of Jesus is more apparent when it is seen to be the New Law for the re-constituted Israel. Whether or not some of it was delivered on a mountain, there can be no doubt that the author of Mt 5<sup>1</sup> deliberately intended to recall the giving of the Ten Commandments on Mount Sinai. The new ethic is for the Church, not for the world; it would indeed be well if the world could practise it, but an ethic so distinctive could hardly be practised in isolation, and would inevitably mark off its adherents as a separate community. Moreover, a community is suggested by the prediction of persecution and the promise of the help of the Holy Spirit.<sup>4</sup>

Again, it is fundamental that Jesus was the Messiah, to which conception He seems to have linked the ideas of the Son of man and the Suffering Servant. All these figures implied, to some extent, a community. Thus the Servant bare the sin of many;<sup>5</sup> the Son of man represents the saints of the Most High;<sup>6</sup> allegiance to the Messiah is inevitably a bond between those who give it. Those who have left their families for the sake of Jesus 'shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions.'<sup>7</sup> Moreover the idea of the Messiah is closely linked with that of a shepherd,<sup>8</sup> and the shepherd inevitably has a flock. Again, Jesus regarded Himself as the bearer of a distinctive message, and spoke of its subsequent proclamation throughout the world;<sup>9</sup> this presupposes a community constituted by the message and charged with its universal proclamation. If the work was thus to continue after the Ascension, we should expect Jesus not merely to gather a community but also to train evangelists, and this is exactly what we do find. Moreover, the establishment of a new covenant with them at the Last Supper,<sup>10</sup> surely implies a community, as it did in Jer 31: indeed this action alone is proof enough that those present

at the Last Supper were the nucleus of the New Israel.

The last point of this argument, which is substantially Dr. Flew's, is that Jesus not merely called and trained disciples, but sent them forth; hence the word 'apostles.' The authority given to a definite number of people, whether twelve or seventy, suggests a community.

It is thus possible to show that Jesus in fact established a community and intended its continuance without relying on the only two passages in the Gospels where the word *ecclesia* (Church) is used.<sup>11</sup> Recently the authenticity of these has usually been denied, with some justification; but the argument that Jesus cannot have said anything of this kind is untenable. But as there is some legitimate doubt, there is no need to use them.

If this argument is correct, the disciples were right on the Day of Pentecost in their belief that Jesus had founded a community. They were now charged with a fresh message, that God had raised up Jesus, though this was related to the old message that the Kingdom had come. They were alive to the significance of the number twelve.<sup>12</sup> Now that the Holy Spirit had come upon them, the Church was finally launched upon its history with a status (Israel), an allegiance (to Christ), an endowment (the Spirit), and a message (the *kerygma*). The last three of these lead into other aspects of Christian doctrine; the essential point for us is what the Church is. We shall consider first the word 'Church,' and then what the Church is in the remaining strands of the New Testament.

### III.

The period that has seen the growth of the synthetic view of the New Testament has also seen the growth of a new lexicographical technique and a new use of the Septuagint. There *ecclesia* always translates *qahal* or a word of that root;<sup>13</sup> the assonance may have facilitated this. As that Hebrew word is frequently used in a technical sense to mean the people of Yahweh, the use in the New Testament of its LXX equivalent implies a claim that the new society is Israel.

We now consider the Church in the remaining strands of the New Testament.

**Acts.** The first certain use of the word is in 5<sup>11,14</sup>. But as in Ac 2, which was our starting-point, so throughout the book the whole tenor of the preaching recorded is that the ancient promises were being fulfilled in the new community, with

<sup>11</sup> Mt 16<sup>18</sup> and 18<sup>17</sup> (*bis*).

<sup>12</sup> Ac 1<sup>15-16</sup>.

<sup>13</sup> 1 S 19<sup>20</sup> is a possible exception.

<sup>14</sup> Acts also contains two instances of the word in its secular meaning, 'assembly' (19<sup>39-41</sup>).

<sup>1</sup> Mt 19<sup>28</sup>.

<sup>2</sup> Lk 12<sup>32</sup>.

<sup>3</sup> Mk 14<sup>58</sup>.

<sup>4</sup> Mk 13<sup>11</sup>.

<sup>5</sup> Is 53<sup>12</sup>; cf. Mk 10<sup>45</sup>, with its reference also to the Son of man.

<sup>6</sup> Cf. Dn 7<sup>12-14</sup> with 18.

<sup>7</sup> Mk 10<sup>39-40</sup>.

<sup>8</sup> E.g. Mic 5<sup>4</sup>.

<sup>9</sup> Mk 14<sup>9</sup>.

<sup>10</sup> Mk 14<sup>24</sup>.

the implication that it was Israel. At first the disciples attended the Temple services,<sup>1</sup> but Stephen's speech<sup>2</sup> pointed in a different direction, and after the Council of Jerusalem<sup>3</sup> it became clear that those who reject the message cease to be the true Israel, and that those who are not Jews may become part of the true Israel without fulfilling the conditions imposed on converts to the old Israel.<sup>4</sup>

**Paul.** The word *ecclesia* with its implicit claim is frequently used. In Gal 6<sup>16</sup> the claim is probably explicit, especially if *kai* be translated 'even'; in that case 'the Israel of God' is in apposition to 'those who walk by this rule.' In 1 Co 10<sup>18</sup> the phrase 'Israel after the flesh' probably implies the existence of an Israel after the Spirit. 'They that are of faith are the sons of Abraham.'<sup>5</sup> 'We are the circumcision.'<sup>6</sup> The phrase 'Jews and Greeks and the church of God'<sup>7</sup> implies that the Christians are a third race. The whole of Ro 9-11, by wrestling with the problem of the old Israel, implies that the Christians are the new Israel. The whole controversy of which Galatians is full has the same implication.

Paul, moreover, was responsible for the introduction of a brilliant new metaphor. The Church is the Body of Christ.<sup>8</sup> The expression is not found in the Synoptic Gospels; yet the idea is not dissimilar from that of apostleship. An apostle is the personal representative of a sender; so the Church is Christ's representative, the organ through which He acts, as formerly through His physical body. No doubt the other use of 'Body' in connexion with the Eucharist facilitated the adoption of the term. The metaphor is also used to describe the relations which members of the Church ought to have to one another,<sup>9</sup> and is elaborated by the description of Christ as the Head.<sup>10</sup> So intimate is the relationship that in 1 Co 12<sup>12</sup> the word 'Christ' is used where the argument would lead us to expect the word 'Church.'

Two other metaphors are used. In a passage, where the Church is mentioned only incidentally in a discussion of marriage, the idea of Christ as the Head of the Body leads to the further thought that He loves the Church as a husband should love his wife;<sup>11</sup> hence arises the phrase, not actually in Paul, that the Church is the Bride of Christ. In Eph 2<sup>20-22</sup> the readers are described as a building, a holy temple, of which Christ is the chief corner-

stone and the apostles and prophets are the foundation. In this passage, in the references elsewhere to 'fellowship,' in the frequent use of the phrase 'in Christ,' and indeed in many passages on the Christian experience, we find no explicit reference to the Church, but it is clear that the experience of which Paul writes is corporate.

Paul certainly believed in what afterwards became the four traditional notes of the Church; its unity,<sup>12</sup> its holiness,<sup>13</sup> its catholicity,<sup>14</sup> and its apostolicity, whether that means the unity of its message with that of the earliest apostles,<sup>15</sup> or its mission to preach the gospel to all men.<sup>16</sup>

**First Peter.** The word *ecclesia* is not used, but the status of the recipients as the true Israel is never in doubt. They are 'of the Diaspora'; the old Jewish Diaspora<sup>17</sup> was succeeded by the scattered Christian Church. They are God's flock<sup>18</sup> and household,<sup>19</sup> a chosen race, a royal priesthood, a holy nation, God's own people,<sup>20</sup> a spiritual house in which Christ is a living stone,<sup>21</sup> a holy priesthood to offer up spiritual sacrifices.<sup>22</sup>

**Hebrews.** The word *ecclesia* is used twice; once of the heavenly Jerusalem,<sup>23</sup> and once in a quotation from Ps 22<sup>22</sup>, where it translates *qahal*.<sup>24</sup> A commoner word is people, *laos*, which by an unfortunate twist has given rise to the word 'layman,' as distinct from the Christian ministry. Sometimes we read explicitly 'the people of God,'<sup>25</sup> and the meaning is the same when we have simply 'the people.'<sup>26</sup> The whole argument of the Epistle, so steeped in Old Testament quotations, is not so much that the Church had replaced the old Israel as that the promises of God were intended from the first for the Christian Church; the old dispensation was simply a 'shadow of good things to come.'<sup>27</sup> The Old Testament prophecies are simply transferred to the Christian Church; for example, 'they shall be to me a people.'<sup>28</sup> As in Paul, the recipients are a house,<sup>29</sup> and are holy.<sup>30</sup>

**The Johannine Writings.** In the Fourth Gospel the word *ecclesia* is not used; in the Epistles it is used three times of the local community.<sup>31</sup> But in this Gospel, as in the Synoptics, we find Jesus choosing a body of men for a particular purpose.<sup>32</sup> The allegories of the Shepherd and the Flock,<sup>33</sup> and the Vine and the Branches<sup>34</sup> point to a corporate life. The high-priestly

<sup>1</sup> Ac 3<sup>1</sup>. <sup>2</sup> Ac 7<sup>48</sup>. <sup>3</sup> Ac 15.

<sup>4</sup> Cf. also Ac 11<sup>1, 18</sup> 13<sup>46</sup> 14<sup>27</sup>.

<sup>5</sup> Gal 3<sup>7</sup>; cf. Ro 9<sup>6-8</sup>.

<sup>6</sup> Ph 3<sup>8</sup>. <sup>7</sup> 1 Co 10<sup>32</sup>.

<sup>8</sup> 1 Co 12<sup>27</sup>, Col 1<sup>18</sup>, Eph 1<sup>23</sup> (Is Ephesians Pauline?); cf. Ro 12<sup>5</sup>.

<sup>9</sup> 1 Co 12.

<sup>10</sup> Eph 5<sup>22-29</sup>.

<sup>11</sup> Eph 5<sup>22-29</sup>.

<sup>12</sup> Eph 4<sup>32</sup> 5<sup>23</sup>, Col 1<sup>18</sup>.

<sup>13</sup> 1 Co 1<sup>13</sup>.

<sup>14</sup> Col 3<sup>11</sup>.

<sup>15</sup> 1 P 1<sup>1</sup>.

<sup>16</sup> 1 P 2<sup>9</sup>; cf. Ex 19<sup>6</sup>.

<sup>17</sup> 1 P 2<sup>4-5</sup>; cf. Eph 2<sup>20-22</sup>.

<sup>18</sup> He 12<sup>23</sup>.

<sup>19</sup> 13<sup>12</sup>.

<sup>20</sup> 3<sup>6</sup>.

<sup>21</sup> Jn 6<sup>70</sup>.

<sup>13</sup> 1 Co 1<sup>2</sup>; cf. Dn 7<sup>18</sup>.

<sup>15</sup> Gal 2<sup>1-10</sup>.

<sup>16</sup> Ro 1<sup>16</sup>.

<sup>17</sup> 1 P 5<sup>2</sup>.

<sup>18</sup> 1 P 4<sup>17</sup>.

<sup>19</sup> 1 P 2<sup>6</sup>.

<sup>20</sup> 8<sup>10</sup>; Jer 31<sup>33</sup>.

<sup>21</sup> 3 Jn 6. 9. 10.

<sup>22</sup> 15.

<sup>23</sup> 10<sup>1-18</sup>.



prayer<sup>1</sup> clearly looks forward to the continuance and extension of a community, and there is a passing reference to the idea of a 'bride.'<sup>2</sup>

The writer is especially attached to the idea of unity, as is shown in the prayer,<sup>3</sup> and in the prediction of the 'one flock.'<sup>4</sup> The one Shepherd is, of course, Christ, not any ecclesiastical head, and the translation 'flock' is correct, not 'fold.' But 'one flock,' though it does not imply uniformity, does imply unity, not mild antipathy or grudging toleration. Incidentally, the unity between Churches not closely linked by organization in New Testament times was a unity between Churches in different towns, not between different denominations in the same town. The word 'Church' is never used in the New Testament in the modern sense of 'denomination.' The existence of divisions within a Church in one town is discussed in 1 Corinthians.

The Fourth Gospel contains an account of a breathing into the disciples of the Holy Spirit,<sup>5</sup> as also it contains the prayer in which the disciples are described as being sent.<sup>6</sup> But even if the incident in Jn 20<sup>22</sup> involved only the ten disciples, which is not certain, there is widespread, though

<sup>1</sup> 17.<sup>4</sup> 10<sup>16</sup>.<sup>2</sup> 3<sup>29</sup>.<sup>5</sup> 20<sup>22</sup>.<sup>3</sup> 17.<sup>6</sup> 17<sup>18</sup>.

not universal, agreement that they received the Spirit as the representatives of the whole *ecclesia*.

The other strands in the New Testament are omitted as being of less importance. The chief omission is the Apocalypse; this stands somewhat outside the main stream, but it would be easy to show that the Church plays a very large part in it.

#### IV.

Thus the various New Testament writings show in this, as in other respects, a quite astonishing unity. They know nothing of 'good Christians who never go to Church'; to be a Christian is to belong to the definite and visible community which was created by God's redeeming act in Christ and which inherited the promises made to the old Israel. Moreover the so-called Ecumenical Movement is right in insisting that those who belong to this society cannot be indifferent to any question about their relations with each other. Jesus came not merely to found a religion but to form a society. God's great revealing, saving act includes the inauguration of the Church; men were created for this very purpose that they might become the Church.

## In the Study.

### *Virginitus Puerisque.*

#### As Blind as a Bat.

BY THE REVEREND DERRICK CUTHBERT, B.A., B.D.,  
BIRKDALE, SOUTHPORT.

'Judge not, that ye be not judged.'—Mt 7<sup>1</sup>.

HENRY had been asked by his big brother, Thomas, to bring down a pair of scissors from the bedroom. He had looked in all the most awkward places without finding them, and he was on his knees, half-way under the bed, when Thomas came into the room. 'Haven't you got them?' he asked impatiently. 'They are not on the floor, silly! Look, here on the dressing-table, staring at you! You must be as blind as a bat!'

Mary was taking young Johnny to school, although you would never have guessed it, for Mary was far down the road, while Johnny was still in the front garden looking at a butterfly. At last Mary turned round, stamped her foot and shouted, 'Oh, come on, Johnny! You are as slow as a snail!'

'As slow as a snail,' 'As blind as a bat,' 'As

slippery as an eel,' 'As prickly as a hedgehog.' Do you like to be called any of these things? Of course not. They are not very complimentary, are they? I wonder what the bats, and snails and other creatures would think about it if they could understand our language?

Mr. Snail has no ambition to travel as fast as Mary, or to go as far. From the big stone where he sleeps to the lettuce-bed and back—that is all the distance he aspires to, and he has most of the night to do it in. He can go as fast as he wants; if he went faster he might shoot past the lettuces without noticing them. If we could understand snail language we might hear one of them say contemptuously of some young, fast-moving snail, 'Silly fellow! Always in a rush. He misses all that's best in the garden. Why, he's as quick as a human being, the stupid thing!'

Or take Mr. Bat. His eyesight is not very good, perhaps, but then it does not need to be. He has other means of finding his way around—a kind of radar in fact, which bats have been using for thousands and thousands of years. The secret of it has not long been discovered. Scientists have blindfolded bats so that they could not see at all, and then turned them loose in a room hung

with wires. The bats have flown in and out among the wires with hardly any trouble at all. How have they done it? Because they guide themselves with their ears. As the bat flies along it sends out a series of very high-pitched cries or squeaks—most of them too high for human ears to hear at all. When the sound-waves sent out in this way strike an object, even as slender as a wire, an echo bounces back to the little creature and it knows at once—so marvellous is its hearing—that something is ahead. We speak rather scornfully of the bat for having such poor sight. But if we could listen to the bats talking among themselves we might hear them speak pityingly of some clumsy, blundering bat, 'Poor chap, he's as deaf as a human!'

When we despise snails for their slowness, or bats for their blindness, we do lay ourselves open to retorts of this kind, even though the humbler creatures may not be able to make them. It is a case, as Jesus said, of judging ourselves by the judgments we pass upon others.

I am not saying that Mary is entirely wrong when she says that Johnny is as slow as a snail. It is an exaggeration, of course; nevertheless, he *is* slow. He could do to be a bit quicker. But Mary is always telling him that he is as slow as a snail, and Johnny isn't the only one to whom she says it. Now, what does this tell us about Mary? That she is very impatient. And why is she impatient? Because she is always in too much of a rush herself. If Mary would stop rushing she would sometimes come across a rare butterfly, as Johnny did that morning, and she would find the world a much more beautiful and wonderful place than she has yet discovered it to be. A good deal of the trouble with many people to-day, people much older than Mary, is that they do not give themselves time to discover the wonder of the world, which is part of the glory of God. If only, when they are about to say impatiently, 'You're as slow as—,' they would check themselves and say instead, 'Wait a minute, what would a snail think of *me*?', they would probably slow down a bit, and how much richer the world would become for them if they did.

And to Thomas, Henry may seem 'as blind as a bat,' for you must admit that Henry is a poor hand at looking for things. But Thomas is very foolish if he looks down his nose at the bat, for the bat could teach him a thing or two about hearing. Thomas's scorn for a bat—if that is really how he feels—is only, I regret to say, an exposure of his own ignorance. And Thomas is equally foolish if he looks down his nose at Henry. Henry may be a poor finder of lost articles, but if it comes to listening to music, there are many things that Henry could teach Thomas—if Thomas would only listen to him. Thomas may say, 'I could teach Henry how to look,' and that may be perfectly true. But if that is all he can find to say he merely judges himself; he merely shows how little he knows of Henry. How much wiser it would be if he were to say also, 'I wonder what Henry can teach me?' And what a happy family the world might become if all of us showed the same spirit.

### The Christian Way.

BY THE REVEREND N. H. G. ROBINSON, B.D.,  
FRASERBURGH.

'If thine enemy hunger, feed him; . . . for in so doing thou shalt heap coals of fire on his head.'—Ro 12<sup>20</sup>.

There is an old story which runs something like this. A very long time ago there came a most abundant harvest upon the earth. Fruits and flowers and all sorts of produce of the earth were exceedingly plentiful; and, as you can expect, every creature was very happy indeed. There was, however, one particular bee which was happier than all other creatures, and this bee was specially grateful to God for the bountiful harvest that He had sent and for all the many gifts that He had so freely provided. Indeed the bee was so grateful that it took the trouble of saying 'thank you' to God, and as a token of its gratitude it made an offering of some honey.

Now God was well pleased with the bee on account of its gratitude, and He said, 'Tell me what you would like, ask what you wish, and it shall be given unto you.' Well, the bee thought for some time, and considered very carefully what request it should make, for there were many things that the bee would have liked and it wanted to choose what would be most useful. At length it said, 'Please, I want to have a sting, so that I can defend myself and my store of honey, and when men come near I shall be able to sting them and kill them.'

But when God heard the request of the bee He was angry, and He said to the bee, 'That wish I cannot grant. But you will have your sting, and when men approach your store of honey you will be able to injure them, and to hurt them. You will not, however, be able to kill them. Instead, your own life will go out with the sting.'

Now, that is exactly what happens when we are self-willed and selfish and do injury to other people. We hurt them, of course, we may even do them a very great deal of harm; but we do an even greater injury to ourselves. Indeed, if we are persistently selfish and self-willed, if we are always out for ourselves and do not think about others, we are in reality slowly destroying and killing our own souls. That is the bad way of living, the way of the sting.

As you know, however, Jesus showed us a far better way, not the way of the sting, but the way of the wings, the angels' way. For He gave us a commandment and an example, not of injuring our neighbour, but of loving our neighbour, doing good to others, even when they fail to do good to us, but injure us instead. And Paul was simply trying to sum up that whole way of living in a sentence when he wrote out our text—'If thine enemy hunger, feed him; . . . for in so doing thou shalt heap coals of fire on his head.'

What did he mean by these 'coals of fire'? He meant that when we do good to others, even to those who have done us some harm, we do not strengthen their ill-will but, rather, we make them sorry that they injured us, and we may lead them



to do good to others instead. In other words, when we follow the way of the wings, we are apt to take the sting out of our ill-natured neighbour as well.

And that is the only real way of thanking God for all His goodness. This is how John Greenleaf Whittier puts it—

Follow with reverent steps the great example  
Of Him whose holy work was 'doing good';  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.

### **The Christian Year.**

FIFTEENTH SUNDAY AFTER TRINITY.

#### **Worry, its Cause and Cure.**

BY THE REVEREND W. H. MURRAY WALTON,  
VICAR OF BROMLEY.

'Be not . . . anxious . . . your heavenly Father knoweth.'—Mt 6<sup>31</sup>. (R.V.).

'The Englishman grumbles but he never worries. Grumbling is more superficial, leaves less of a mark on the character, and just as the English schoolboy, for his eternal salvation, is impervious to the receipt of learning, and by this means preserves his mental faculties further into middle age and old age than he otherwise would . . . so, the Englishman, by the absence of worry keeps his nervous system sound and sane, with the result that in times of emergency and strain the nervous system stands when the nervous system of other peoples breaks.' So spoke Mr. Baldwin in 1924. I wonder whether he would say the same thing to-day? Perhaps so. For there are plenty of reasons for grumbling—rationing, queues, shortages, forms, Russia, 'the Government,' and all the other amenities of a post-war age! But I am not at all sure that with their continuance two years after the War is over, grumbling is not beginning to turn into worry through sheer fatigue. For example, the young couple who have been compelled to live with 'In-laws,' with both parties getting on one another's nerves, and the prospect of a home of their own as far in the distance as ever—is anxiety that the strain may prove too strong in the end entirely absent? Or the retired woman with a fixed income, a pension perhaps, who watches the relentless rise in prices, is it not worry rather than grumbling which keeps her awake at night?

Our Lord 'in all points tried like as we are' must have known this temptation to worry—anxiety as to when He would be able to start out on His mission with the urge of God sending Him forth and home claims keeping Him in Nazareth. Or anxiety perhaps whether His disciples would, with all their petty jealousies, glimpse the vision He was trying to get across. And yet, quite firmly and definitely, He said: 'Be not anxious,' don't worry; and He didn't. On the contrary, He gave His disciples some very pertinent reasons why they should not.

First, 'don't worry,' because it does not do any

good. 'And which of you by being anxious can add a cubit unto his stature?' Here is the short little man shut out by the crowd; fully aware of his insignificance and conscious that if only he were twelve inches taller he could see everything. And, just because he lacks the extra bit of height, fretting because he is unsuccessful. Does his worry help him? On the contrary, does it not rob him of that attractive vivacity which short people often possess, and which makes others want to help them?

Again, 'don't worry' because it does actual harm. 'And he that was sown among the thorns, this is he that heareth the word; and the cares of the world . . . choke the word, and he becometh unfruitful.' Worry can allow the lesser things of life to assume too large an importance, just as Martha's efforts to provide a five-course dinner at short notice threatened to deprive her of the company of Jesus Christ and drew from Him the remark: 'Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.' Do you remember John Bunyan's description of the man who let his house-pride become an obsession? 'The Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor. . . . Now, whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.'

Lastly, 'don't worry' because when you get down to things, worry is evidence that something is fundamentally wrong. In the Sermon on the Mount, our Lord attributed worry to a divided loyalty. 'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.' And in doing so, with unerring accuracy He placed His finger on one of the greatest weaknesses to-day. 'He feared man so little because he feared God so much' is inscribed on the tomb of Lord Lawrence. The weakness of so many of us is that we fear God on Sunday and mammon on Monday and the rest of the week, and so lead an uncomfortable existence all the time. God asks for the absolute not the relative. Relatives are always matters for compromise, absolutes cut them out. In St. Luke's setting of our Lord's sermon on worry we see that He attributes it to a materialistic conception of life. Here are two brothers and all the potentials of a first-rate family quarrel; just because each was thinking of what he could get, rather than what he could give, with the consequence that mutual trust had gone to the winds. Each was worrying lest the other should put one across him. How true of human life this kind of

worry is! That is why there is so much of it about. From whatever standpoint therefore we view it, as our Lord was quick to see, worry ultimately is a negative quality which achieves nothing.

But our Lord did not stop at this. Negatives never take one very far. He went on to give us positive advice as to how worry can be conquered; how a Christian can lead a life triumphant over his environment, one in which he is the master and not the slave of consequences. 'In the Pitti Palace at Florence there are two pictures which hang side by side. One represents a stormy sea with its wild waves and black clouds and fierce lightnings flashing across the sky; in the waters a human face is seen wearing an expression of the utmost agony and despair. The second picture also represents a sea tossed by as fierce a storm, with as dark clouds; but out of the midst of the waves a rock rises, against which the waters dash in vain. In a cleft of the rock are some tufts of grass and green herbage with sweet flowers, and amidst these a dove is seen sitting on her nest quiet and undisturbed by the wild fury of the storm or the mad dashing of the waves round about her.' This rock is Father-God. Faith in such a God means bringing a new and what proves to be decisive factor into the situation; it is not just a matter of wishful thinking. For just as in His talk Jesus pointed to flowers and birds as objects of a Father's care, so by His life He gave convincing evidence of the sustaining power of faith in a Father-God. In His last long talk in the Upper Room on the eve of Calvary, with the shadow of the Cross across His path, the word most often on His lips was 'Father.' It occurs again and again. With such a faith there was no room for worry. The fact of a Father's care gives confidence to the child's prayer: 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?' There is always help on hand for the asking, and though it may not be given in the way sought, the assurance of it makes all the difference. Mr. Basil Mathews' popular *Life of Hudson Taylor* described him as 'the man who dared.' Read the longer biography and the impression one gets of him is the man who prayed. St. Paul knew something of the confidence which such prayer can bring, when lying in prison he wrote those words: 'In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'

Finally, our Lord and countless of His followers ever since have been able to cut worry out of their lives by the simple expedient of shaping them in obedience to the Father's will. 'My Father's will,' how often these words were on our Lord's lips! It was the secret of His serenity as it can be of ours. For obedience means the lifting of responsibility from our shoulders to His, and, at times such as these, this is a very wise thing to do.

But it is only possible when we are prepared to obey and in everything put His will first. Our Lord ended His talk on 'Worry' with the words: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' In a life lived in such relationship to God do we discover the secret of triumph over that foe which has become so dread a reality in our post-war life.

'Be not anxious,' do not worry, 'your heavenly Father knoweth.' Our Lord's advice stands. He has shown us negatively why worry is futile. He has told us in positive terms of One who is stronger than worry. Amidst all the strain of life He has done His bit; He now waits for us to do ours.

#### SIXTEENTH SUNDAY AFTER TRINITY.

#### The Enthusiasm of Self-Sacrifice.

BY THE REVEREND R. J. WEDDERSPOON, M.A.,  
CHEAM, SURREY.

'He saved others; himself he cannot save.'—Mk 15<sup>31</sup>.

When Jesus died upon the Cross there were not lacking any of the refinements of cruelty that a perverted ingenuity could devise. His cup of bitterness was full, and He had to drink it to the dregs. He was not spared any torturing device, any lacerating thrust, that malice and envy, grim bed-fellows, could suggest. The crown of thorns was not forgotten, nor the purple robe, nor, for that matter, the searing, scorching word. They were just as concerned to wound His spirit as they were to wound His body, and they were determined to strike and strike and strike again with the barbs of taunt and jeer and innuendo, for malice in full vigour uses every whip and scorpion it can find, and applies them with its own degraded abandon.

Doubtless they were proud of the concentrated passion of exultant hatred that they flung into this taunt: 'He saved others, himself he cannot save.' Searching for a phrase that might inject the maximum amount of gall they hit upon this one, and with the triumph of those who achieve epigrammatic perfection they wait to see its hypodermic effect. In its crisp brevity and its superficial resemblance to reality it appeared likely to rally any onlooker who might be deviating from the highroad of scorn and mockery towards any by-path of sympathy and mercy.

To this day we have to accustom ourselves to taunts and sneers in any form of Christian witness we happen to make. The taunt, everybody knows, is the most despicable of all weapons. It is intended to hurt, and it does hurt. For purposes of misrepresentation it is ideal, and if the Crucifixion of our Lord could be misrepresented we need not wonder that our blundering efforts to express what we believe to be His will should present target after target that the taunt-specialist finds it impossible to resist. What is often forgotten, however, is that the taunt is possessed of a power of recoil, and that what sets out to be an unscrupulous and highly damaging attack reveals



itself in time as a majestic, if unconscious tribute. That is why it is well to let the poisonous fangs shoot out at will without concerning ourselves too much about them.

Here, for example, in this very taunt that seemed so deadly at the Cross we find unexpected witness to the power of Jesus. 'He saved others.' Here is testimony from the enemy's camp itself. This was the one thing that they just could not deny. Here, indeed, is convincing evidence wrung out of malevolence itself. Even the wrath of man praises! When on a previous occasion it was said of Jesus that He was a gluttonous man and a wine-bibber, attention was only being drawn to the fact that He was indeed the friend of publicans and sinners, winning them and seeking them. When they said, 'Is not this the carpenter's son?' the very form in which the question was constructed suggests that He was something rather unusual in the way of carpenters' sons.

Consider the kind of taunt that is often thrust at us to-day: Your churches are empty. Leaving aside the kind of reply that G. K. Chesterton was expert in making, that people often declare the churches to be empty without ever taking the trouble to see which of them are empty, the statement would seem to imply that there was a day when the churches were full. Going on from there it is the most obvious retort that when the churches were full there was far less bewilderment and anxiety in the world than there is to-day, and that the anxiety and bewilderment will not be likely to disappear until the churches are full again. One remembers the remark of Dr. John A. Hutton, 'Thank God the churches aren't full, and the world the place it is to-day!' It is no more a reproach against the Church that it should be empty than it is against the cradle that it should be empty.

Taunts are indeed dangerous things. Himself He cannot save, but He saved others. Exactly. That is the expression of the truth that the very uttering of the taunt necessitates. Ask the woman taken in sin! Ask Zacchaeus the tax-gatherer! Ask Peter! Ask the man possessed of devils! And so on and on and on. Ask to-day, for

Thy touch has still its ancient power;  
No word from Thee can fruitless fall.

But let us come more directly to the challenge: 'Himself he cannot save.' Was there ever greater perversion of the truth? Did He desire to save Himself? Have we not here the most magnificent illustration of the enthusiasm of self-sacrifice, bearing in mind the exact meaning of the word 'enthusiasm,' and realizing that His sacrifice was made because He was utterly possessed by God? It is the Christian belief that God Himself was operative in this sacrifice, and we may go on to say that there is no genuine act of self-sacrifice that has not something of God in it. That is why it is always so enormously impressive, and why we take the shoes from off our feet before it.

I have power, He said, to lay down My life, and that surely is where real power is always to be found. There is nothing comparable with it

anywhere. Long before we had accustomed ourselves to the remembrance of our glorious dead in these last two wars, in 1887 indeed, when the Queen's Jubilee was being celebrated, Housman was singing

Now, when the flame they watch not towers  
About the soil they trod,  
Lads, we'll remember friends of ours  
Who shared the work with God.

To skies that knit their heartstrings right,  
To fields that bred them brave,  
The saviours come not home to-night:  
Themselves they could not save.

The reason why Jesus saves others is that He steadfastly refused to save Himself. As General Booth once put it, 'They would have believed in Him if He had come down from the Cross: we believe in Him because He stayed up.'

You cannot save others unless you are prepared to enter into and share all their experiences, however bitter and grim they be. Who can forget that story of the late Sir James Mackenzie, the heart specialist, who gained his knowledge of diseases of the heart in a colliery practice in Burnley, and said that six months of that was equal to twenty years in Harley Street for experience? In later life he was himself stricken by angina, and it is recorded that whenever an attack came on he noted down every symptom, every particular, every reaction, not for himself, but for the benefit of others. Surely the best of science, and of religion too, is in that patient recording. 'He saved others; himself he could not save.'

We may well remark that the display of self-sacrifice is the mark of the God-possessed man now and always. The verdict passed by the centurion at the Cross history has proved to be much more accurate than the cheap jibe of the high priests. With the confirmation of the Resurrection and of all subsequent Christian experience the verdict stands.

Sir Alexander Paterson, the great authority on Prison Reform, describes a visit he made to the French Penal Colony in Guiana in 1937. The horrors of Devil's Island, soon now to be ended, made a great impression on him. 'I have seen many men put to death in many countries and in many ways, and known that these things must be. Yet no violence made me shudder like this sight of men allowed to rot in idleness and inanity.' But striding down the main street of Cayenne on Easter morning, and thinking only of Gethsemane and Calvary in that strange setting, he tells us that he came face to face with Charles Palpent, a young officer of the French Salvation Army, who had lived for years in the Settlement, seeking to reclaim some of the younger men. 'He was the cleanest and fittest man in the whole place. We spent the day in his little homestead. He gave all he had, a slice of seed cake, and a bottle of sweet effervescent lemonade. It was an Easter Communion I can never forget. Thousands of French criminals had to go to Guiana to learn

what hell was like. I had to go to Cayenne to learn what Christ was like.'

Where a man is more intent on saving others than saving himself there surely is the enthusiasm of self-sacrifice that derives from Christ, and from Him alone.

#### SEVENTEENTH SUNDAY AFTER TRINITY.

#### The Canker of Self.

BY THE REVEREND JOHN R. GRAY, B.D.,  
GLASGOW.

'If any man will come after me, let him deny himself.'—Mt 16<sup>24</sup>.

The history of Christianity, it has been said, is the story of the perversions of its Founder's intentions. There is some justice in the charge—for perversions there have been and are aplenty. The underlying motive of most of these perversions is to make the gospel easy or at least acceptable to natural man with his worship of self. The Cross is the stumbling-block and many have been the attempts to remove it. This natural but fatal tendency to water down the demands of Christ is seen very clearly in the interpretation we are apt to put upon this text.

Self-denial to most folk means giving up sweets for Lent or abstaining from smoking for a week so that Foreign Missions may benefit. It is true, of course, that there is in our day a great and clamant need for self-discipline, for a new Puritanism. There is a rigorist element in Christianity which is the enemy of the sloppy self-indulgence to which the cry for self-expression has led. We must learn to crucify the flesh and the lusts thereof. But nobody in his senses could describe abstinence from sweets or cigarettes as a crucifixion of the flesh. 'Small self-denials, the least little thing' have their place in the Christian life, but it cannot be imagined that it is to these things that our text is a summons. The citadel of self will not yield to skirmishes against its minor outposts. All too often indeed these trifling attacks upon the self result only in a further strengthening of its position. Bad temper, self-satisfaction and self-righteousness are often all that follow from denying oneself one or two luxuries.

Take then, it may be said, self-denial as a principle of life—and many folk do. Those who are called to be missionaries of the Cross must almost inevitably do so, as do those who enter professions like nursing. There are, too, a vast number of ordinary folk whose life is one long denial of the claims of self—the parents of the 'lad o' pairs' the daughter of the invalid father, the son of the widowed mother. All of these, and many others who make the great renunciation for the sake of the dear one or the dear cause, live far nearer to the heart of the gospel than those who merely give up, for a time, a few of life's baubles. But even such prolonged and apparently complete self-abnegation does not always nor necessarily cut out the canker of self. Self-denial can be selfish, especially if it is aware of itself as self-

denial. The parents who deny themselves comforts or even necessities for the sake of their boy sometimes do so only for the sake of the more refined pleasure they anticipate when he has 'done well.' The self-sacrificing son or daughter may be in a state of almost constant admiration of their own great-heartedness. The Devil is very subtle. Even the life of the saint which seems to be the very quintessence of self-denial may in fact be the most refined and exquisite sort of self-worship and self-seeking. The exhortation to 'save your soul' or 'to seek your own spiritual improvement' is selfish to the core, no matter under what auspices it may be made. It is fatally easy at all levels of culture or spirituality to make a god of self—and not least easy for those who are religious.

Lose yourself then, say some, in other people. Become interested in them till you forget yourself. It is more easily said than done. Hardly can we meet another human being, than we at once try to use him or her for our own purposes. And that is the essence of immorality and the antithesis of the gospel. Yet every one we meet, we look at through a mist of self. It distorts and corrupts even our happiest and holiest relationships. The man or woman in love can be the most selfish of mortals, and it is a hard struggle for all parents not to use their children for their own glory or the satisfaction of their own desire for adoration.

There is but one Power strong enough to displace self from the centre of our lives—and that Power is God. Only He can drive self from the throne of our hearts that He may reign alone. If He does, then we shall begin to seek not our will but His, not our ends but His great purposes, not our advancement but His glory. 'Ah! easy enough to talk,' you say, 'of God replacing self at the centre of our lives, but how is the thing to be done?' Often enough the process of conversion—for that is what it is—takes a very definite form. God will ask us to do some one thing or to give up some one thing—not, mark you, something we can do without, but the very thing we feel we cannot do without. For when that goes the self which is dependent on it goes too. God does not want the thing we offer Him in our open hand. He wants the thing we have tightly clutched in the hand behind our backs. For God needs nothing from us. It is not things He wants. It is us and He wants only those things, or, it may be, that thing which lures us from Him or stands between Him and us. Abraham was willing to give God everything—all his flocks and herds if need be. But God wanted none of these. The only thing God wanted Abraham to give up or to be willing to give up was that alone which Abraham wanted to keep—Isaac, his son. Each one of us has that which bulks so hugely in our minds and hearts that we cannot see God, and it is that which God wants. It may be a cherished hate or a cherished habit, a cherished thing or a cherished love. But whatever it is we wont give up for God, it is that which we must give up. Although we bestow all our goods to feed the poor, and though we give our bodies to be burned,



it is nothing if we have not love. And that is what God wants, what God must have if self is to be rooted out—our total love.

God's greatest, finally God's only competitor for our love is self. That is why Christ said, 'If any man will come after ME, let him deny HIMSELF.' Christ asks us not to deny ourselves something but to deny our 'selves.' And as we stand back, as it were, and look at our own self and Christ's self; and realize that it must be the one or the other; that it cannot be both; that one must be denied and crossed out and the other affirmed and adored; which one of us is poor enough in spirit to choose that stunted, twisted, ugly thing our own self is? Which one of us can help but love Him who was lifted up upon a Cross for love of us. And that is the secret. The canker of self can be cut out of our lives only by the nails which were driven into the Saviour's hands and feet.

To forget self, how impossible the task! To deny self, how outrageous the demand! How can we? How, indeed, unless we lose ourselves in adoration of the most perfect self-sacrifice, the most complete self-denial, the total self-giving love of Christ upon the Cross. Against that love no one of us may assert ourselves. Faced with it, we lay down the burden of self and take on the easy yoke and light burden of love—of love to Him who loved us and gave Himself for us, of love for our fellows for whom He also died.

'If any man will come after me, let him deny himself, and take up his cross, and follow me.'

#### EIGHTEENTH SUNDAY AFTER TRINITY.

#### The First and Great Commandment.

BY THE REVEREND A. D. HARCUS, D.D., LONDON.

'Jesus said. . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.'—Mt 22<sup>37-38</sup>.

'I come not to destroy but to fulfil.' Never was the claim more justified than in this reply to a crucial question. The scribe had asked which is the Great Commandment in the Law. The answer went right back in Israel's history to the very heart of the nation's life. Through many generations fathers had been commanded to teach these words to their children. They were to be the theme not only of formal instruction in religion but were to influence the general talk and conversation of the home. The closing words at night and the greeting in the morning were to be constant reminders of this one central truth. It was not to be forgotten outside the home, opportunities taken 'when thou walkest by the way.' The message was to be inscribed on the posts of the door so that the child running in and out of the house should have a constant reminder of the one supreme truth by which the individual and the nation should live. 'What is the Great Commandment' was the question, and the answer simply repeated the words which were enshrined in the hearts of all His hearers. And if the question

were to be asked to-day the answer would be the same, word for word unchanged. Times have changed, but this word of God abides for ever, the decisive word for the individual, the nation and the world.

There would be agreement to-day as to the necessity for such a law. How often in the Gospels is the analogy drawn between the natural and the spiritual in parables and illustrations. The natural world has its imperatives, and unless these are honoured, the result is confusion and frustration. Far from avoiding these laws there is a constant search to discover more of them because the wider the range of Law the more complete is man's freedom in daily experience. In an increasing degree life is governed by these discoveries, co-ordination of effort is possible, values revealed, activity made worth while. If that be true in Nature surely there is urgent need for a spiritual imperative. When the World Council of the Churches is formed at Amsterdam next year one of the main themes of the Conference will be 'Man's disorder and God's design.' Man's disorder, a confession made not by the churches only, but, one would imagine, by the vast majority of men and women to-day. And this disorder is accentuated by the fact that we live in an ordered world. Just because of scientific achievement there must be a spiritual quickening. If in the simple days of old man could not live by bread alone, still less to-day. The very order of the universe will overwhelm his disorder unless over against it, to balance it, there can be a Greater Spiritual order. In the moral and spiritual realm there is a 'Thou Shalt' which cannot be disobeyed or unheeded except at peril of liberty and life itself. Certainly we can never possess the wide open spaces of the Kingdom of God, never be free citizens of that commonwealth if we do not observe the rule of law in our lives. And in the spiritual realm there is only one great law which, if obeyed, will give liberty and joy, a sense of value and reward, give life its meaning and make it well worth living. There is for us a First and Great Commandment.

And yet the simple statement of the Law reveals a difficulty, a problem which at first sight seems insoluble. The difficulty lies in the attempt to reconcile two contraries. We face the kind of paradox which abounds in Scripture, which indeed is one key to its meaning. On the one hand is the word 'Thou Shalt,' a commandment which must be obeyed; on the other 'love' over which Law has no dominion at all. We need not waste time on any debased meanings of the word, a word sadly abused in modern speech and writing. Love can easily degenerate into licence, can in an unworthy sense be obedient to no law either of God or man. But take the word at its highest value, give it wide content, remove it from the realm of violent passion, even so it has at root a meaning which is not fulfilled by mere obedience. We can be bidden to obey, feel the duty of esteem and honour, but to love concerns the heart and soul. In a true sense freedom in love cannot be constrained save at the cost of love itself. We

have here then almost a contradiction in terms, two seemingly incomparable ideas—law and love. Love, a sentiment, an emotion, yes, let us not be afraid of it, a passion which takes complete possession of us—heart, soul and mind. Can this be done to order, is it reasonable or even possible to proclaim as the First and Great Commandment, the decisive word for individual and nation 'Thou shalt love the Lord thy God with all thy heart and soul and mind?'

The complete answer to this problem leads into the heart of the gospel. That it was no impossible demand even before that revelation of God is shown in so many passages in the Psalms. 'My soul thirsteth for God, for the living God' is typical of much that is so precious to us in the Psalms and is of such a help in our devotional life to-day. God, no mere abstraction, not only a first cause, a very distant Creator but a living person, in close communion with His people, to be known and loved by them. This will always be the wonder of the Old Testament that it reveals how men found their way through the mystery of things, through and beyond the limits of time and space into a living fellowship with the Eternal God that could be truly described as love for Him. And surely that quality of fellowship is such as to make us, the children of the New Testament, ashamed. For us, brought up in the main stream of the Christian tradition, God and Christ are almost interchangeable terms, the name of God at once brings before our minds the Jesus of Galilee, the Christ of Calvary, declared to be the Son of God by the resurrection from the dead. 'He that hath seen me hath seen the Father.' Could we add to the best and the highest witness of the Old Testament the testimony of St. Paul, 'He loved me and gave himself for me.' The order and beauty of the world profoundly affect the scientist and the artist. Because the universe is what it is men gladly yield obedience and their creative powers are set in motion. Can we add to all this, and it is a tremendous addition, the sense of personal values, of God caring for us, our belief in His 'amazing gift of love' to each one of us. Surely *we* can solve the apparent contradiction and say not only 'Thou shalt love' but 'We must love Him who first loved us.' Thus the First and Great Commandment compels us and we yield heart, soul, and mind to His obedience.

Love so amazing, so divine,  
Demands my soul, my life, my all.

NINETEENTH SUNDAY AFTER TRINITY.

Christian Williness.

BY THE REVEREND JOHN L. RIACH, B.D.,  
EDINBURGH.

'Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents.'—Mt 10<sup>16</sup>.

At the present time the Christian Church is beset with serious problems which she seems quite unable to solve. Can it be denied that she appears

incapable of giving men the full moral guidance they seek? To all the grave political, economic and social problems torturing the world there is, without question, a moral side, and when men look churchwards for the mind of Christ on the moral aspect of these matters they discover, to their disappointment, that the Church is divided in its judgment or has, frankly, to confess ignorance in instance after instance. Is it not further the case that the Church seems impotent in face of the problem of the churchless man and how he is to be won for the Kingdom of God? Not only is she groping uncertainly for a method of procuring a hearing for the gospel from those outwith her communion, but even if she could devise means of getting such to listen she would discover that what Amos prophesied would happen in his own day has recurred in ours. There is a famine of the hearing of the Word of God; a spiritual deafness has fallen upon men so that when the gospel is proclaimed in all its majesty they do not hear any good tidings of great joy in it. And, to give our thoughts another turn, the Church is beset with domestic problems for which it has found no solution as yet. For years there has been growing apathy to the foreign mission cause of our Scottish Church with the consequence that a huge debt has accrued and we are faced with the grim prospect of retreat at a critical period, despite eloquent oratory and frantic financial appeals. Young people are prepared to accept the social side of the Church's life, argue and discuss religion, but they are not much inclined to listen to the proclamation of the gospel by a preacher or to worship God in the orthodox manner of their fathers. Attached to every congregation are nominal members who fulfil none of their obligations despite plain speaking, and who succeed in spoiling the Church's fellowship. Faced with these perplexities the Church wears a frown upon her fair brow and is puzzled how to act.

If this be no indulgence in exaggeration but sober truth then the urgent question arises, why is the Church failing to solve these problems with which she is confronted? Peruse the Gospels, and we discover that if not the complete answer, then a fair part of it lies in the lack of Christian williness in the Church. Eight years ago when Nazi Germany, led by diabolical men, lifted her hand and struck, she almost conquered Europe and the world. Her success cannot be attributed merely to tremendous military power secretly acquired but to the fact that her leaders employed certain morally neutral qualities for an evil end; foresight, hard-thinking and williness. This is the characteristic of most evil men and explains the onward march of their wicked schemes. They exercise williness of mind, and the more wickedness they indulge in, the more williness appears to be engendered in them. In contrast, a curious fact meets the eye about good men. Their very goodness seems to lull all williness to sleep. They do not bring it into play to advance their good schemes. The feeling appears to possess them that because God is behind the good, and it the day must ultimately win, they need only be passive



and never exert their brains ; or else they are of opinion that wiliness is not morally neutral but definitely evil and must on no account be employed by the good for a noble end. Whatever the reason, it is the rogues and vagabonds of the world who exercise wiliness of mind which enables them to overcome the obstacles to their foul designs, and the good who renounce wiliness and so find the problems on their hands insoluble. This is what lies behind the telling remark of Dixon—'a man can be a very good Christian and a very great fool.'

A study of the Gospels reveals that to Christ's mind the good are in error in this regard. He informed His followers that the children of this world are wiser than the children of Light ; that the good have much to learn from their opposites ; that the wicked to attain their evil ends often display certain qualities which the Christian Church must employ if she is to accomplish her hard commissions successfully. He told them one day of a steward who was given notice for lining his own pockets at his master's expense. The man was confronted with the question of how he was to live during his days of unemployment. He devised the dishonest scheme of reducing the bills of his employer's debtors and thus forced them into the position of owing him support when he was workless. The Lord commended the unjust steward. What, pray, was He praising in that smart rascal ? It was the admirable quality of foresight which lay behind the dishonesty that was being commended. It was similar teaching which Christ gave again when the disciples were being sent on their first missionary journey. Well aware was He of the hard task that was theirs to convert bigoted Jews to Christianity and the grave problems which would confront them. Always thinking with His eye as He did, Christ told them to learn from the serpent. To achieve its end of killing its prey it had many gifts. It could 'outclimb the monkey, outswim the fish, outwrestle the athlete,' as Ruskin pointed out. But, in addition to these, it exercised great wiliness. Remembering that the writer of Genesis looked upon the serpent as the hieroglyph of evil

Christ meant that the evil of the world achieve their end because they do not hesitate to employ wiliness, and His disciples could only overcome their difficulties and fulfil their good mission if they exercised the same quality. And, being One who preached to men not by word only but by deed, it is no surprise to find Him practising His own advice. When the astute Pharisees endeavoured to trap Him by accusing Him of casting out demons by Beelzebub, by accusations of breaking the Sabbath law, by questioning Him about paying tribute to Cæsar, He extricated Himself so skilfully from all these difficult situations by answers which reveal an unsurpassed wiliness.

This may be true, but the practical question is, are we in the Church the possessors of such wiliness ? Have we got this gift to employ ? The Church has it in abundance, but will not use it ; and that is its pathetic plight. Look at the excellent business and professional men in the Christian Church. Are they not using wiliness in their everyday work, or have we to believe that their success is the result of simple guilelessness ? Who can argue that the splendid women of our congregations do not display acute wiliness in the running of their homes in a difficult time, and in the handling of those bundles of explosive energy, their children ? The plain fact is that the Church has a sufficiency of people who possess wiliness which they seem to use in every enterprise except religion. Unamuno laid it down that the Church had another commandment to add to those given by Moses, namely, that of awaking the sleeper. One of the Church's urgent missions is to awaken in all its members the wiliness lying dormant. Let all of us who have been called into the fellowship of the Christian Church stir up this quality within us in our dealings with faithless men. Let us use it in all our organizations until they fulfil their true function and attain their maximum efficiency. Let us use it to the full in the courts of the Church so that answerable questions may be answered and solvable problems solved. Is this not the injunction of the Church's Founder Himself when He says, 'be ye wise as serpents ?'

## Literature.

### BOOK OF REVELATION.

FOR one reason or another the Book of Revelation goes to many people's heads. It acts upon them like a maddening or a stupefying drug. It rouses them to frenzy, or to sheer mania. How many down the ages have discovered that some man prominent in their own day was, beyond question, the Beast of ch. 13 ; and, working with pen and paper, have announced with assurance that the letters of his name add up precisely to 666. And some, who ought to have known better, have

suffered from milder and varying forms of the same disease.

D. H. Lawrence, for example, begins his wild confusion of a book, 'Apocalypse,' with the confession that what spoiled Christianity for him was the fact that the Bible 'was douched' over his young mind, was 'verbally trodden into his consciousness' till he came to loathe it, 'my very instincts resent the Bible.' But 'the least attractive,' 'the most detestable of all these books of the Bible, taken superficially, is Revelation.' And with that he launches out on his ferocious diatribe,

with gleams of unwilling admiration breaking through at times in spite of him. The Apocalypse is the Judas in the Canon. It is 'the feet of clay to the grand Christian image. And down crashes the image on the weakness of these very feet. There is Jesus—but there is also John the Divine. There is Christian love—and there is Christian envy. The former would "save" the world—the latter will never be satisfied till it has destroyed the world. They are two sides of the same medal.'

Or, take such a theologian as Raven. The very thought of Revelation makes him see red, infuriating him almost as rabidly as does the unfortunate Tertullian. While another scholar curtly terms it 'an obscene book,' and passes on. All which, of course, is arrant nonsense.

But, for most of us, the book, as a whole, is difficult, and, in places, largely meaningless. It is like a tunnel, with a lovely landscape at the one end, and bright sunshine at the other. But in between there is only darkness, except where now and then a light gleams for a moment, and is gone.

Here, too, the scholars have come to our aid. There are sound books upon Revelation. But some of them have been rendered out of date by the rediscovery of Apocalyptic literature. And, in any case, the books of formal scholars do not, in the main, reach the general public, except at second hand, if even that. So it is well that there has been issued *The Lord Reigneth*, the Russell Lectures for 1944, on the Book of Revelation (Hodder & Stoughton; 6s. net). It is written by the Rev. Dr. Adam W. Burnet, who has many qualifications for his task. He has the requisite knowledge, and a sound and balanced judgment. He can write. He uses literature with point and aptness. And so he makes a wise and interesting and sure-footed guide. It is a short book—134 pages—and so is very compressed. Some seven or eight small pages upon all the messages to the seven churches is a meagre allowance. But it is skilfully used. And there is no congestion, rather an admirable and most enviable lucidity. Dr. Burnet has put on his title page 'A Preacher's View of the Book of Revelation.' He is, of course, one of the most distinguished preachers of his generation in Scotland. And one feels at once that one is in the hands of a preacher. Here are the preacher's instincts, and more than the ordinary preacher's gifts, and the preacher's interest in spiritual things. This is not a long or pretentious volume. But a small torch made a mighty difference in the days of the black-out. Here is a book that will lead through the obscurities of Revelation. And its battery works well.

A. J. GOSSIP.

### THE HOLY COMMUNION.

Many readers will welcome a little book published by the S.C.M. under the title *The Holy Communion* (6s. net). In it representatives of the main Christian traditions explain what Holy Communion means to them, and how it is observed in their churches. The Introductory chapter is written by the Rev. Dr. Hugh Martin, the Editor

of the S.C.M. Press. Father Gerald Vann, O.P., writes from the Roman Catholic standpoint, Bishop Stephen Neill for the Anglicans, the Rev. David Cairns, S.C.M. Secretary, Oxford, for the Presbyterians, Dr. F. Townley Lord for the Congregationalists and Baptists, Mr. G. Ronald Howe for the Society of Friends, and the Rev. E. Gordon Rupp for the Methodists. These chapters are preceded by a very able discussion of the beginnings and early development of the rite, contributed by the Rev. E. C. Ratchiff, Professor of Liturgical Theology in the University of London, who reveals a knowledge of the critical problems not always possessed by liturgiologists.

The main impression one receives from this book is the wide amount of agreement, in spite of manifest and intelligible differences. Almost every one seems anxious to deny that the Holy Communion is simply commemorative, the main point of difference being the relation between the rite and the Sacrifice of Christ on Calvary. Father Vann's submission is that the Mass is one and the same offering as that of the Cross, differing only in the mode of its offering. Bishop Neill describes the tension between those Anglicans who see in the rite a means whereby Christ's Sacrifice is made real to the believer and those who prefer to think of it as a pleading of that Sacrifice operative still. A most interesting account is given of the Presbyterian office. Dr. Townley Lord sees the Supper as an act of obedience, of commemoration, a pledge, and a service of fellowship with a victorious Christ. Mr. Howe defends and seeks to explain the neglect of Christ's injunction by the Friends and faces the peril of degeneration into subjectivism. Mr. Rupp tells the story of the devotion of the Wesleys to Holy Communion, and explains the variety of modern Methodist practice. Both he and Mr. Cairns doubt the value of individual Communion cups in the interests of hygiene, and Mr. Rupp reminds us of the great Methodist Communion hymns. The book is offered as 'a contribution to mutual understanding.' It will not be offered in vain, for in this matter to understand is to desire to share.

VINCENT TAYLOR.

### THE POEM OF JOB.

The problem of the relation between the poetical and prose sections of the Book of Job has never been satisfactorily settled. It is generally supposed that the poet made use of an already existing prose story, of which he retained the Prologue and Epilogue as a framework for his own composition, which he substituted for whatever prose dialogue he found in the earlier writing. This opinion is challenged by Emeritus Professor W. B. Stevenson, D.Litt., D.D., LL.D., in *The Poem of Job: A Literary Study with a New Translation* (The Schweich Lectures of the British Academy, 1943 [Oxford University Press; 7s. 6d. net]). Dr. Stevenson insists that the poem should in the first place be studied apart from the prose, and his own examination of it has convinced him that it was an entirely independent composition, and that



it was not the author of the poem who joined poetry and prose together as we now have them.

Dr. Stevenson's translation, for all that it is—necessarily in a work of this kind—cumbered about with explanatory symbols, is a magnificent piece of work. It lays about itself like a flail, and reproduces the rhythm and spirit of the original about as well as a translation can. It should be said that most of the material in the book is quite within the competence of the non-Hebraist, provided he loves great literature.

It is generally recognized that there are some disagreements between the prose and poetical sections of Job, which the (assumed) poet-editor did not attempt to expunge. It is because he finds these disagreements to be more considerable than previous commentators have allowed, that Dr. Stevenson is constrained to the conclusion that the poem was originally a complete and independent work. In the Prologue, Job suffers the loss of his property and family, and is stricken with a loathsome disease. In the poem there is—when it is rightly interpreted—little or no reference to disease. Instead, Job is suffering as the result of an unjust legal process, brought against him by a definite class of evil-doers, a word which Dr. Stevenson renders by 'Miscreants.' Further, if Dr. Stevenson is right, we must revise our unfavourable verdict on Job's comforters. Their attitude is not that because Job is suffering therefore he must have sinned grievously. (The words of Eliphaz in 22<sup>2-11</sup> are not addressed specifically to Job, but to 'Everyman'). They recognize that Job is a good man. They admit that suffering does come to good men. They offered to Job the comforts of religion, as they understood them. What horrified them was that Job should speak as the rebel he does, and Yahweh's words to Job out of the whirlwind are, in effect, a justification of their attitude. The interpretation of the poem, and even in some places the translation of it, have been influenced by Yahweh's condemnation of the friends in the Epilogue, which never came within the purview of the poet.

Dr. Stevenson's contention, therefore, is that the folk-tale of Job is one thing, the poem quite another. The history of the folk-tale, of which he gives a summary, goes far to support this. If he makes a slip it is when he suggests as one possibility that the poet may have created the characters of Job and his three friends, and that the story may have been derived from the poem. Surely, Ezk 14<sup>14</sup> is earlier than any date we can assign to the poem. However, this is a small point, and it is safe to say that Dr. Stevenson has broken new ground, and that no student of Job can afford to neglect what he has written.

C. R. NORTH.

The Swarthmore Lectureship, established in 1907, provides for 'an annual lecture on some subject relating to the message and work of the Society of Friends.' The Lecture for 1947 is by

John W. Harvey, and bears the title, *The Salt and the Leaven* (Allen & Unwin; 5s. net cloth, 3s. 6d. net paper). The author first expounds the meaning of those two Scriptural similitudes as used by Jesus, and then applies the thought he finds in them to the subjects of Peace-making, Education, and Worship. While loyal to Quaker doctrine and practice he does not hesitate to speak of them critically at times. The Lecture (here unabridged) appears as an attractive and well-written little volume.

In a volume entitled *Jesus*, with 'The Gospel Portrait' as sub-title (Geoffrey Bles; 7s. 6d. net), the author, Douglas Edwards, C.R., seeks to awaken people to a wonder that in his opinion is usually unremarked. This wonder is the existence in the Gospels of a portrait which not even a Shakespeare could have so much as essayed to draw from his own imagination. Thus the apologetic conclusion is drawn that Jesus not only lived but lived as He is portrayed to have lived. The volume, which is conservative of the Christian tradition and in particular lays much stress on the cardinal importance of the doctrine of the Virgin Birth, deals with the subject under the five heads of His Character, His Carriage, His Impact, His Claim, His Origins. It is the fruit of careful and loving study of the Gospels, and will be appreciated even by those who would not say with the author that the Virgin Birth, and the Virgin Birth alone, enables the Gospel Portrait to mediate the truth that the Redeemer, although truly God, is none the less truly and completely Man.

*The Prophetic Word*, by W. E. Booth Taylor (Carey Press; 7s. 6d. net), should not be dismissed as 'just another introduction to the prophets.' Books are scarce, and would-be readers are at different stages of knowledge. This one is intended for lay preachers, senior Sunday School teachers, and Day School teachers and others interested in religious instruction. It is well adapted to its purpose. The period between the close of Old Testament prophecy and the coming of John the Baptist is bridged by a short historical summary, and there is a concluding section on the Abiding Significance of the Prophetic Word. Without being argumentative, Mr. Booth Taylor succeeds in warning the beginner off fantastic interpretations. He is direct and positive, and his book is calculated to leave upon the reader the impression that the matters with which it deals are as important to-day as ever they were.

*Evangelical Thought and Practice* (James Clarke; 5s. net), by the Rev. W. C. G. Proctor, B.D., Incumbent of Harold's Cross, Dublin, seeks to give a setting to Evangelicalism in the modern Christian world, in which it stands in contrast with Catholicism and Modernism. At the same time it examines Evangelicalism afresh and compares it with the gospel message which was received by the Apostles and recorded in the New Testament. This latter is indeed the main interest of the book. But there are subsidiary interests,

such as the attitude of Anglican Evangelicals towards ecclesiastical reunion and the relation of Evangelicalism to the social order. The author is well-informed in matters ecclesiastical and writes with independence, but he does not strike us as being a well-equipped theologian. It is enough to cite his unqualified remark that the doctrine of Original Sin is taught in the Bible as early as the Book of Genesis.

*Catholicity* (Dacre Press; 2s. 6d. net) is a pamphlet by Anglican theologians that seeks, as the Archbishop of Canterbury says in the Foreword, 'to bring into one view the chief elements in the separate Christian traditions and to show how they have suffered by separation.' And the Archbishop goes on to say that the Church will always include many varieties of function, practice and theological emphasis if it is to present to the

world all the riches of Christ, the whole treasure, in its earthen vessels. The pamphlet is actually a Report presented to the Archbishop, who had invited Dom Gregory Dix to convene a group of Anglicans of the 'Catholic' school of thought to examine the causes of separation and the possible ways of reunion between Catholicism and Protestantism. The concluding affirmation is that 'a principle of constancy' in Scriptures, Creeds, Sacraments, and Apostolic Succession is the precondition of the task of theological synthesis to which the Anglican Communion is called.

*Prophecy's Last Word*, by Fredk. A. Tatford, D.Litt. (Pickering & Inglis; 15s. net), has some fine illustrations of places mentioned in the Apocalypse, but is done without reference to the work of such scholars as Moffatt, Swete, Charles, and Bousset.

## Entre Nous.

### Radhakrishnan.

Roughly, there are some four hundred millions of Indians alive to-day. It is doubtful if there can be a more interesting mind among them than that of Radhakrishnan. A real and delicate scholar, with a profound knowledge of, and pride in, the thought of his own land—witness his massive and indispensable *Indian Philosophy* with its fifteen hundred pages—he is almost equally at home in English literature and current European thinking, quoting with masterly point and deftness and originality, from all kinds of sources, some of them delightfully unexpected; a distinguished and even striking writer, a palpably honest mind, a devout soul, brooding on the eternal things, yet grappling lustily with the problems of the day and hour, here is a man of many gifts indeed.

Yet, for some of us, nothing about him is so interesting and intriguing as the fact that he is a living answer to questions that have often thrust themselves upon us. How can a modern educated Hindu find himself at home in Hinduism? How does he react to it? And why is he not stumbled by the grossnesses in it that stare at an outsider, and offend and sicken him? In such a book as his 'The Hindu View of Life' Radhakrishnan gives us his reply. He is a devoted Hindu by conviction. He exults even in some of the things in it that offend and outrage those of other faiths. For instance, the fact that it is such a vague, amorphous, undifferentiated mass, with no one creed, and no set beliefs; that one can be a theist, a polytheist, a pantheist, an atheist, indeed anything you like, and still be an orthodox Hindu, accepted as such by your co-religionists, who are not disgusted by the horrid rites of the more primitively minded among them—that seems to

Radhakrishnan entirely wise and right; one proof to him of many that the future lies with Hinduism; and that it is a world religion that must ultimately win the world.

Right or wrong, such a mind, with such an outlook, is novel and arresting. Well, here comes another volume from its pen—*Religion and Society* (Allen and Unwin; 10s. 6d. net). It is not perhaps his best book, or his biggest, lagging somewhat behind, say, his 'An Idealist View of Life.' But nothing that he writes can lack size or interest. Here are the usual qualities—the masses of facts, the aptness of the quotations, the excellence of the writing, the sheen upon the work due to a certain charm in the author's personality. Moreover, the subjects of the five essays are timely and vital. The first two are on the need and the function of religion in the world to-day, faced as it is by powerful enemies seeking to overthrow and to supplant it; and fine studies they are. Then comes a statement of the case for Hinduism, what it is, and how it meets the situation in the author's view. There follows a long and heavily documented study of the position of women in India down the centuries. And, finally, there is a pacifist paper on war.

Perhaps this book is somewhat more provocative than usual. Occasionally the propagandist peeps over the shoulder of the scholar. Even a convinced Indian nationalist could be, and ought to be, fairer to Britain. But sometimes his sense of proportion seems to be swept away by the floods of his enthusiasm; as when in a prolonged eulogy he asserts that 'Gandhi presents to us the purest, the most elevating and the most inspiring ideal known to man.' To some of us, who have long sought to see things through his eyes, he is a queer amalgam of a man, partly a saint, partly a



politician—sometimes cunningly astute, but sometimes blundering and clumsy fingered—and partly—the thing must be said—a sheer humbug.

Hinduism, again, receives a much gentler treatment and a more kindly judgment than, say, Christianity. Indeed the thing is overdone; and to one with some knowledge of the facts the bland ignoring of its ugly features, or the failure to see and to be hurt by them, makes the whole evidence of this too eager witness rather suspect. No doubt we all, unconsciously, are quite dreadfully apt to err in the same fashion. There is much wisdom in that saying of Montefiore that a true account of a religion can never be written. For, he says, those who belong to it are prejudiced in its favour. And those outside it cannot know what gives it its power. Such as want to understand what Hinduism means to a devout Hindu will learn not a little of that in this volume. Yet they had better read with caution. For its author is plainly, perhaps inevitably, prejudiced in its favour.

A. J. GOSSIP.

### Rome and Marriage.<sup>1</sup>

The Rev. R. J. Coates has written a calm and balanced booklet on this very important subject. The Roman Catholic Church teaches that marriages entered into with members of other Churches and solemnized before clergy other than Roman Catholic, or in a registry office, are not valid and can be treated as not binding. Without even the formality of a divorce such a marriage should be treated as an alliance to be forsaken as it is sinful. This is a serious challenge to every other Church in Christendom on a matter that concerns intimately human happiness and welfare. Mr. Coates tests the Roman attitude by the New Testament, by history, and by experience.

St. Paul had before him a question of mixed marriages, those between Christians and unbelievers. For obvious reasons he warned against alliances with unbelievers, but he advised the Christian party, where such unions had been formed, to abide with the non-Christian and to seek to win the other for Christ. The modern Roman priest in the case of a mixed marriage with an unbeliever or heretic, advises the Roman Catholic partner to treat the marriage as null and void. The Apostle says: stay with your unbelieving partner. The Roman Church says: leave him or her. The Apostle says: your children are holy. The Roman Church says: they are illegitimate.

The main result of an examination of the history of marriage is that the presence of a priest was never looked on as necessary to make a marriage valid, and that when in later times his presence was made essential it was to ensure the presence of a reliable witness or registrar. It is only in comparatively recent times that the extreme attitude has been adopted. This extreme attitude may be illustrated by the advice on mixed marriages given to intending emigrants to England by the Roman Catholic Archbishop of Cashel in

1946. 'To intending emigrants I would specially recall the true Catholic teaching,' he writes, 'that civil marriages between themselves or with non-Catholics are null and void in the sight of God . . . and that unions resulting from them are simply concubinage.' Mr. Coates is moved by this deliverance to say that such a statement must shock the moral sense of everyone whose conscience has not been enslaved.

Finally, there is the consideration of the results of this extreme Roman teaching. It is, of course, a well-known fact that the attitude of Rome results either in the ultimate conversion of the non-Roman partner to Rome (which is the Roman objective), or, very commonly, the drift of the non-Roman partner into religious indifference and neglect of all religious observance. Mr. Coates's booklet is brief and deals only with the bare bones of the subject, but it is a useful contribution to one of the vital issues of the great controversy.

F. J. RAE.

### Plainman's Pathway to Heaven.

Writing in *The Christian World* for 26th June, Dr. James Black, says of Bunyan's wife, 'She brought with her something that was more precious to Bunyan than silver and gold: for in her modest bundle were two books which afterwards made Bunyan rich—*Plainman's Pathway to Heaven* and *The Practice of Piety*.'

Bunyan's *Life and Death of Mr. Badman*, Dr. Black says, shows a considerable resemblance to *Plainman's Pathway*. 'It was while he read this book in the little cottage at the entrance to the village of Elstow that he came under his strong conviction and was led to become a great preacher and writer.

'I sometimes think it is a pity that some of these ancient books are not now known and read. There can be little doubt that this book, *Plainman's Pathway*, gave Bunyan not only his religion, but also his terse, vivid, and rich English style. Let us take a single sentence and notice its command of powerful words: "When men have swinked and sweat, carked and cared, moiled and turmoiled, drudged and droiled, by night and by day, by sea and by land, with much care and sorrow, much labour and grief, to rake together the things of this life: yet at last all will away again, and we must end where we began." What a sentence of fine old expressive words, some of which unfortunately have passed out of our common speech!'

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